

SOME APPROACHES TO HUMAN WORLD

*Sergio Labourdette**

Abstract

This work – and its referent, the book: *El Salto Humano en el Cosmos (The human leap in the Cosmos)* – is about the human being; the human world in its own space-time and in the universe. It is the being that performs a unique cosmic leap, a human blooming; a lighthouse of life. Humanity is singular specie, with values, senses and discoveries; without hiding their falls and nonsense, struggling tirelessly. They construct world and their own worlds. And they also use their exclusive ability to criticize and blame themselves because of their mistakes; as their value codes, ideas and beliefs reveal. And in this crucial state of habitat, history and human projection is not noticed enough. On the contrary, it is darkened, it becomes usual and common. So, we have to uncover, as it was affirmed by philosophy as well as from the science through many discoveries and achievements. Consequently, a theory comprehensive enough to better know what have been done, the continuous creations and the appropriate improvements are needed.

Here we are summarizing the book mentioned below and the theory-practice that explains the dimensions and perspectives of the human world and its cosmic leap. Based on research and analysis eight-*n* dimensions considered essential have been selected: *language – symbol – biology – nature – individual – society – rule – power*. To which *n* additional dimensions are added. This set opens human freedom among many characteristics that enrich this path. Then, sciences, mathematics, philosophy, technology, art, customs, practices – specific and intertwine - perform a world and a singular and multiple human being, who leaps tirelessly in the cosmos. This is a conceptual and operational proposal which allows a better approach to this issue.

* Principal Investigator. CONICET.

The human being is an exception in the universe, even when there are other beings, because there is an existential platform that projects him to the infinite.

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It concerns to approaches to a new theory about the human being and its world. It is an extensive investigation that discovers a highly complex human state, and in some extent, dark and also mysterious that needs new approaches to be un-covered, said with a word-concept by Heidegger (2001, p.20). And that state of exponential growth is called *the human leap to the cosmos*. And consequently, so the book is called (Labourdette, 2019). In this work some aspects of its main problems will be discussed. In another opportunity the analysis of an extensive bibliography that exceeds four hundred citations will be considered, except some cases that highlight specific ideas.

1. Dimension approach

The present state of this subject has its path and solid presentations. But it still lacks of a general theoretical-practical framework which can involve interventions that take into account what is missing to better understand human history and condition. Then a question arises, don't we have to give another "twist" to question? Or inquire better? What is missing when asking, will condition the path and the path will do the same with the asking. Questions and path are the keys; they come from history, are reconsidered at present and projected forward. From this place, it is about contributing to continue opening and drilling the dense net of what is lived and visible; as well as its invisible and unknown states. Besides of its concealments about what is discovered and known. In this case, we try to deepen the framework of approach about the human in its condition as such.

We have to take into account filiations, aspects and relations of the unit nature-biology-human history nonexistent before. In the same way, to consider the dependence as the distance from that place, the cosmos that is excessive, large and immeasurable. The systemic character of those essential concepts

and practices are defined as “dimensions”. The concept of dimension is polysemic and it is used in different disciplines. In physics one works with two, three, four, ten, eleven, up to twenty-six dimensions; parallel universes; multiverses; etc. In mathematics, this concept preferably comes from the topology. It prevails in figures and surfaces and the most basic shapes are the polyhedrons. Euclides (1956) postulates five regular polyhedrons, among them it is the octahedron. Fifty years later, Arquímedes (2002) works on truncated polyhedrons; hence the truncated icosahedron with 32 faces, 60 vertices and 90 edges, almost a ball, or an archetype that is used in sports. Besides, there are also the fractional dimensions of fractals proposed by Mandelbrot (1997) in his theory about chaos. They are also applied on human beings in their possible coordinates, in different ways according to the purposes of the investigation. Both, here and in the mentioned book a sign-symbolic approach is proposed, combined with topological mathematics of the dimensional octet and the “x” dimensions. Regarding this point of view, mentioned options are considered to follow the development of the human world in front of complexity, reduction, dimensions and the proliferations human-symbolic above said. Consequently, we will talk about “octet-x” to refer to the human world dimensions, both the octahedron as the n dimensions of the same world.

The dimension opens another assertion. It presents another way to look at the human being, the human world. But something seems to be stopping these issues and difficulty this path. So, it is required to throw away the obstacles and favor strategic interlinking and it is already being done. There are important results, but yet more progress is needed. The enclosure and dominations of the fields of knowledge, such as certain hidings, remain standing. And there is no theoretical and practical construct that is solid and comprehensive enough to support the advance. This line of work intends to contribute to that purpose.

There are many discoveries and significant developments, mixed with emptiness and fragmentations. It favors and, at the same time, hinders observing better, or in other way that same human space. Enclosures and obstacles affect the possibility to develop better approaches than the existing ones. Taking them away would allow apprehending and increasing the results

of so many rich inquiries; although limited to enclosed spaces. Difficulties are noticed in the circulation and exchange of knowledge. Border States. Or dominations of disciplinary and methodological field that are especially traduced in exaggerated increases of reductionism. It is necessary to face these issues and solve them if possible.

The proposal consists in the creation of a state of knowledge more approximate to the real state of the human world. This critical state must postulate a wide and consistent “theoretical – empiric model”. This implies: a theory which explains and select a set of dimensions that reference properly and comprehensively the human world. This one has to ensure what is more significant to be comprehensive, consistent and multiple. To do this, the complexity principle must be used simultaneously with the reduction one. That is, to face a diverse, multiplied and at the same time restrictive world. It is about not losing the strength and diversity of its main components; that they are essential always and everywhere. To also highlight the proliferations of the human work fruits, with layers of different realizations and multi-dimensions. Thus, exactitudes, interpretations and ruptures are shown and this is all involved in a new concept of consistency. It is no longer: A or not-A, now it is also A and not-A. Rational logic applies to certain things; and not in others, or not so much. Or they apply various logics. It is not only bits but also *qubits*; quantum computers; nets and clouds; Big data; artificial intelligence; the blurry; the non-Euclidean; the uncertainty principle; dark matter and energy, neurosciences; the holographic principle; etc; with all its importance and implications. It is more than all these reflections. It is the complex, complicated and tangled human life. It is about the primary matrices and their horizons. It is the revolution of the dimensions-n in an intertwine-otherness.

The formulation of concepts, terms and names gives interesting results. The question then lies in recreating the formula that expresses its best characteristics. Peirce himself (1934) among others applied this strategy by choosing - or inventing - original names-concepts to describe things and senses in his research. To adopt new conceptualizations they must also have a technical intellectual status and a theoretical and historic legitimacy which include from the rigor of science and disciplines to the inter – trans –

disciplinary, philosophy and praxis. Besides they have to consider wideness and certifications about the research object, under the more demanding conditions of rationality, verification, interpretation and understanding; between the most deterministic law and the most open freedom. It is about taking care of the one and the other, because that is the human life from de “existential leap” forward.

The question is, strictly speaking, a finite series of questions related to the specificity and complexity of the object to be known: a) what is the human world? b) Which are their main components and characteristics? c) How is a dimension constituted? d) How to analyze the possible dimensions? e) How to select the essential dimensions? f) How to recognize the dimensions multiplications? g) How to combine singularity and multiplicity of perspectives? h) How to propose the appropriate original theory? i) How to postulate the corresponding human ontology?

The fundamental question is to know what the human world consists of. It is presented in its immeasurable complexity, with its undeniable advances and discoveries; and its unknown, confused and hidden aspects. Consequently, and in spite of the admitted knowledge, it results quite unreachable. These difficulties and obstacles prevent not only its better approach and knowledge, but also to distinguish which are the unknown spaces and times. Then, an investigation proposal is applied with all its baggage and substance, which takes into account the propositions, hypothesis and thesis; the customs, beliefs and myths; the everyday practices and actions, and the framework of the n dimensions that provides the consistency and hyper – complexity required by the human world.

2. The human world

Thinking the human world – and its particular expressions- is to distinguish that it is compounded by eight-n dimensions of inalienable character: *language – symbol – biology – nature – individual – society – rule – power*. They are parts-the whole; the synthesis number and the symbol of multiplications that are intertwined in proliferated levels, that are centered and endlessly releasing. These requirements are essential. They have to be in each part. And no part

can exist – at least at the human scale – without the others. They distinguish and feed each other; while, each one can display - and to a large extent thanks to it - own and specific developments. The assembled and autonomous set plays its parts and its whole in a creative reciprocity of the human. It is a game of the parts "in" the whole, with joints, symbiosis and emancipations. And it could not be such a thing if any of these elements were missing. Besides, the human world spreads and multiplies in a dimensional scale with/without limits. That ability of spreading obeys and breaks with some parameters, determinisms and causes that the material and biologic aspects demand throughout life.

And human life is re-projected beyond what is universally known. Then there will be causes and effects, as well as projections and chains of effects – causes – effects, spread in chains of finite and infinite reproductions. Thereby, layers and layers of proliferated results escape from their origins to create new realities. Something that happens in the human world and that is ignored in other silent or lifeless entities. And in earth, in its noisy zones without human language they are limited to their own and respective species.

The human world is full of octet and n dimensions. These have been selected in successive approaches and they are a presence and a powerful and strange mystery since this world shows and hides, offers and keeps, equalizes and differs, despite variations according to the designs adopted by their own history-biology-nature. And that world develops elaborations, designs, links and all types of constructions, material and symbolic, as human product highly complex and complicated. Such developments are stable, unstable and conflictive in different proportions, according to historical conditions of time-space. Besides, according to their dynamics and contexts they live in permanent states of structuring, consolidation, reproduction, struggle, change and eventually, dissolution. Inheritance and history ensure some continuity and also their critical and breaking points.

From the above said, it is clear the need to think continuously of the human world and their essential problems. This thinking is sustained by the octet-n, and change theory and practice, in Greek terms, into *noesis*, *poiesis* and *praxis*. It is the dimensional multiplicity that works as a theoretical and existential matrix.

Consequently, the world has to be thought again, the new human world, in eight dimensions and in n spreading additional dimensions to infinity. That world, with its multifaceted constructions, composes a particular plasma substance that has its own density and consistency, it is the human scale. It is a peculiar and unique ontology. It has structures and flows that are planted, invaded, linked and rejected. In that cosmos-chaos an original octet of symbiotic links, determinations and uncertainties is formed. Each element is key and part-basis. Each one is irreplaceable and ones cannot exist without the others because they are all necessary. Maybe they are not the only ones, but they are the main ones, and in this totalized unit, complete and open, their autonomies and assembles can be observed.

In this human factory, unlimited paths of realities, concepts, illusions appear. As things stand, in this fabulous "existence", the so called human world fits. When examining it, it is observed that it is quite similar to the Platón's Allegory of the Cave (1992). Nothing is what it seems, although, at best, may be its shadow, its resemblance, its mask or its simulation. And going out the cave is dangerous. In this way, a myth-real is established as a trick to reality. And so myths, rites and knowledge that want to explain or interpret the almost insurmountable difficulty of observing the world and the experience arise.

In spite of this enigmatic origin, this human world is, it projects, protects, reproduces and creates. It lives and kills, it is world and makes world. It is a special place among beings at the planet Earth. A human world which implies eight dimensions- x . And with that compound, it is origin and leap. Root and leap quanti-qualitative in the life scale. It is born in increasing freedom, because it is human life, laboriously lived.

As a result, the human world is a concept which refers to a history, biology and human nature. It is a triad that, in this case, synthesizes a set of at least eight irreplaceable dimensions and n probable multiplications and established its own ontological level. Their names speak for themselves and their interlinking exponentially multiply and the set spreads.

So, the human being is language and becomes language, is symbol and becomes symbol, is and becomes natures, biology, individual, society and rule,

is power and becomes power. It becomes n dimensions because it is all those dimensions. As it is multidimensional, the human being is unequalled in the same universe. It is an absolutely unique acquisition. And in spite of nonsense and cruelties that human being commit, it is the creator undeniable of values and virtues inexistent in the no-human Earth. Human freedom highlights, there is also freedom in animals and vegetal and different levels of freedom in physical systems, but none of them is like the multidimensional and multifaceted human freedom, with the octet- n as their basis. Human history proofs it, nothing resembles it; and even with its mistakes, it can never deny its unique condition of being human.

“Language” perhaps is the first condition of being human. It would be the condition of everything else that, in turn, remakes it. Speak and create what is definitely human proliferated “semiosis”. Chains, multiplications, derivations, explosions, etc. of senses and works. This implies that everything have to be considered again, in another way, as it is different and the same. It is the process towards human freedom, unique in the universe. It is the “symbol” that works as a sign and emblem of every human product. The sign-symbol their «semio-simbolosis», the rest of the dimensions of the octet and the dimensions n make the human being fly and it is pushed beyond its own limitations. And especially this happens in wisdom. “Nature” is the material of human life, and none can be without it. It is the universe with its rules, determinisms, chances and chaos. It establishes the basis and prepares an appropriate place for human life. Biology is the living material, the living beings, the Prehistory and the companies of the human being. And it establishes the human with unique specificity in brain, genes and countless additional. The individual is the key of the unique in the human species. The individual is individualized and finds out its otherness, and then begins to become unique and free. And it multiplies. “Society” is the natural connector which links people to protect them and take them beyond their biologic and material limits. In these tasks it is organized, controlled and set free. Organization, control and freedom are three powerful concepts that are crossed and rejected in relations and interactions. The “rule” states some patterns about what is conceivable and inconstant. Thereby creates the control and freedom. Power can. Power and capacity cover what is

human to do or not to do, to repel doing, etc. Control and freedom inquire and reproduce, and power and act are projected. In the n dimensions the human being finds a strange game that solves and criticizes the different trials and answers between order and contingency, between control and freedom. As a fundamental human trait is always spread without limits, even beyond the causes that gave rise. It is something that happens between individuals, between peoples and between their internal differences (ethnicities, castes, classes, etc.), that already settles billions of inhabitants on this planet. And they do it between coexistence, births, struggles and inequalities.

Dimensions are parts and the whole at the same time. They form the human world, they make it and they make themselves. At the same time, they intertwine, integrate and distinguish. It is a figure compounded by eight parts-the whole; forming a particular octahedron- n , a singular human mini-galaxy, a solitary island in space-time, in a universe with probable dimensions, known and unknown. And, as far as it is known now, after here, inanimate.

The human world is constructed from what is natural, biologic, the own being, the thinking and doing and this richness has a multiplier light. To see, measure, analyze, show, say, think, to uncover the world. And it needs many approaches, points of view and frameworks to better understand. It is what this article intends to say by means of successive researches and elaborations. And that multiplicity, especially opened requires appropriate concepts. The "theory of singular and multiple perspectives and dimensions" comes to cover this worrying hole, a theory that is able to establish multidimensional comprehensive constructions. And, simultaneously, respect the value of each unit in its autonomy. This implies rigorous interventions in the possible fields that open to the necessary and multiplier dimensions; even to be in charge of irreversible complexities; and where they have their recognition from the logical, technical and methodological conventions until the multifaceted and multidimensional constructions.

The above statement proposes to recover a coexistence of high reciprocity between the problematic, the interpretative and the certifiable, without denying the differences and the corresponding autonomies.

The human world is a human work as well as nature and life, in a tiny place of the universe. This world is constructed with the materials and under the laws that inhabit the cosmos and it is, therefore, a cosmic wonder. Closer on Earth, the specific environment and production of living beings are added. And the intervention and the leap forward of *Homo Sapiens* throughout its own species and its own history. It is smallness and greatness evaluated in another way, in accuracy, probability, diversity, multiplication and proliferation, in the modification of perspectives and projections. It is in this case the physical, biologic and sign-symbol-history human being; it is an absolutely human creation, as far as it is known. Not even the cosmos is evaluated, and measured neither it means. It is only done from here. And this should be appreciated and celebrated.

3. The role of theory

In this human revolution it should not be set aside that there are many sources of suffering, deprivation and death. In spite of the enormous developments and achieved learning, we still do not know how to deal and solve these terrible shocks. Not only knowledge is in danger, but life itself. Even knowledge becomes dangerous in inappropriate hands. It is time to increase the power of the existential "leap" towards free human multiplicity, respecting clarity and mystery. And more particularly, the duty to overcome poverty and hunger; consolidate education; and fortify human ethics that prescribes values and rejects inequalities, persecutions, corruptions and greed; taking into account the material, cultural and moral differences of the peoples in historical times and spaces.

The human world is physical, biologic and historic, indispensable attributes. It is all that with its singular and multiplied fruits, it is much more than the countless and valuable simplifications that knowledge is performing in different fields, because it has the above said with a surprising addition that revolutions the conjunction, and configures a transcendent-otherness. There are formulas; equations, particles, strings, atoms, molecules, cells, genes and genome; neurons and the brain; and all philosophy, science, art, customs and human history with its most extraordinary creations and discoveries and

multipliers. All this proliferating accumulation is irreplaceable and surprising. And it must always be present. Then, there has been an amazing and almost inexplicable configuration in a point of space-time: the human being, the human world that provides with all that and the potentially of what even lacks, in a special and unique way. There is a multidimensional revolution that "leaps" to emerge in a "self-other." It is the new and other reality of the human world. Then, a new ontology is constituted, the human ontology.

The theory of singularity-multiplicity of perspectives and dimensions tries to make and represent a path. There is no definitive or dominant position, and no one should attribute supremacy. Autonomies, parallelisms and collaborative agreements have to exist, with all the appropriate critics an even de inappropriate ones, from every scope that testify the human existence, on the other side immeasurable, not only because its hyper-complexity but also because of its continuous and unpredictable increase. The human being not only lives in a cosmos and in earth, but also produces, creates and constructs all the time and spreads to all ends. It spreads discoveries and freedom, that is why it is an eminent "singularity-multiplicity".

The human being in the cosmos is the singularity-multiplicity of the perspectives and dimensions. A "cosmic anthropology" is necessary that follows this line and do not leave out these issues. The course of language, among controversies, became a step forward in the XXth century (Rorty, 1990). In that moment and in a prolific and dangerous world, a new course will be necessary, more appropriate to the human world, without losing the essential values that support the past-present. Perhaps the turn "octet-n" can play that role. Science, technique, philosophy, disciplinary and trans-disciplinary knowledge, art and the infinite experience of every human being ensure the possibility of these assertions. Among so many efforts, a lot to obstacles must be undone, and in the same way reaffirm the value of the poetic in all human events, perhaps better pointed by Borges (2011). Poetry leaves a moving work due to the creation of poetic sense and of multiplier worlds, like the grains of *El libro de arena* and they spread as in *El Aleph*.

4. As a conclusion

The top of the technologic-scientific revolution is welcome, and it is coming with other tops that display the creativeness of human condition. On the other side, this world does not stop its task of add new talents. And all this can arise because, in spite of different confrontations, appropriate conjunctions and independences among science, philosophy, art, praxis and freedom take place. And they show a range of advances that could never be considered as faced disjunctions. They are autonomous, corresponding and complementary. They are the identity, diversity and otherness of a multifaceted reality that has to be known, lived and celebrated. You have to articulate well and it is not easy. There are wrong dichotomies, such as: laboratory versus philosophy or science versus poetry that could summarize controversies among natural science, exact, social, psychological and humanistic disciplines. On the contrary, there are many inter-disciplinary examples that reveal a productive coexistence. In fact, all the fields are necessary and indispensable. If alone and isolated, they are not enough to complete the unbounded complexity of the human. It is forgotten that what exists is, among other things, something unique, prolific, multifaceted and immeasurable.

It is necessary to open and unlock current courses as well as others not tested. In this way, advance with a theory-praxis of the singularity-multiplicity of perspectives and dimensions could generate an approach change, situation and activity, cognitive and existential points of view. A good example of this state of knowledge/ignorance of talents perhaps is the historic meeting between Freud and Einstein (2001). They both realized, among other themes, how little they understood the others' discipline, which was the others' knowledge. And that the dialogue was limited to these difficulties. These situations often happen and demand respect and tolerance, and if possible, more frequent studying interventions on external fields. Some mistakes even are not such, because they imply dark anticipations of what is coming. Perspectives have to improve. There is room for all trials and investigations. And try to share any advances, wherever they come from.

Human life is always being done, anyway it can. It is like a cosmic miracle as well as a continuous war, creating and making mistakes. And it can't be stopped. Congratulations must be given and recreate it all the time. And the

eight-n dimensions light the human multiplicities that are produced from autonomies and spread in open proliferations. This means: there is plenty human life to praise and criticize. It is a multifaceted and fascinating game, difficult to carry out in the path. In definite, it is human history. It is the human leap in the cosmos.