The notion of the "social human" as an epistemological problem in the Complexity Theory

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The development of the Social and Human Sciences within the Complexity Paradigm have been fundamentally characterized by a transposition of concepts derived from the Complexity Sciences and assumed as equivalent to the human social sphere or adopted as universal principles.

According to authors such as Maldonado [1] another problem to face is the little distinction between different types of social systems, which can be biological, artificial or human. Unlike the first two, the latter are those that should be constituted as the center of the Social Synergetics. To this one we must add the qualification of Human, as a distinction of the object of study that it must address.

This research, which emerged in 2014 [2], emphasizes the reconsideration of the way in which epistemology and the methodologies of Complexity in Social and Human Sciences are constructed in order to guide them to what we understand here as the "human factor".

In the center of this study we have human social systems. They are the starting point in the criticism of the way in which studies are carried out in the Social Synergetics in our days.

From here comes our interpretation of the systemic as *transparadigm*. As well as the criticism of current concepts of chaos-order, the open and closed systems dichotomy, the time category and non-linearity, as epistemological bases of complexity, but this time understood from the particularities of human subjectivities and not of biological or artificial systems.

As the main proposal that has emerged to this day in this study is the notion of *Multicomplexity* as an alternative of the "social human" to the Complexity seen from the Exact and Natural Sciences.

It highlights the importance of qualitative changes in the increasing complexity of human social systems and the different types of complexity they undergo at the same time. All of these are substantial differences that separate them from their biological and artificial counterparts, both epistemologically and methodologically.

Another of the bases on which this research was based was precisely in the category of "the human". As it could be understood in the provisional conceptualization that we made of "human social system", this refers to the anthropological scope as an emergent result of one's own life, understood from the physical and the biological. The human is that system or resulting property that distinguishes us from other living beings and social systems and that endowed us with civilizations and these in turn with cultural systems.

Human intelligence, human spirituality, human subjectivity, etc. they are complex systems that come from other complex systems, and carry in themselves another type of complexity that differentiates them from their creators; they are "self-complex" frameworks. Precisely the main distinction is based on the fact that the creative capacity of human complexity multiplies by far the possibilities of non-linearity, feedback and therefore adaptation and self-organization, giving them the possibility of creating where the biological or artificial have not been able and with qualities that these could not reach either.

We find how elements that are associated with Complexity and that at this time have produced important results in the Sciences of Complexity collide with the peculiarities that social systems pose to us humans and its distinctive insignia of "the human". Elements such as time, dichotomies, open and closed systems, chaos-order and non-linearity behave in a different way than explained in terms of the Complexity Sciences and, therefore, a specific view is needed to build an epistemology and a methodology more suited to the characteristics of these. The effort of this work was based on this. As a debt for later studies, it is necessary to deepen in each of the aspects of critical objects here and to begin the construction of a theory of its own for the strictly human social sphere.

In addition to the notion of "transparadigma" when referring to the systemic, another of the elements contributed in this work is that of Multicomplexity as a potential equivalent of Complexity to refer to social systems of a strictly human nature. It talks about going beyond the systemic framework as representation of the totalities and exploring the potential of the human to deepen these concepts as "connection points" and not as a set of interrelated elements, as proposed by the General theory of the systems. At the same time, it tells us about the generational leaps to which these types of systems are subjected in their evolution, going from one type of complexity to another, not necessarily having to increase their levels of complexity.

Multicomplexity tells us about the qualitative changes experienced by these "self-complexing" systems, becoming converted into something totally different. At the same time, he talks about the different types of complexity with which a system of these can coexist, and even the non-complexity that can characterize them. All this depends on the perspective in which it is studied, but necessarily must be integrated and seen as a whole if we want to explain it well. The latter is separated with the relativism that often characterizes the Social Sciences.

Источники и литература

1) Literature 1. Maldonado, Carlos E. (2016): Complejidad de las Ciencias Sociales. Y de otras ciencias y disciplinas. Ediciones Desde Abajo. Bogotá. 309 pages. Available: https://www.researchgate.net/publication/304581600 2. JA Piloto Rodríguez, OR González Martín, H Saladrigas Medina, Y León del Río (2015): "The USSR discourse: an analysis based on the complexity theory". Revista Latina de Comunicación Social, 70, pp. 652 to 672. Available: http://www.revistalatinacs.org/070/paper/1064/34en.html