

50100DTE050

English Translation of 50100D0L050

Specialization happens insofar as two or even more circles of operations follow upon the task and work of one. It induces a division of labor, for not all operations do the same work, but some do one, and others do another. It induces a differentiation of consciousness. Where there is a different task and a different circle, there is also a different operatory habit and a different development, perfection, actuation of human consciousness.

Specialization supposes that human potentialities are such that they can be developed, perfected, actuated differently in different tasks.

Specialization is divided by reason of a principle of developing, perfecting, actuating.

Operables, things operated:

aesthetic artistic – capacity of apprehending/effecting sensible forms

practical – capacity of moving and changing material things

human – capacity that man influences man and undergoes influence from another

intellectual – capacity for knowing

religious – capacity of man to be converted to

God

Specialization is divided by reason of the work:

materially: by reason of the diversity of operables; the more operations are perfected, the more they tend to form distinct circles;

serially: from the multiplication of operations the things operated in one circle become the operables of another circle;

coordinatively: from the multiplication of specializations the very coordination of circles becomes a specialized circle.

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A constellation is a specialization, selection, measure, conjunction, interdependence effecting and constituting a common way of life proper to a given human society.

Just as with circles of operations, so also constellations of circles happen and are perfected, coalesce into one, and collapse when separated or divided.

This process includes four principal stages:

primitives: where specializations barely occur

ancient civilizations (Egypt, Mesopotamia, Crete, etc.), where specializations are multiplied by reason of the work but not much by reason of the principle

the great cultures, in which the development of the ancient high civilizations is presupposed and specializations are developed by reason of the principle: the Greeks, the Buddhists, Confucians, cf. Jaspers

modern civilizations, in which intellectual specializations are applied to transforming the conditions of human living.

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Specialization happens insofar as one circle of operations is divided into two.

Integration happens insofar as two circles of operations coalesce into one.

Specialized circles happen in proportion to the extent in which operations extend themselves to more diverse operables.

Integrated circles happen in proportion to the extent to which the operations proceed from a more perfect principle.

By reason of the work: specialization induces the division of labor; integration induces a greater efficacy on the part of the operator.

By reason of the operator both specialization and integration induce a differentiation of consciousness, but specialization makes for the contraction of consciousness, and integration for its extension.

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The human good

Good by essence and good by participation

(1) particular: that particular thing that is desired by a particular appetite

(2) good of order: by which there is a continuous flow of particular goods

civilization: order of operations on material things: technology
order of human beings operation: social:
domestic/economic/political

(3) value: by which the order itself is good

cultural: aesthetic: order as elucidating/? the object in sensible things
intellectual, moral: order as from perfection and for perfection
of the free, ethical subject
religious: good by participation as such and consciously such

Stages: I primitive: indifferentiation of consciousness, no division of labor
II technical and social specialization
III cultural specialization
IV transformation of technology and social reality from cultural
specialization