

The Bend Marvin E. Kirsh ¹¹ California State University of Angeles department of Anthropology **Abstract** The age of human civilization is given the name “the bend” based on a re-examination of the emergence of science, science theory content, and history. **Introduction** Civilization, existing over its course, in darkness to the nature of its partnership with the elements, oscillates in a romance that alternates between logical explanation, the rational, and illogical as they are presented to him from the external. Its’ course, set on the logical sorting of the worlds elements, life experience, necessarily reflects those conditions, and thus emerges to parallel perceptions in a similar manner. If in reflections alternate conditions do not exist that do not exceed his perceptions and physically applied cognitions a potentially blinded, self defining course exists. Both civilization and separate nature are, in this circumstance, though mutually equal as entities of perspective dependant logic and illogic, potentially pursuing parallel though unequal courses (Maxwell, 2001). It is necessarily the case that actual path differentials, composed of logical and illogic are the real enumerator of life kinds footing. Prominent scholarly works, judged to be exemplary of historical behavior and that focus on the emergence of path will be critically examined in order to argue that civilization and its’ external spaces are modulated differentially- one, (civilization), by its’ own will as a construct of the experienced logical and illogical, the other (nature) by its’ empathy for the future, the open, a repulsion of the past but not the contiguity of its’ path. The era of human civilization will be named the “bend” to reflect both an innate property of nature and an evolved division between the course of nature and that of mankind. **Euclid, Newton and Einstein** It appears that in the geometrical renditions of Euclid the universe, earth is more qualified in description to the sensual character of physical connection, i.e. the ability to touch, a quality of ‘possessing’ that defines the world and today is propagated as a reflexively acquired concept from perception “ what is open is open for grabs”, whether or not seen as possessing the intersections and mechanical connections that confined conceptually the world of the Greeks, Euclids’ unproven Parallel Postulate demarcates a tangible divide between the presented world and what lay beyond in the realms of the infinite and eternal. Modern mathematics applied to free floating figures, electrons, atoms, etc, though not considered so conceptually in theory are attached to gravity possessing witness frames from which the mathematics is conceptualized. Included definition of perspective, rather than made from a valid established grounding focus, a universal point of perspective of entities is constructed from within perspectives that are defined historically and reflect struggle with concepts of the infinite, the eternal, potential infinite regressions and extrapolated theorizations of change conceived to involve points of inception, postulated births and death. Alternately parameters of birth and death can be transposed to exist physically and become absent from theory. In this case, regardless of the absence or presence of perceptions of attachments in theory they are conjectured to apriorily exist within the conceptualizations that are emerged

from transverse elements. Arising from current scientific investigations are a multitude of methods with which to rearrange the elements of nature. Mind matter paradox, assuming many forms is set aside in a manner in which mind and matter are given absolute separate quarters, in which a sparing contest ensues with the description “mind over matter”, though matter gaining the material (excuse the pun) hand; the problems of civilization have become overwhelmed with propagating practical material concerns in which a blindness exists with respect to connections of these activities to problems; unexceeded is the adherence of connection, conceptually, in definition to the point of gravity bound history molded human witness. It is potentially possible, less all of the acquired wisdoms of civilization have no application, that the topic of mind over matter is applicable in a more specific manner to a single unnamed, undetected, material problem, and has grown from civilization experience to the perception of necessary struggles with nature as a generalized status quo situation resulting from otherwise than a universally abnormally behaving nature. This course of behavior acquires, from cognitive conceptualizations, a boa constrictor like facet from the test/push and apply approaches of science and technology, has a tangible nature in which both the form and the material substance of the problem, the figurative and literal, find an equalness in form consumed as a naturally existing free floating bend, and in substance as a physical bend with which a whole perspective is attainable. This is arrived at from an inspection of the works of Euclid, Newton and Einstein.

The later will be considered first as it arises in modern times, is at the tail end of a partly describable path of history leading from ancient times in Earth history and contains itself renditions of physical path in nature. **The Theory of Relativity** Einsteins’ theory of relativity (Einstein, 1986) renders a mathematical description of simultaneity between events that relate the conceptual parameters of energy, time, mass to velocity in a manner such that parameters are dependant on position of reference. This may be conceptualized as a mathematical rather than physical lever (either with fixed attachments) to describe relative effects of motion with respect to position; a change at one end of the lever given the property $E=mc^2$ (E =energy, m =mass, C =constant speed of light) produces a change at a distal point described by the lever property.

The formula $E=mc^2$ is derived from a triangulation made from the path of light as it is reflected from a moving body and back to an observer. The parameter of energy with respect to mass and velocity is extracted from the area of triangulation calculated using the methods of calculus to derive the area under a curve. The speed of light is given a fixed value from philosophical consideration that ultimately reflect from the position of witness from which the equation is evolved. Subsequent paradox plagued Einstein in his attempts to write a unified theory in which inertia, an inertial frame of reference, could be accounted for. He arrived at the conclusion that the universe was either expanding or contracting, and that the path of light was bent in the vicinity of gravity. The expansion or contraction of the universe is relatively (excuse the pun) untestable; the bending of light in a gravitational field has been confirmed and lead to the acceptance of Einstein’s theory. The lever description contained in the theory of relativity (see Kirsh, 2009a) might be given alternate description as the association of contemporary observation in relation to a past event in history. In this case simultaneity refers not to the

association of generally designated witness entities, but of all entities to an initial event. It is always the case that geometrical progressions (i.e: mc^2) refer to an origin,; in the case of observation and test applied to nature it refers to a reverse path to an origin in which the forwards path is beyond witness and is not predictable from either the past or present. The theory of relativity might be construed to represent either the description of the reverse path of light Einstein described, (i.e. a net consolidation of the process of its transmission and reflection), or a net consolidated view of the effect of an unknown cause with an origin that can be elucidated from a regression, present to past of the human population. . In the latter case, if the speed of light is assumed to be variable, unattached to the entities and objects that Einstein referred to describe point of reference, the energy he related might be construed as a potential energy attached to a specific mass with a long term effect originating from the past. In either view physical attachment is made in theory to gravity possessing entities. To balance his equations, as light can be reflected or refracted by mass in gravitational fields, by matter, Einstein gave light a value of mass and predicted that it interacted with mass; its' path would assume a bend when it passed near by other masses. The prediction was confirmed by the observation of bending of the path of light traveling vast distances through space. The general theory of relativity was created to account for an observation suggesting the existence of a gravitation-less property possible to regions of space in which light was transmitted undisturbed in its' path. A curvature property to space arises from the described 'mathematical lever', light in addition alters its course when it passes the vicinity of masses. Reviewing the alternate proposal for a physical conception, historical meaning in the Special Theory of Relativity and the phenomena of bending of both light and space it seems reasonable to construe again a physical origin as a special case for the whole topic of relativity in which the described and measured bending bears a separate attachment over a vast period of cosmological history; not that light cannot bend or that space is not curved but that these concepts acquire a more familiar and commonly apprehended logic if potential additional elements responsible for interpretation are assumed. The theoretical and measured bending of light, the curvature of space, the lingual verses mathematical relativity of time, attain meaning if an abnormal physical bend, and a temporal conception is ascribed to a structure(s) that is pertinent to the earths' and civilizations' history, a new interpretation involving a single event, a scientific looking back expressed as a mathematical regression that is simultaneous to all earthly witness. **Euclid and the Parallel Postulate** In order to rationally accommodate the suggested irregular path of human history, false scientific interpretation of natural elements, a proposed (subtle) physical bend that totally encompasses the emergences of civilization and its' renditions of nature, a return to the ancient mathematics of Euclid (Heath,1908) will be attempted to enhance the plausible meaning of new interpretation. Finally a different model will be proposed. The reinterpretation of relativity says what space is not, it is not a set of lines and made to correspond from tabulations ensuing from the set of lines on writing materials (Kirsh,2009b). Science study may not rest very easily with a description of what nature is not. In order to surmount problems of attachment, and intersections of lines on drawing paper the mobius strip, an inverted looped surface in which the inside is

contiguous with the outside maybe introduced. The mobius strip can be conceived to exist in abstraction as exceeding the plane of drawing materials and in abstracted forms which exceed spatial hinderances imposed by a demand that matter, rather than volumes defined by points and conceived from lines and planes, occupies space, does not overlap with itself, cannot occupy two spaces in the same instant. The free floating form of the mobius has only the demand of a twist to describe its form. A cut longitudinally along the center line yields a looped structure of two untwisted loops. Resulting loops from a longitudinal cut can be described to be parallel to one another in Euclidean terms as they come from the same center line. With respect to parallelness they are also mechanically constrained by necessity of being linked to one another, though all longitudinal lines that are parallel to the original cut loop a can be considered parallel in the plane of the original free floating strip they are necessarily not parallel in observed spaces.

An intuitive connection may be made to Euclids' Parallel Postulate in which it is found impossible to prove that parallel lines do not intersect-in this case parallel lines can be witnessed to intersect. Intuitively one may conceive to employ this situation to prove the parallel postulate, but it is more important to conceive the meaning of the parallel postulate in a different light in which the ordinary applications of geometry are ubiquitously restricted to physical attachments and not the infinite and eternal aspects of the open void of space which are put , by the ancient

Greeks, not to mathematical enumeration, but philosophical discussion; the geometries of physical and sensory experience with nature, the world, appear to be maintained distinct by the Greeks with the suitable assumption rather than proof that parallel lines did not intersect. This divide in the conceptual, between the philosophical and mathematical though not stated, seems to evolve into a discussion of contiguity and divisibility in which it is construed that space is contiguous and indivisible, but filled with kinds that possess distinct physical measurements.

The question of contiguity from the plane geometry Euclid elucidated to open, infinite, and eternal space is nebulous and unproven. From an alternate perspective though, the physical hindrance of both loops from center cuts and the potential possible spatial arrangements of uncut loops occurring when linear renditions of the mobius strip are transposed to open spaces, the set of volumes of space, kinds, assumes a smaller number than those construable from plane geometry. Assuming that the world is encompassed by nothing but kinds, the world becomes, with this proposal, smaller in number than if made from combinations confined to plane geometry

on drawing paper. If the twist in mobius strips, an alternate arrangement of mirrored loops across a straight line or curve is conceptualized to embody a potential energy that is the consequence of the investment of, mainly abstracted, linear and plain volume as the motive for an elastic conformation, real space becomes smaller in volume than abstracted values. When thermodynamics is considered, modern science arrives at paradox from a perspective of construction involving inert materials. In current applications, in order to render real space, other than lending a possible validity to the subtraction of an abstracted space, space normally construed from the squares of plane geometry, intuitively applied in description, requires added impetus in order to account for the world. A void of explanation from ensuing paradox has become ridden with notions centered on skewed statistical arrangements in the form of

entanglements as additions to a conceived inert beginning. This approach, lending an element of variable proximity to account for observation seems to be on the right track but still maintains the same associated paradoxes resulting from attempts at explanation from combined statistical considerations and observation applied to expound potential properties of systems assembled and analyzed from a perspective of component materials. More likely inherited, transmitted proximities within a framework of space that takes no difference to start between the inert and the living is the case. A subtraction from theory of abstracted idea about conceptions and death is required. All misinterpretation is buried similarly in confusions of mind matter, the self and the external nature-energized emerging spaces, actual volumes of space, possess potential in terms of force that is not apparent in the plane of materials etched on paper. A misunderstood, un contemplated concept exists with respect to the relationship of the creator of written works to his creation-they possess both parameters of location and identity, ensue as a path from the life path of the creator, to the life paths of witness to it and are related to the actual only with respect to the possession of a transmittable force. The linear areas occupied on drawing materials consume time and fill space similarly as do their creators originate from and yield volume over the course of time. Communications consume and yield volume both on the micro unwitnessable level with respect to physiological function as well as on the macro level when they effect change upon the environment. Internal spaces and functioning by the same means postulated for whole spaces are a factor in totals. In aggressive actions one might assume consciously a position to ignore them and consider wholes that are more appropriately valid in analogy to Euclids' planar renditions. Such approaches result in the realization of subtractions to conceived spaces that are not realized in initial analysis. In the struggles with nature, it is only the forces of emerging space(s), that are the topics of Einstein, Newton, etc. There obviously does not exist a mathematical relationship from the physical form and geometry of communications to the actual spaces and changes in spaces they affect in nature, they are subject to the whim of their creators. The works of Newton, especially Einstein etc, in which basic physical/mathematical rules are applied to define witness details, when examined, seem to have the world misinterpreted philosophically, are inductions (Kirsh,2008) from the (civilization) circumstance of an extraneous element. Their creations, as postulated secondary loci to a primary disturbance may be expected to only bear features common to properties innate universally to space, rather than encompass them. If space possesses a conceptual twist from which physical form extends, all processes in order for conjecture require a witness pair, the existence of malleability and mechanical hindrance is required for tangible existence, simultaneity is reduced to be a lingual descriptive property of participants, time is not a logically valid component in discussions, then the emergences and associated proximities of space and volumes emanating from a conceptual malleable structure become especially fluid with respect to existing theory; ordinary reflexive application of the senses in the construction of theory has not only alternately emerged as the expression of common psychological impulse, leads to aggression on natural elements, but is expected to mirror impulse generated by the proposed instigating bend alternately extracted from the Theory of relativity, which itself must

ultimately reflect a nature of space. The scientific application of force to rudimentary natural elements from planar mechanical abstraction as a willed propagation of impulse is suggested to create a first order rate of change to the initial impulse such that the paths of propagation of civilization and natural order diverge from one another, from a natural course, to a course that is projected to evolve in the direction of disturbance origins, as they are absent in theoretical elucidations. A concept of the world as heterogeneous, possessing a congruence to heterogeneous internal physiology and nature of thought, concepts as processes of proximity, paths themselves, dictates the elevation of the heterogeneous to its' unit feature. In this case, wished conceptual divisions for study, becoming more valid to reality, diverse, complex can be especially cryptic to decipher. The undeletable middle meaning when variables are substituted in expressions and phrases, enumerated by Bertrand Russell (Russell,1962) seems to make an appropriate analogy. **The Bend** It seems fitting, in light of the discussed philosophically incomplete notions and falsehoods to conjecture that almost any grand facet of the world can become elusive over longtime intervals. Throughout the micro heterogeneities embodied by cells, macro heterogeneities embodied by organisms, the cosmos, structures of space that might conceivably affect human civilization, and within the conceptually developed from observation to the created laws meant to describe the natural world, it seems appropriate to postulate that a randomly, if not predictably emerging bend exists in all aspects. Chromosomes may have abnormally induced bends and rearranged information sequences, space structures and their relative positions may be suffered of bends. Natural abnormalities not only are masked within the efforts of sorting, but the real and the conceptual have come to exist together as a man made synergy as a civilization guide. This hypothesis suggests that one might hardly distinguish one from the other considering the vast magnitudes of time and distance in relation to the individual.