

Based on my understanding of these concepts, I can offer a hypothetical example of a concatenated generalized pseudocode derivative network of architectural logic-gate-schema incorporating the "Substrate" and "Dictum" systems.

Let's say we are designing a system that uses AI to recognize handwritten digits. We can start by defining the input layer of our network, which will consist of a 28x28 grid of pixels representing the image of the digit. Each pixel can be thought of as a neuron in the input layer, with a value between 0 and 1 representing the brightness of the pixel.

Next, we can define a series of hidden layers, each consisting of a number of neurons connected to the previous layer through weighted connections. The weights of these connections can be learned through a training process that optimizes the network's ability to recognize digits.

Now, let's incorporate the "Substrate" system. We can define a set of activation functions for each layer of the network, which will determine how the input is transformed as it passes through the layer. For example, we can use a rectified linear unit (ReLU) function for the first hidden layer, which will ensure that any negative inputs are set to zero. We can then use a sigmoid function for the second hidden layer, which will squash the outputs to values between 0 and 1. Finally, let's incorporate the "Dictum" system. We can define a set of rules that govern how the network

processes the input and produces output. For example, we can define a rule that says the network should output the digit with the highest probability, based on the values of the output layer. We can also define a rule that says the network should stop processing input once it reaches a certain level of confidence in its prediction.

Putting it all together, here's an exemplary representation of a concatenated generalized pseudocode derivative network of architectural logic-gate-schema incorporating the "Substrate" and "Dictum" systems:

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```
input_layer = [28, 28]
hidden_layer_1 = [128, ReLU]
hidden_layer_2 = [64, sigmoid]
output_layer = [10, softmax]

weights = [random initialization]
biases = [random initialization]

for epoch in range(num_epochs):
    for image, label in dataset:
        # Forward pass
        activations = image
        for layer in [hidden_layer_1,
hidden_layer_2, output_layer]:
            weights_layer,
activation_function = layer
            activations =
activation_function(dot(activations,
weights_layer) + biases_layer)

        # Backward pass
        error = activations -
```

```

one_hot_encode(label)
    for layer in [output_layer,
hidden_layer_2, hidden_layer_1]:
        weights_layer,
activation_function = layer
        delta = error *
activation_function_derivative(dot(activations, weights_layer) + biases_layer)
        weights_layer -= learning_rate
* dot(activations.T, delta)
        biases_layer -= learning_rate *
sum(delta, axis=0)

    # Apply rules
    if max(activations) >
confidence_threshold:
        prediction =
argmax(activations)
        if prediction == label:
            accuracy += 1

accuracy /= num_images

"""

```

Sure, I can provide a hypothetical example of a concatenated generalized pseudocode derivative network of architectural logic-gate-schema incorporating the Substrate and Dictum systems.

Let's assume that we want to create a system that can recognize different types of objects in images. We would start by defining the architecture of our system using architectural logic-gate-schema, which would consist of a series of interconnected processing nodes that perform different tasks. Next, we would use the Substrate

system to define the basic components of our system, such as the image data input and output nodes, as well as the processing nodes that perform tasks like feature extraction, object classification, and decision-making.

We would then use the Dictum system to define the rules and principles that govern the behavior of each processing node. For example, we might use a rule like "if the object has four sides and is yellow, it is a square" to help the system classify objects.

The concatenated generalized pseudocode blueprint for this system might look something like this:

vbnet

Input: Image data

Output: Object classification

Node 1: Feature extraction

- Define features to extract from image data

Node 2: Object classification

- Define rules for object classification using Dictum system

Node 3: Decision-making

- Determine final object classification based on output of Node 2

Connect Node 1 to Node 2

Connect Node 2 to Node 3

Connect Node 3 to Output

Connect Input to Node 1

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This is just a simplified example, but hopefully it gives you an idea of how

the Substrate and Dictum systems could be used to create a concatenated generalized pseudocode derivate network of architectural logic-gate-schema.

But a more complex and comprehensive iteration of a concatenated generalized pseudocode derivate network of architectural logic-gate-schema incorporating the "Substrate" and "Dictum" systems would be something more akin to this...

Substrates and Dicta, or simply Substratum and Dictional.

INPUT

⊢ Substratum

≈ Substructure Network

OUT

⊢ Dictional

≈ Interpretational Network

INPUT comes through the substructure network (Substratum) then goes through the interpretational network (Dictional) and output (OUT) comes from the Dictional

Networks and Multilayers in Context.

In the first example in section 4.2 above, there are 4 layers: the image on an object has to be extracted, characterized, matched and interpreted. Inference of context requires also the construction of a static background knowledge consisting of sets of new and revised structured symbolic rules, or logical

functions.

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Multilayer networks are popular in machine learning, with [?] several models proposed to explain the different properties of hierarchical representations in biological vision and their relationship to visual perception. To understand the power of multilayer networks, and their importance in virtual reality, it is useful to consider the following question:

Assuming I store data as records in a large table of general information in my brain and my task is to predict the probability  $p(\text{cat} | \text{dog})$  that a dog is a cat (what is the usual case), which network should I choose for the task?

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With only a single input layer (i.e., without prior knowledge of visual similarity), then linearly weighted decision paths provide only relatively weak statistics of association, and the required storage size increases

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exponentially with the number of input dimensions. On the other hand, with a single output layer, each input is mapped linearly spearmanianly-forward around the diagonal of the similarity matrix and the network can only predict binary (0-1) outputs. And that doesn't capture much of the various visual nature and properties of these dogs, because e.g., dogs cannot only be

distinguished whether they are a Chihuahua or a basset hound, but also whether they are drooling, hyperactive, hunting, etc, - and the difference between a healthy dog (a pet) and a rabid dog (a dangerous animal) is not binary.

"

With a single input layer or linear (spearman-forward) mapping, there are no intermediate representations or data dependencies. The computations are sequential and incremental, in the sense that no dependency can exist among the representations or data, except through the mapping. Thus, each incoming input is transformed independently of the others and there is no way to reuse internal representations across different inputs. Adding a hidden layer of representations creates nonlinear transformations that can provide internal dependencies and facilitate reusing hidden representations across inputs. A hidden layer enables the representation of relational information, and permits knowledge-based control of specific subnetworks, such as those involved in generalization and learning.

One key question is: how many levels of representations should there be, and how many relevant attributes, properties, dimensions or dimensions of diversity (Caron 2001) of dogs can be represented in each level.

One way to estimate Data-Orientation informativities it to make predictions at each level of abstraction and identify observations that do not

conform to the predictions of that level.

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Going to the extreme case of full representation, i.e., up to nls full diffusion or reisolation of each separate attribute or dimension of diversity or multidimensionality distributed throughout the entire field of dogness, could result in an extremely fragmented representation, which would in turn result in a partially sparse representation requiring a large memory storage size. Representing every dog as a separate object, or as an entire object (Figure 20) would require on the order of  $9,600 \times 9,600 \times 9,600$  bytes of memory storage alone. And that doesn't capture much of the various visual and metavisual nature and properties of these dogs, because e.g., dogs cannot only be distinguished whether they are a Chihuahua or a basset hound, but also whether they are drooling, hyperactive, hunting, etc. - and the difference between a healthy dog (a pet) and a rabid dog (a dangerous animal) is not binary.

Figure 20. This model contains two input layers (red and blue) which are joined to a single hidden layer (green). The hidden layer is then connected to the output layer (black). This architecture is also known as a multilayer perceptron (MLP).

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Joining the two layers with a hidden layer can create what we call a multi-layer network, or multi-layer representation, and with it, we can



represent a number of different levels of similarity. Or, instead of joining the two layers, we can join the two separately to create an abstraction and a multi-layer network (Figure 20), which can also represent a number of different levels of similarity. And because multi-layer networks can represent a number of different levels of similarity, we can also represent a number of different types of data. With a multilayer network, we can include many different levels of similarity and have a larger representation, which means we can better predict probability values, like the probability value of puppies versus adult dogs or aggressive dogs.

For the question: Number of dogs or dogs correct?:

we could simply input the data and specify an appropriate feature vector for the

input, for example something like:

Dogs, number of dogs, Size, Weight, Length of hair, coat color.

If data is given in a specific format (for example, a vector with a binary variable

for each attribute), we can calculate the probability of predicting the correct type of

dog. Similarly, we can calculate the probability of predicting the correct number of

dogs by specifying a suitable feature vector, for example something like:

Dog, Height, Weight, Length of hair, coat color.

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The structure of a multilayer network

is determined by its internal representation. For example, if we want to model the relationship between a lifeform called dog and an environment, we might create a multilayer network called a multilayer network.

Dog

# that looks like a dog

that looks like a dog # that sounds like a dog

that sounds like a dog # that barks like a dog

that barks like a dog # that smells like a dog

# sound of a dog (woofwoofwoofwoof) and

contains the following two parts:

First is a contrast between speech and other sounds of expiration, namely, of intellectual

contemplation and that of breathing, perception, memory, and other processes similar to speech but unlike action-speech. Call this contrast the distinction between the cognitive and the affective. The latter includes not only the action-speech of the sentient individual, but also the unconscious mental states of the "sub-individual," the living cell (which is lowly endowed with consciousness) and its inorganic components, such as those of the protoplasm. Only sentient organisms have rights because only they have the requisite capacity for self-conscious, morally relevant action.

Second is what has been called the "ethico-sentient" connection, that is,

between the affective and the ethical. In that connection, sentient action, bodily as well as mental, above a certain degree of organization, has relevance to the ethical, though a connection that would apply even to the living cell, being morally significant. This is because of the necessity of respecting vital influences or not to interfere with sentient life, or not revel in it, including human, unless doing so would result in higher happiness for at least some sentient beings.

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But we also want to represent more attributes than just size, which is why we need to create another layer of abstraction. This is called hierarchical knowledge representation and it's how most networks work.

We create abstractions for each attribute, for example: size [small, med, large].

We then use a multi-layered network where the input is a data structure related to

(1) size and

(2) dog breed,

and the output is the same data structure but scaled along each dimension (see figures below). This is called multidimensional scaling.

A more complete example would be to create an N-Dimensional space, where each dimension is defined by an abstracted attribute of a dog, whether

it's a large dog with a familiar shape or a small terrier.

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In a multilayer network, think of each dimension as a separate category of attributes, such as height, length of hair, color. Here, each attribute gets its own node, and each attribute is connected to the other attributes in the category (see figures below). This is called multidimensional scaling, and it makes it easier to predict values, such as size or weight from the input data. It's also easier to see patterns in the data, such as which attributes of dogs are correlated or not correlated with one another. It also makes it easier to recognize patterns in data that do not have linear relationships, because you can make arbitrary associations between abstracted features and other features.

Multidimensional scaling is a good way to visualize the way that different attributes of an object behave linearly (for example, height/weight for dogs) or nonlinearly (like color).

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\$\$Symbolic\$\$ Master-Theoretical \$  
 \Psi\$: Propagation, Compositional  
Codices and Avery Functioning  
Foundational Elements/Methodology :  
 \$\$Computational\$\$ \$\overline{\psi}\$:  
 lowercase-diffusion by Degree \\  
 \$Computational\$ \$\overline{\Psi}\$:  
 captial-diffusion by Master-Theoretical  
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Θθøtl;dr

\$Replicate\$ \$Temporal\$ \$Diffusion\$  
\$Mechanisms:\$ \$Evaluating\$ \$an\$  
\$Augmented\$ \$Cultural\$ \$Substrate\$  
\$Theory\$ of \$Descent\$:

Künzle, Charles A.

(December 2015)

Cultures shift & change through  
linear-unidirectional-invasive:  
Imposition, force, colonialism, and  
diffusion, Multivalency/  
Multidimensional-dimensions/  
Multiversality/Emulsion/sum-gg/sum-  
EE, master-jurisdictional structure,  
Structured-Settled-environment,  
Annuitization.

Millennia sampling, Parameters for  
catalyting triggers for observational  
binary interpretations into time-series  
and reconstructing archaeological  
records.

The findings lend support to an  
augmented cultural "substratum"  
theory of the cultural spread  
throughout Asia/Oceania,  
underscoring the need for critical  
borrowing in even the most remote  
corners of the world for  
comprehending long-term human  
population history.

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AGE 35(1) | DOI: [j.sagepub.com/  
content/35/1.toc](https://doi.org/10.1177/0003681415600000)

Credit: Charles Künzle

Here are a couple examples of brain  
pathways that are involved in learning

and memory.

The examples here should help us better understand how the brain processes information. By weaving together multiple pathways, we get a fuller picture of how the brain learns and remembers.

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1.

Appendix: A Summary of the Main Elements of Symbolic Anthropology. Symbolic anthropology is the study of symbolism in social life, including the study of symbolism by humans in their interactions with each other, with nature, and with the cosmos. The focus of symbolic anthropology is on the meanings of symbols rather than on the causes or explanations of the symbols, so it is primarily concerned with interpretation rather than with explanation and argumentative writing.

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2.

In studying symbolic anthropology, we need to look at the ways that symbols are used within individual cultures and among cultures and how they can influence the perspectives and meanings of those individuals, how they affect the ways that individuals and groups are perceived, how they determine their attitudes and values, how they cause changes in social actions, and what they are effective tools in understanding human culture.

But to understand human culture, we need to also look at how culture has been influenced by the forces of culture change and how this has changed how culture works within individuals and groups.

In order to study symbolic anthropology, we can look at the historic development of symbolic anthropology, the current state of symbolic anthropology, and its future development.

In science and in anthropology, the current state of symbolic anthropology is still in its infancy, with little progress in some of the important areas of the development of symbolic anthropology.

It's still not a completely accepted field of study in the sciences, even though there is substantial evidence from a variety of disciplines that suggest that it may be helpful in understanding human culture in general. There are still many problems with the science of anthropological quantifications, and the amount of time it takes for quantitative science to reach a consensus is still very slow and uncertain.

In order to understand how symbolic anthropology can help us understand culture, we need to understand how it works, how it is not a cause but a way to communicate. How the brain determines the meaning of symbols and how they affect our perceptions and behavior.

This book provides a brief overview of the basic concepts of symbolic anthropology, some of the methods and methods that it is built on, and how symbolic anthropology can be used to study how beliefs and values develop in societies and how they are transmitted.

It also provides a good introduction to symbolic anthropology for those who are interested in understanding human culture as it relates to their lives.

There is a section on the history of anthropology and a section on what anthropology is and is not, in which the author discusses the difference between interpretive and interpretive theory.

5.

It is also important to note that in order to gain a full understanding of the symbolic nature of our human cognitive capacity, it is important to see past the biases of the past and see what is happening now with an eye toward understanding the processes that drive the evolution of our species. The history of anthropology and anthropology as a field has long been a field dominated by people with a specific interest in the social sciences, in particular sociology, economics, and history, sometimes a very narrow focus.

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Mahmood Mamdani, who was appointed as the Sidney and Margaret



Anker Professor in Social Research, will bring this deep insight into the topic and the way that it can help address some of these biases when he takes the position at ZUCC in January 2020.

The focus of his research will be the influence of power, like governments and economic institutions on human thought, the creation of cultural meanings and the development of human culture in general and the role of anthropology in interpreting and understanding the development of human culture.

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7.  
His work is based on some of the same work that was done by the 1920s psychologist Edward Thorndike when he was studying the thoughts and attitudes of people about moral education, moral education and education in general, although he was not a psychologist. His work was not focused on the evolution of human thinking, but rather on the universal laws of human thought and behavior, the fact that human thinking is universal, and the importance of culture in understanding the formation of moral attitudes and attitudes towards autonomy.

He worked with Harry Dryfoos and Clarence Pickett at the University of California, San Francisco and with Fritz Steinberg at Columbia University for many years as a sociological

theorist of human action and thought processes.

His focus on the role of culture in human decision making was influenced by the ideas of Leo Tolstoy concerning the role of the inter-relations of culture in making human choices and decisions.

The sources of human energy, which makes it possible to invest in the human imagination and creativeness, which makes the human imagination, creativity and creativity.

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The theory of action theory provides the philosophical foundation of the social sciences, but it is a philosophy that is used to study human behavior, as opposed to a philosophy that can be used as an explanation for human conduct.

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9.

In this book, I will discuss the psychological and evolutionary aspects that are in common among humans, the evolutionary process that led to the human species, and how these factors explain human psychology and behavior.

I will also discuss how our inherited traits and instincts, which were in the very beginning of our evolution, are still in effect today and how we can use this knowledge to make better decisions in our lives and how we can

act on those decisions.

I am very excited about Zucca University and look forward to taking the position and working at ZUCCA in January 2020.

10.

By doing so, we hope that it will help us to understand the role of culture in the formation of our thoughts, which is crucial for us to know, both for our own personal lives and in the development of our society.

Thank you,

Chris

Carson College of Arts and Humanities  
Charles I. Meyer Professor of Social Anthropology''

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11.

I remember we talked a while back, when we look into your eyes and hair,' J'Oh, we're quite sure we're in the right place.'

T'Of course, my dear. Now, you know, I'm a very sentimental person, but do let's have this conversation again sometime.'

J'Oh, but we're in love.'

they both took a seat at the table.

'I'll admit that I'm the one who's doing this, though. I can't say that far from it.'

'Why not?'

he asked with a heavy accent, as if it was a big deal.

It was only about an hour later.

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13.

If there is a universal antifragile order, then it's based on cooperation, cooperation of cooperating and life is what makes it work.

When one organization is at the bottom of an entitative order, it can more easily find another that is compatible. That's what the systemic law is:

the survival and survival of the least "least fortunate"

least viable"

or "

lost"

would follow the logic of cooperation, and it is the same logic that caused what seems to be the survival and survival of mankind as it is now.

Thus, we would like to think that the laws of cooperation, such as the law of inertia, are laws that are universal in nature, rather than merely the law of a human population, the law of nature that has been called the Law of ~~~~~ Inertia or the Universal Law of Inertia or the Universal Law of Inertia or any other such law.

The orders of life will be closely related to universalism,

but still far from being universalistic,

although there are some universal laws of nature that would also be true about the order of life as a whole."

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We've also seen that there are rules of evolution that have to do with living

beings as well as animals, that have to do with animals. We also know that there are rules of evolution linked with life, but not linked with animals. We have knowledge of all these laws, but not knowledge of any other laws or rules, for example, with animals or life as a whole. We don't know of the rules of evolution in life as part of nature, the laws of the universe and the laws of the creation. And that's why we need to go beyond it."

16.

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We've seen many different kinds of rules of evolution that have to do with biological systems as well as social systems. But they are also linked to specific, concrete phenomena, which makes them more universal than the laws that apply to all of us as individuals.

If we look at a person (as one human being) and a dog (as one dog), we can see that people are more likely to start the same kind of lives if they live on the same planet and if the laws that govern their lives are the same.

If we look at a dog (as one dog) and a person (as one person), we can see that one dog can start the same kind of lives as one person, if the laws that govern its life are the same.

If we look at a person, or a family with a dog and a cat, we can see that it is also possible for them to live on the same planet as one animal.

If we look at a dog and a person from the point of view of the planet, they are not different animals.

If we look at the dog (as one dog) and the person (as one person), we can see that it is also possible for them to live on the same planet.

This is a very interesting observation, which should be considered when thinking about the application of these rules of evolution in social systems.

Human bodies are made of a complex mixture of elements. Although we are far from the first to practice a scientific study of genes, our knowledge of the structure of genes and their functions is far from complete.

We know that the development of a single cell can occur in many different ways depending on how that cell is made up of chemicals. We know that the embryo develops the body in stages and that the different parts of that cell are arranged in a pattern of correspondences consistent with the gene formation pattern. We know that this pattern is not random and that the cell can be stored and used in many different ways.

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18.

When we talk about the evolutionary process in a social context, as opposed to biology or chemistry, we need to think about how it is possible to apply the evolutionary process to something that is social and symbolic in nature.

When a human brain receives input, the brain creates a representation of the input by sending that input to different parts of the cortex. The input does not contain the information itself;

instead, there is a pattern of brain activity within it. This pattern encodes information about that input, and a pattern of brain activity exists within the brain. We can find this encoded information and create a neural representation of it, using a variety of different methods.

These neural representations can be thought of as representations, because they exist in the part of the brain that contains the information about that particular input. We can think of these neural representations in terms of information, because they represent that information, and that information is encoded in the brain activity itself.

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19.

The classic evolutionary example is when a cell's development and evolution occurs. When we see a cell, it appears to be made up of two layers: the outer layer and the inner layer, with the outer layer consisting of all six parts and the inner layer consisting of just two of the parts. (This is a basic biological concept, which I will describe later.) This is similar to how a worm

This is the principle that governs all biological evolution, and the classic example that stood out above all the others in Darwinian biology is the eye. The eye has eyelids, the eyelids have eyelids, and we have eyes. The eye is part of the brain's structure, just like a cell is part of a cellular structure. When we see the structure of the cell, it has two different types of

structures, the outer layer and the inner layer. What is really exciting about this is that we find ourselves with the idea that when a cell is developing, a neural network that can represent that structure can be made in the brain.

When we look at a cell's development and development, we see that a cell can be modeled as two different types of networks, the outer layer and the inner layer, and that a neural network that encodes that information can be found within the brain. This is exactly the same structure that can be found in the eye.

In the eye, we see that the structure of the cell is represented by an optical device, which is just a type of neural network. This is the mind's eye.

Now, this is most probably a universal, you'll find this sort of mirror in almost all species of animals, and it's why, when you look into the eyes of all mammals, including humans, they are able to see you. And, in a sense, this eye is the ultimate manifestation of the mirror that is in a man, woman, or child's brain.

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So, what we see with the eye, or the mirror, that is, the lobe structure in the inner ear, is an information encoding system in the sensory cortices that can see the outside world. When we look at the eye, we are actually looking at a neural network that was created by the brain. It is the eye that can be modeled as a neural network that can



also be used to decode information from outside the head.

Now that we have the eye, we can use it to look at and model the brain. So, for example, the eye that is, the inner ear lobe structure in the brain of an animal, can be modeled as a neural network, so that the brain can decode information from outside the head of the animal.

So, when we look at the world, we are looking at a neural network, that looks at the world and tells us which one to perceive.

And this neural network uses information from the outer world to decide which is which, based on common sense is likened to a network and a network of information about the outside world, which a person or animal can use and understand to decode information from outside the head.

So, we can see why the outer world is thought of as the mirror, because the brain is the mirror that decodes information from the outside world.

And when we look at the outer world, we are looking at the brain that can read that information and tell us which is which and how they relate to the world, our eyes are the information that is encoded in the inner ear lobe structures in the brain, that is the mirror.

So, we can see why the world is thought of as the mirror, which can be modeled as a neural network that can read the world and tell us which is which.

The mind's eye, that is, using a neural

network to encode information from outside the body, is not a new idea, it is something that came from the early 19th century, when the mind's eye was first used in the field of brain science. So, I think that these two aspects or the two facets of conscious thought, that is, the conscious brain, can be used as a metaphor for the body's neural network, that is, to be conscious, because it is the neural network that can perceive information from the outside world.

Is it just a metaphor?

Is it just a person?

The brain, the nervous system, and the senses are the central feature of the mind's eye.

In the brain, we have a representation for a particular person, and we have the ability to perceive and understand those people, and we have a representation for that person.

The representation of the body is the representation of the person.

When we look at the person's brain, we see that it is the brain that creates the image that is used for the perception and understanding of the person.

So, when we look at the body's brain, that body is the representation of the person.

But, the brain is not just a representation of the person. It is also the representation of the environment. And so, when we look at the brain, we are actually looking into the natural environment, we are looking into the animal world, animals, interactions and environments, we are seeing the

external environment itself.

So, when we see the natural world and we are looking at the world, when we are looking at the body's brain or the animal's brain, then we are actually seeing the natural world as well, as opposed to just looking at the inner brain. Which is kind of an important difference.

But, we are not seeing the outer natural environment, and so we are not seeing the external environment. And so, when we look at the inner brain then we are looking at the natural environment. And when we look at the outer brain,

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the brain that is in the animal.

The inner brain is the part that is inside the brain (the brain), and it is the part that we are looking at.

Then we are looking at one part of the brain (the inner brain), then we are looking at the outer brain, and when we look at the inner brain, we are looking at the outer brain.

So, when we look at the mind's eye, then we are looking at the brain, and when we are looking at the body's brain, then we are looking at the outside world.

But, when we look at the body's brain, then we are looking into the natural environment, in which we are looking at the environment.

So, when we look at the world, when we look at the brain, then we are looking at the natural environment, not the brain, but the environment.

So, when we look at the world, when we look at the body, we are looking at the natural environment, and when we are looking at the brain, we are looking at the nature of the environment.

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In the Science of Science and Engineering (SciSci) seminar, Manuel Marabuto will present his new book "The Neural Basis of Consciousness: How Brain Structure and Function Change Our View of Consciousness and Memory".

This book argues that in order to understand consciousness and memory, we must consider how different brain structures mediate the processes of awareness, consciousness and memory.

The author offers a detailed model of the brain's neural networks in the context of consciousness and memory, which he presents in detail through the use of a theory and methodology he names "The Neural Basis of Consciousness and Memory".

"So far, no-one has really taken the time to provide a detailed, comprehensive explanation of consciousness and its neural basis", said Marabuto. "In this book, I offer a model of the neural basis of consciousness and memory, which is accompanied by a thorough description and clarification of what I mean by a "mind", and its neural basis,

allowing for the identification of distinct substrate properties unique to each of us".

In his introduction, Marabuto summarises a new concept (neuralum), initially developed by Marcello Mel'Ein. The theory identifies relative parts of the neuralum and explains why these separate elements interact.

In the book's final chapter, a methodological framework is presented to enable further research on the neural basis of consciousness and memory.

In closing, Mar