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## The Dynamics of System

The dynamics of system / the movement from above in historical science

--> potential

--> actual  $\equiv$  good

It is grounded in a twofold lack of proportion: in relation to the material and in relation to the end.

A system is something determinate and limited, for it is reduced to a determinate circle of operations.

(1) Thus it is not equally fitting to all operables. One system will be too general, so that it does not attain the particular end. But another is too particular, and so is applied to some operables easily but not at all to others.

Thus, the circles are continually being perfected, specialized, integrated, in order to achieve better adaptation and fittingness, in order more expeditiously to order more operables, etc.

(2) Human operations are not only sensitive but also intellectual. But intellect is that by which we are capable of doing and becoming all things, and the will follows the intellect both in agreeing and in rejecting.

Thus human operations extend themselves to the whole universe. They are not only material operations that consist in moving, changing, joining, and dividing things, but also symbolic operations that free things up by expressing, signifying, representing them.

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The dynamics of system consists in this, that habits, circles of operations, systems occur, are perfected, are integrated, are specialized. That is, the dynamics is governed through a principle of continuity. Totally new operations and circles of operations do not suddenly appear. Rather, diverse operations are slowly added to operations already exercised, until a circle emerges that is perfected to become more adept. Integration happens only to what already is in existence, and specialization happens only by the division of what already is in existence.

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There follows upon the principle of continuity a principle of inertia and of conservation. That is, whatever is received, is received according to the mode of the receiver. Thus, if an operation occurs, it is not just any operation but either one of the operations already exercised, or an operation slightly different from these. And if a series of operations occurs, it occurs in accord with an already begun or attained circle of operations, or in accord with a modification or extension of a circle that has already begun or been attained.

For example, an infant is both naturally drawn to sucking at the breast and naturally is able to do so and knows how to do so. Its skill in doing so soon grows; it finds the breast more easily, it returns to the breast more quickly, it recognizes the signs that nutrition is near. When it is able not only to move its arm and hand but to direct their movement, it places its hand in its mouth. When it is able to grab things with its hand, it brings them to its mouth and tries to put them in its mouth. The first human system is *oral*.

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One's own world: one's own world is set over against the universe (being = everything). One's own world arises from tension between universal human finality and the principles of continuity, conservation, inertia. For whatever is received is received according to the mode of the receiver. But that mode will frequently be insufficient. If nonetheless something is received, there arises a premature systematization. If there is avoidance of reception, there follows a contraction, a limited horizon, a world that is small but mine.

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The dynamics of system : one's own world : premature systematization

- (1) the oral system of the infant
- (2) neurotics: persecution complex  
everything ordered by fear
- (3) totemism: based in the horror of incest, legitimately leads to a social systematization of exogamy, is prematurely extended to a universal mode of apprehending that governs the classification of men, animals, plants, stones, places, the formation of myths and magic, the reception of new things discovered elsewhere (people find customs cognate to themselves [?]).

(4) Feudalism, liberalism, capitalism, socialism, nationalism, clericalism and anti-clericalism.

(5) The meaning is not that the value of totemism and clericalism is the same, but that in these diverse instances there is exhibited a tendency to premature systematization on a large or small scale.

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The dynamics of system : one's own world : in terms of avoidance of reception

If we abstain from a premature systematization, if we do not receive, we shall not err. Non sequitur. For that very avoidance negates the finality of intellect to all things, and of the will with regard to all things. Thus it creates a certain 'iron curtain,' a prematurely closed world, that is, a world worked out in infancy and childhood, traditionally communicated, born and confirmed from the ? of life. Then we have a world proper to our town of birth, our own province, nation, language; one proper to priests, lawyers, doctors; or to businesspeople, workers, farmers, and so on; for whom everything else lies beyond their horizon.

This is the error of the Pharisees, who had the law and the prophets, who carefully observed everything, who wanted to add nothing new, and who condemned the Lord Christ to death. It is the error of a decadent philosophic school. The school flourished at the time of the founder, or in a Renaissance, but long periods of decadence intervened, during which the words of the master were faithfully repeated by the disciples, who reduced those words to their own understanding.

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The dynamics of system – as a schema of analysis J. Piaget

To have a scheme of analysis there is required (a) a method for distinguishing stages, and (b) a method for examining the process from one stage to another.

(a) Stages are distinguished in accord with complete circles of operations. They are examined by observing, by discovering through experiments, whether a given circle is complete: e.g., in accord with perspective: what a ? sees; in accord with locomotion: to return is not just another operation but an inverse operation; in accord with the use of language, notions of space, quantity, cause, chance.

(b) The process has two moments: assimilation, insofar as it is an operation derived from those already exercised or similar to them; accommodation, insofar as the operation is changed in accord with the exigencies of the operable.

The distinction between these may be merely conception: adaptation per ? Or it may be real: assimilation as in symbolic play, mathematics, systematic constructions of science, philosophy, and theology; accommodation as in imitation, practical life, positive research.

(c) Education is growth of the power of assimilating languages, literatures, mathematics, philosophy.

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The dynamics of system – as scheme of analysis – human history

First stage: primitives; those things that naturally occur are extended; prematurely there are developed symbolic systems that indulge in myth and magic.

Second stage: ancient civilizations of Egypt, Crete, Babylon, etc. There are developed technical, economic, political systems; myth and magic are adapted to these.

Third stage: Myth is driven out by *logos*. The capacity for assimilation grows, through symbolic operations. There flourish human letters, philosophy, science, theology. This flourishing is praised for its lack of usefulness: cf. the symbolic games of ?

Fourth stage: The contemporary stage; symbolic development is turned to practical ends (1) in the domain of nature, and (2) in the awareness of historical responsibility.

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“The dynamics of system” means (1) that which happens: every event is a certain operation, supposes an operable, and terminates at something operated; (2) the mode in which it happens: not by some one operation alone, but by a conjunction, composition, of several operations.

“The dynamics of system” is applied especially to concrete, dynamic sensible realities: personal development, socio-cultural development; especially to abstract realities: what is presupposed but not clearly conceived by classical logic, and what is especially fundamental in the whole of mathematics.

“The dynamics of system” explains multiplicity, diversity, mobility of cultures; permanence, conservation, inertia of cultures.

“The dynamics of system” exhibits sanctions of premature systematization and of premature closure.

This poses a fundamental question: if everything is received according to the mode of the receiver, is this relativism? Is man the measure of all things?