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Reality:
The Search for Objectivity or the Quest for a Compelling Argument

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It is said that we human beings are natural animals. On account of this, we develop conscious and ever-sustainable or unsafe ideas. Consciousness is the ever-complex feature by a sum human animal, we want to understand and explain reality. Reality is the ever-changing, ever-moving, ever-shifting, ever-transitory, ever-transformative, ever-transcendent, ever-immanent, ever-transparent, ever-opaque, ever-visible, ever-invisible, ever-sensible, ever-insensible, ever-intelligible, ever-unintellig

primate evolution that gave origin to humanity would not have taken place.

3) The components of a social system realise themselves as living systems in the composition of the social system that they compose. At the same time, a social system exists only in the dimensions in which its component living systems realise it through relations of mutual acceptance in their recurrent interactions. As a result of this, a social system recursively operates as a medium in which its component living systems conserve organisation and adaptation in the dimensions in which they compose it. Or, in other words, the behavior of the components of a social system that constitute it as a particular kind of social system becomes a pattern that participates in the composition of the social system. Or, still in other words, a particular living system is a member of a particular social system only as long as it realises the behavior proper to the composition of that social system, otherwise the living system is not a member of it, or the social system disintegrates. This has several consequences:

a) Social systems are conservative systems. The new members of a social system learn the behavior proper to them in it as they contribute to its constitution through their participation in it. If this does not occur, the new member-to-be does not become a member, or the new member is dropped out. At the same time, a member of a social system that begins to behave in a manner that is not proper to it stops being a member of it, and is ignored or treated as alien, or the behavior is adopted and becomes an innovation.

b) Each social system is constituted as a network of conversations, or behaviors, that its components realise through their interactions in mutual acceptance. Due to this, there can be as many different kinds of social systems as configurations of networks of co-ordinations of actions can be realised by living systems while interacting in mutual acceptance. As such, a social system is a dynamic system in a continuous flow of changing co-ordinations of actions that remains the same as long as these stay contained within the configuration of co-ordinations of actions that defines it as a particular social system. In these circumstances, change in a social system, or social change, occurs regardless of the awareness of its members, and can only be observed by the observer. It does not, and can only be observed by the observer, depend on the will of its members.

c) As social systems are constitutively conservative, social change can not take place as a result of the normal operation of a social system; and, at the same time, if change takes place it does so at the moment at which the new behavior becomes included as part of a new standard behavioral repertoire in the social system. As a result, if the new behavior of some of the members of a social system can not be integrated as part of a single social network, the social system disintegrates and disappears as such a social system.

4) We human beings exist, as such, in language. For this reason, human social systems are systems of co-ordinations of actions in language; that is, they are networks of conversations. Accordingly, different human social systems, or societies, differ in the characteristics of the different networks of conversations that constitute them. At the same time, daily experience shows us that we affect each other in our bodyhoods through our languaging and emotioning in the course of our conversations. Indeed, we know from daily experience that we can recognise the members of different societies and different cultures through the different patterns of behaviors in which they handle their bodies, and that to grow in a given society or culture entails acquiring a particular manner of being a bodyhood. Let us see how it is that this takes place:

a) Each particular network of conversations, in which the people who realise that network operate in mutual acceptance, constitutes a social system. This a family, a chess club, a town community, a political party, a secret society, or a group of friends are all systems of co-ordinations of actions in language, and as such are networks of conversations that are social systems only to the extent that the people who realise them operate in mutual acceptance. As such, they are social systems regardless of our awareness of them, or of our being life through the network of conversations, or being unaware of belonging to whether it be the flow of our languaging and emotioning our behavior entails accepting or rejecting coexistence in mutual acceptance.

b) As we realise our conversations through our interactions, and our interactions are realised through our bodyhoods, any change in our bodyhoods is liable to result in a change in our conversations. Conversely, because we interact in our relational realm with our bodyhoods in the recurrent interactions that make up our bodyhoods, our bodyhoods change in the course of our conversations in a coupling contingent on the flow of the interactions that constitute them. In other words, as changes in our conversations result in changes in our bodyhoods, changes in our bodyhoods result in changes in our conversations.

c) We human beings participate in our daily life in many different social systems which, although independent as domains of conversations (different cognitive domains) affect each other as their realisations intersect in our bodyhoods (see section 2 of this paper). As we do so, we do it in mutual acceptance, and we participate in them with as of the bodyhood we have at the moment that we do so. Our bodyhoods has consequently the structure of the intersection of the different networks of conversations in which we participate. Or, in other words, the manner of recursive (dialectic) involvement of languaging and bodyhood results in the conservative character of social systems: as a particular social system is realised and conserved through the participation of its members in the network of conversations that constitutes it, the network of conversations that constitutes a particular social system specifies the characteristics and properties that its members must have as they realise it.

5) A social system is a closed system that includes as its members all those organisms that operate under the emotion of mutual acceptance in the realisation of the network of co-ordinations of actions that realises it. But to this, the boundaries of a social system are emotional ones, and upper in the behavior of its members as they exclude other organisms from participation in the particular network of co-ordinations of actions that constitutes it. In the human domain this exclusion is usually justified with some rational argument from the perspective of the explanatory path of objectivity-without-parenthesis, and the emotions of rejection, shame or sadness, which, alone or in combination, arise when a social boundary becomes explicit in language, are negated. That these emotions should arise in us, however, reveals that in the core of our biological flow, as we grow up as healthy human beings, we accept all that we live with our bodyhoods as legitimate, and that we have to learn to subdivide as we grow up as members of a particular culture. The denial of the presence of these emotions in us, when we rationally make explicit the boundaries of a particular social system, also blinds us about the emotion, and not rational, character of these boundaries. Daily life reveals this as it shows that social boundaries can only be crossed through emotional seduction and never through reason.

6) A change in a human social system takes place as a change in the network of conversations that its members generate. However, as the bodyhoods of the members of any particular social system become what they are, and generate the behaviors that realise it through their participation in its constitution, the normal interactions of a human being in a social system to which he or she belongs are confirmatory of it and of his or her membership in it, and contribute to the production of members that confirm it. Social systems are constitutively conservative systems, and this, in human social systems, they do through their members have experiences that trigger in them changes in bodyhood that result in them no longer participating in its constitutive network of conversations. For this to happen in any particular human social system, its members must have experiences outside the network of conversations that constitutes it. This can take place for any human being as a member of a particular social system fundamentally in two ways: a) through the encounter with other human beings in a network of conversations that do not belong to it; and b) through the encounter with other human beings in a network of conversations that trigger in us changes in our bodyhoods that are incompatible with our participation in that