

The World of a Person's Private Existence in the External Environment: the View from the Outside

So, we proceed to the previously announced description of the reality of a person's private existence, consisting of three different worlds [1]. The methodological doctrine of diocosmosics proposed by us earlier [2], combining two views on each thing - from the inside and from the outside - assumes, respectively, six different descriptions of this being.

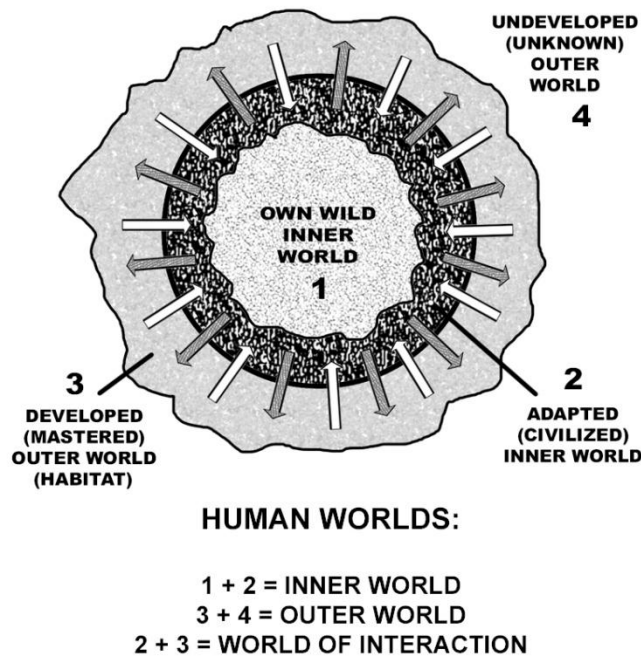


Fig. 1

It's probably worth starting with the simplest, with the undeveloped part of the outside world, with zone 4 in our drawing.

The Bible begins with the words "God has always been." Something similar can be said about this area, the world is eternal, that is, infinite in time. Unlike the finite spatial scale of the developed part, the undeveloped part, apparently, has no boundaries. It is infinite in space. At the same time, it is not empty, it is filled with a variety of matter: objects, particles and fields. According to some well-founded theories, the world is filled with mysterious ether, the clumps of which we interpret as the matter of the universe.

It should be stated that our knowledge about the outside world is born from interaction with it, in the process of its development by a person, the accumulation of experience. It can be safely argued that cognition is an integral component of exploration-development. Therefore, we can make certain judgments, organize our knowledge, build and improve theories only in relation to the developed part of the world. And we can't say anything definite about everything that lies outside the developed zone. Perhaps we can only safely say that this unknown world exists, it exists by itself, regardless of the person and his

theories. But this natural philosophical statement, of course, is based on our belief in the reality of the world. And our previous experience pushes us to this belief.

It is natural for a person to extrapolate his previous experience to the outside and build on it some assumptions about the unexplored part of the outside world. He likes to believe that the unknown world is not so much different from the explored part. Sometimes it can be useful. But this position differs little from the ideas of some ant in the forest of central Europe, who believes that the whole world is like a hundred-meter zone around his anthill. Imagine how shocked he will be when he sees an elephant.

From this position, funny attempts to build theories covering the entire universe appear. For example, this applies to the theory of relativity and the Big Bang theory that prevail in the minds of current physicists. Descendants will surely laugh at them, just as today we laugh at the funny cosmological theories of our ancestors. Strictly speaking, this methodological anarchy should be put to an end. If a theory sticks out too much beyond the limits of the developed world, it should immediately be classified as questionable hypotheses.

It's a shame, but lately physics has come under the strong influence of mathematicians and geometers. This fraternity seeks to impose on reality the properties of increasingly sophisticated and dubious mathematical and geometric models that are completely divorced from reality. Unfortunately, society lacks a mechanism for healthy criticism of such models and countering their imposition on the scientific mass. Weights of experience should be suspended from the wings of reason, as the great Francis Bacon advised.

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The uncontrolled imagination of mathematicians has reached the mockery of space and time. They strive to transform them completely monstrously. In this case, common sense should tell us that space and time are only passive receptacles of the world, simple scaffolding on which the life of the universe unfolds. They have no other properties than extension and duration. It's just an empty box filled with interesting material contents. All the properties observed around are the properties of a specific filling of the Universe: objects, fields, particles, perhaps little-studied ether. Do not confuse God's gift with scrambled eggs. And as for the methodology of cognition, it should subordinate mathematics to the task of describing and explaining the problems of physics, and not vice versa, impose on physics the consequences of dubious mathematical constructions.

Even more laughter will be caused by the writings of our modern science fiction writers who inhabit the outside world with frightening aggressive monsters who dream of enslaving the Earth and destroying humanity. It must be borne in mind that the high development of civilization, which allows it to carry out interstellar travel, presupposes highly developed ethics and morality, incompatible with such horrors.

Since there is nothing more to talk about zone 4, you can slightly fix your attention on the border of zones 3 and 4.

Humanity is continuously expanding the sphere of its experience outward, creating more and more complex tools that allow us to look further and deeper into the world. However, today it has come to a certain limit of the possibilities of direct experience and direct measurements. For example, we cannot see planets in the systems of nearby stars even with the most powerful telescope. Also, we cannot judge what is happening now in the distant worlds of the Universe, since the signal carrying information sometimes goes from there for millions of years. Alas, only the more or less distant past of deep space is available to our observation.

A problematic situation arose with the study of the microcosm. Our macro devices can no longer provide us with the required accuracy of direct measurements, since a gross macro intrusion into the world of motion of microparticles distorts their initial parameters. Having made one precise measurement of any group of parameters, we knock the microparticle out of its original "rut" and make further accurate measurements of other parameters impossible. There is a problem of limited access to data, the problem of partial availability and "under-description" of the microcosm, which is reflected in Heisenberg's "uncertainty principle".

It should be stated that a specific problem has arisen today at the boundaries of cognition of the external world. Direct methods of observation and measurement exhaust their cognitive potential. Instead, more subtle indirect methods become more relevant. An appropriate adjustment of the research methodology is required. By the way, cosmologists and astrophysicists are coping well with this today. Astronomers manage to discover new planets and satellites and determine their characteristics through indirect measurements of small mutual perturbations of planets and their known satellites. They manage to describe the movements of planets inaccessible to direct observation in systems of distant stars by fixing changes in the parameters of light flows from these systems.

Unfortunately, our researchers of the microcosm have not yet realized the relevance of methodological reorientation to indirect measurements. Being unable to get full direct access to the parameters of the movement of microparticles, these would-be physicists seek to absolutize the annoying situation itself, their flawed experience of limited availability. Like a dramatic hero, they seem to exclaim: if you are completely inaccessible to me, then don't get anyone! They are offended by microparticles and consider them inferior physical bodies, devoid of a full set of precise parameters! For example, not having sufficient data to accurately fix the trajectory of a microparticle, they prefer to assume that this trajectory does not exist in nature. In their case, the particle is not localized in space, but rather smeared over it with varying degrees of probability of being at each of its points. Thus, they interpret the problem of their limited interaction with the subject as the problem of the limitations of the subject under study itself. The logic here is primitive, something like that. If I don't have a relationship with another person, then he's a scoundrel.

It is clear that with this approach, a certain macroscopic snobbery appears, the desire to deepen, to accurately detail the studies of these elusive "inferior" objects disappears. It is easier, of course, to withdraw from the study of their nature altogether, presenting them as macro-accessible statistical ensembles and probability fields spread over the entire space. With such annoying snobbery, of course, physics could not help but lose the pace of development and naturally came to a dead end. There is a recognized crisis in this area today.

The next area of human existence under consideration is zone 1, an unexplored sphere of the inner world of man. We, too, cannot say anything about what has not yet been revealed in the experience here. But we are moving deeper into this sphere, examining his physical body, dissecting him, poking him with electrodes and subjecting him to various physical and chemical influences. We discover all new aspects in his behavior, motivation, psyche, and the corners of consciousness. As a result, this zone is constantly shrinking, giving way to the studied one. Someday we will comprehend most of it. Then we will thoroughly know the mechanism of heredity; learn how the spring of our internal causal vortex twists, and much more.

Finally, we turn to the zone of interaction between the inner and outer worlds. Here we observe two counter-movements: the penetration of the external world into the area of the internal, the adaptive influence of external nature on the adaptive development of man and the expansion of man into the nearest natural environment, subordinating his influence on the objective world of the zone of his habitat. Thus, this zone naturally splits into two parts (2 and 3 in our figure).

Earlier, I announced [1] three zones of a person's private existence. However, the natural disintegration of the interaction zone into two components prompts us to talk about four zones in general. The methodology of diocosmosics, set out in [2], insisting on the need to consider each selected zone from two sides, from the position of the inner world and from the position of the external, makes it necessary to form eight (!) fundamentally different descriptions of human reality. Thus, it is necessary to make the necessary adjustments in the course of the development of thought.

Since we started considering the situation from the outermost zone 4, we will consistently move from this position towards the center.

Before us is zone 3 - a part of the external nature mastered by man, transformed by him for his needs and comfortable living. The zone is full of the results of the interaction of man and nature. It is possible to judge the qualities of the person himself according to these results, traces of interaction. Let us ask ourselves what conclusions an external observer could draw about a person and the principles of his private existence.

The Sphere of a Person's Private Existence: the View from the Outside

The first thing that an external observer will certainly pay attention to is functional autonomy in human behavior. A person and social aggregates act, from his point of view, unpredictably, based on some internal motives, often unrelated to external circumstances. This leads an external observer to conclude that there is a specific internal determinant source in a person and social aggregates.

Further, the compact localization of the human habitat in space catches the eye. Against the background of the infinite world of nature, an individual and humanity occupy a completely limited area.

Other natural bodies compactly localized in space, as we know, interact with the surrounding world according to the law of the field of central forces. An example is electric attraction, described by Coulomb's law, and gravitational attraction, described by the law

of universal gravitation. At the same time, the force of such interaction decreases with distance from the center according to a nonlinear law of a centrally symmetric nature, in accordance with the law of inverse squares. If we display the situation geometrically, then the active field of such a body appears as a compact slide on a flat surface with the largest bulge in the center, rapidly decreasing to the sides.

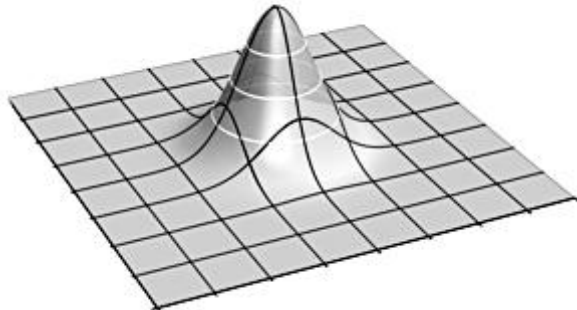


Fig. 2

Apparently, this general law is also characteristic of the compact human world. The obvious egocentrism and egoism of a person are proof of this. In fact, according to numerous observations, the motivation of human activity, the strongest in relation to everything that is in close proximity to the person himself, very much depends on the degree of remoteness from him. Fuller's humorous law of journalism says: the farther away an event has occurred from a person, the more victims and destruction are needed to attract his attention.

We previously called this phenomenon the "**law of egocentric concentration**" [5]. The law concerns the decreasing relevance of things and events for a person in accordance with their degree of remoteness in spatial, temporal and social terms. The values concerning the person himself are most relevant here and now, a little weaker in relation to relatives, family, friends, colleagues, neighbors, and yesterday's events. Even weaker in relation to distant relatives, neighbors in the locality, co-religionists, representatives of nationality, fellow citizens, events of past eras, and so on.

The law of inverse squares provides for a rather sharp weakening of the force field with distance from the center of the "hill", so we can safely say that the inner ring determinism of a person's private being has a limited spatial scope of its actual action. The nature of ring (vortex) determinism provides for the limited existence of its natural carriers also in time too. As with any other ring or vortex formation, the life expectancy of a person and his inner deterministic principle is quite strictly "measured" by nature. These circumstances encourage the formation of an **objective philosophical concept of a person's private existence**, the essence of which is to recognize his autonomous, local and specifically nonlinear nature.

The central character of interaction with the surrounding world, together with the property of self-preservation inherent in the owners of inner ring determinism, necessarily implies and defines egocentric and egoistic organizing features in human existence. Hence the corresponding system of incentives and values arises. Here, a curved quotient is superimposed on the rectilinear exchange of the generally natural law of determinism - local ring (vortex) determinism, which has a pronounced anthropocentrism. An external observer would inevitably come to the conclusion that all human activity, all ego relations

with nature are subordinated to this anthropocentrism, as a kind of general principle of biological activity. A person demonstrates a desire to please his biological nature, achieve greater comfort and avoid suffering. To fulfill these tasks, he is ready to work endlessly, subordinating and adapting to his whims fragments of the nearest nature, in the role of which other people or their communities act as rain. He has no other goals attributed by objectivist philosophers. Since its appearance in philosophy, anthropocentrism has been fiercely fighting objectivism, in particular, materialism.

So, an external observer can state that a person is not only exposed to his own internal determinism, but also involves the nearby environment in the field of his specific private determinism, transforms this environment with the intensity of the inverse square law and constantly strives to expand the scope of this expansion a little more. The world of the Universe appears as a collection of such hills and mounds of fields of private determinisms around objects of inanimate nature and habitats of living organisms and humans.

The weakening of stimuli according to the nonlinear inverse square law is a common property of all people. However, an external observer cannot fail to note some peculiarities in the nature of such weakening, depending on the ethnicity of a person. For example, the hillock of a person of the "western" type is steeper and more compact, and he himself is more inclined to individualism, egoism and egocentrism than others. For people of the "eastern" and "southern" stock, this hillock has a flatter and wider outline. The zone of the near and middle circle is much more pronounced here: the interests and values of family and relatives, dependence on the opinions of neighbors, colleagues and friends, events in the life of a compact region of residence. In the temporal aspect, the relevance of family, ancestral, clan traditions is higher. In a word, the "eastern" and "southern" person is more immersed in the life of the near-middle environment than the "western" one. It has a stronger coupling with the near-medium habitat. This coupling greatly levels the dominance of the central ego.

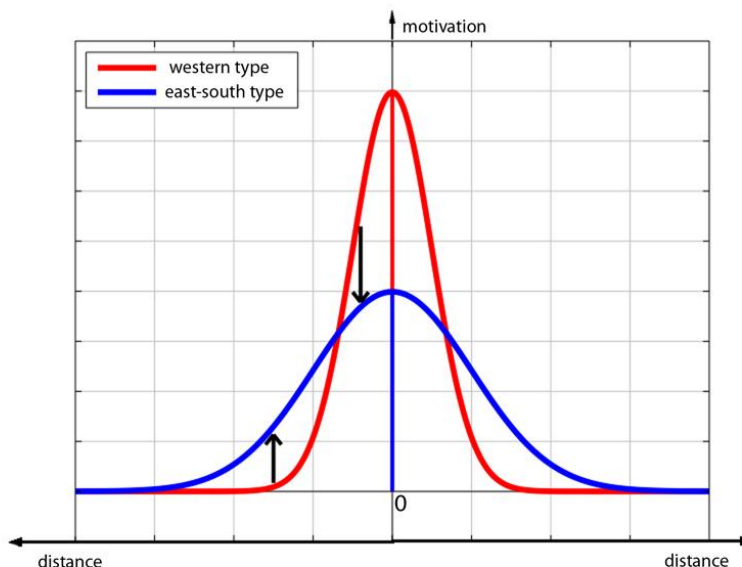


Fig. 3

Most likely, that is why the mechanisms of socio-political organization adopted in the West still work poorly on the mass of this category of people. Instead of boldly making their individual political decision, these guys act with an eye on relatives and neighbors, have a

keen desire to hide behind the backs of the near and middle environment, share responsibility with them. The prevailing principle of behavior here is not to stick out too much from the crowd. Obviously, for such cases, the simple mechanisms of political self-government established in the West, based on individual decisions, are not suitable. They require significant correction or more complex creative refinement in accordance with the special nature and mentality of the "eastern-southern" person.

Observing a person's behavior, an external observer cannot help but note that it is built in accordance with certain algorithms that lead to success in certain cases, allowing you to save effort and avoid dangerous and unpleasant consequences. Moreover, these algorithms flexibly change depending on the situation and over time become more subtle and effective. Based on this, it can be concluded that there is a special organ in the human body engaged in the development of algorithms promising success based on the analysis of the situation and the properties of the objects of nature involved in the case. So an external observer can guess about the presence of a human brain and consciousness.

It would not be hidden from an outside observer that over time the ways of human influence on the surrounding nature are becoming more subtle and sophisticated, and the scale of the impact is increasing. Hence, it is legitimate to conclude about the continuous process of development of the person himself, the complication of his skills and the improvement of the volume and quality of his knowledge about nature. Mastering new areas of external nature, a person enters a new unexplored sphere of external natural determinism and is forced to adapt himself to new rules of behavior dictated by newly discovered patterns. He has to transform his being taking into account the updated external conditions, develop new skills, adapt to new conditions. It turns out that, through the development of the external world, a person modifies himself. At the same time, the algorithm of his behavior is correspondingly complicated and optimized, as well as his model representation of the part of the world he has mastered.

Wild barbaric methods of mastering the surrounding nature, which were characteristic of ancient man, are now giving way to sparing and saving technologies. This indicates that human development is accompanied by the growth of his civilization, the strengthening of moral and ethical principles.

Man is a social being. And there is a mechanism responsible for social coupling and social (species) self-preservation in its internal determinism. A special mechanism responsible for procreation has been implemented within the framework of this general mechanism. In addition to purely biological drives, complex mental activity is involved here. Observing this, an external observer will guess that a person has internal subsystems responsible for this. We are talking about the brain and the endocrine glands. As a result, an external observer could agree with Plato, who argued that there are three principles in the soul of every person: rational, affective and lustful.

The growth of a person's civilization and the strengthening of his moral and ethical principles also concern his attitude to society. Aggressive attitude towards one's neighbor, the desire to drive others into slavery and subject them to brutal exploitation give way over time to a more humane, reasonable and fair organization of society.

The world is full of mutually intersecting fields of private determinism of different entities. A person under the influence of another person, a group of people, a public organization, a

labor collective, a territorial, national, ethnic community – these are all examples of getting into the field (area) of action of various kinds of private deterministic entities.

Graphically, this can be depicted as a field dotted with many hills and slides of different sizes. What distinguishes a civilized person from a savage is the ability to move safely and profitably in such a complex landscape.

Multifaceted (Multisided, Polyhedral) Monism versus Cognitive Relativism

In the face of an external observer, such a picture may sometimes arise. Several researchers are trying to study the same subject by coming into contact with it from different sides and using different methods. In this case, the object opens in front of each of them from one separate side. It is natural to assume that as a result they have several different descriptions of the subject and then several different model representations are built on them. By the self-confident behavior of all these researchers, an external observer can conclude that each of these guys is inclined to absolutize his private vision and his theoretical model of the subject. And all of them together can insist that the properties of the subject covered by them depend on the position of each researcher, are secondary to it. And do not exist objective, that is, independent of the researcher, properties of the subject at all. An external observer can rightfully call such a situation "cognitive anarchy" or "cognitive relativism".

This is exactly the situation that has developed today in theoretical physics, in particular, in relativistic mechanics and quantum mechanics. For example, in the framework of SRT, two mutually exclusive results obtained by two researchers moving past each other at high speed are absolutized. Each of them believes that there are distortions in the other's system: a reduction in the length of segments and time intervals. The conclusions of both about these space-time distortions in relativism have the same true cognitive status. Both of them (Oh, horror!) right. The question – what happens to their systems "in fact" - is simply removed from consideration by relativists, since they in general deny reality, existing "by itself", outside of specific observations. There is no black cat in the dark room - they categorically claim.

Today, cognitive relativism is, unfortunately, a large-scale factor that confuses a lot of researchers. Therefore, it is worth focusing on its criticism.

This anarchic methodological tendency tends to absolutize the empirical aspects of each particular observation. With the increase in the number of private observations, the problem of the multiplicity of competing, unrelated ideas about the same things inevitably arises. Such a chaos of ideas has become especially characteristic of the modern era of postmodernism - a period of unbridled rampant philosophical pluralism. The philosophy of synthesizing realism responds to all this cognitive anarchy with a healthy principle of multifaceted (polyhedral, multisided) monism [3].

It is appropriate and convenient to depict the corresponding cognitive situation in Venn logic diagrams. The author has previously proposed a model of binary interaction of the mastering and cognizing person with the subject under study. Here we are faced with the task of developing the idea of this model in the case when several researchers with different starting positions, ideological and pragmatic attitudes, historical and cultural

traditions, methodologies, angles of view and styles of thinking participate in interaction with the subject under study. The diagram in Fig. 4 corresponds to this case.

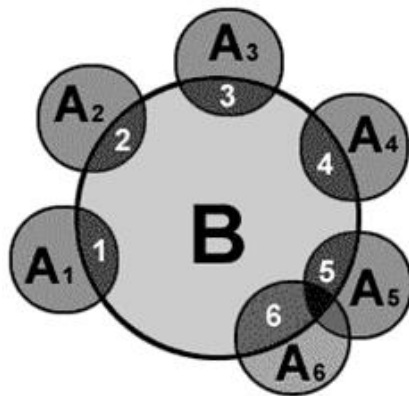


Fig. 4

Here it is clearly seen that each of the A1 - A6 researchers in the act of interacting with the subject B opens only one special zone, the facet of the real qualities and properties of the subject 1-6. Sometimes, in the case of close approaches, these zones intersect, like 5 and 6. In other cases, they are generally exceptional.

Each of the researchers 1-6 subjects the empirical data obtained by him about the facet of the subject chosen by him in advance to his own tendentious theoretical processing. During this processing, he, as a rule, demonstrates a tendency to absolutize his narrow "vision" of the subject. Without any doubt, he extrapolates the open properties of one facet to the whole subject as a whole and denies the reality of other properties that were not revealed to him in this study. As a result, six completely different (sometimes partially, like 5 and 6) obviously tendentious cognitive ideas about the subject under study are born. The scientific community inevitably has the illusion of dependence of the discovered properties on the researcher's initial position, the illusion of arbitrariness, the "omnipotence" of the researcher.

The position of multi-faceted monism in this matter is reduced to the statement of the original multiplicity of hidden facets of a really existing (regardless of the positions of certain researchers) subject-noumenon ("a thing in itself"). A comprehensive theoretical processing of all empirical data obtained by all researchers is necessary. Only in this case can a completely adequate systematic understanding of the subject under study be obtained.

Moreover, in the case of an integrated approach and a systematic understanding of the subject based on it, it is much easier to detect "white spots". We are talking about those facets of the subject that have not yet been noticed by researchers. So, in addition to the obvious purely ideological benefits, multifaceted monism can also provide methodological advantages, specific cognitive guidelines and hints.

The methodology of multifaceted monism is also relevant in the construction of a general theoretical construction of the world as a whole. A lot of private specific views of the world promoted by cognitive relativism and private models of this world based on them ultimately need a healthy synthesizing unification into one comprehensive, systemically balanced model. The era of cognitive pluralism should naturally be replaced by the era of synthesizing realism.

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