Beyond Systems Philosophy

Further Conceptual Trends in the History of Systems Philosophy

From Systems Philosophy to a Philosophy of Schemas

Kent Palmer Ph.D.
kent@palmer.name
http://kdp.me
714-633-9508
Copyright 2014 KD Palmer[1]
All Rights Reserved. Not for Distribution.
AdvancedSystemsPhilosophy_01_20140719kdp02a.docx
Started 2014.7.19; Draft Version 02
http://orcid.org/0000-0002-5298-4422
http://schematheory.net

Key Words: Systems Philosophy, Schemas, Continental Philosophy

Abstract: Systems Philosophy has played a central role in the development of Western philosophy in general and systems of philosophy have abounded and moved on beyond Systems to consider alternative schemas as has Systems Science. The history of Systems Philosophy is complex and interesting and should be taken into account by Systems Scientists. We build on an account already given from the Greeks to Hegel and offer an account that surveys more recent Continental Philosophy and attempts to identify the cutting edge of Advanced Systems Philosophy.

Robert Drury King in "Conceptual Trends in the History of Systems Philosophy"[2] has done an excellent job of summarizing the early history of Systems Philosophy with the aim of grounding the Philosophy of Deleuze in that of Hegel and thus give some perspectives on later Continental Philosophical developments. Here we will extend the thrust of this excursion into the history of Systems Philosophy to consider other later thinkers in the tradition besides Deleuze. Certainly it is important to understand the history of systems philosophy and the fundamental role it plays in undergirding Systems Science. We start with the admonition that stems from Popper that any statement that does not have the possibility of refutation is metaphysics. That means that much of what passes as Science, and

---

[1] http://independent.academia.edu/KentPalmer See also http://kentpalmer.name

[2] International Journal of Humanities and Social Science Vol. 1 No. 11 [Special Issue – August 2011]

especially Systems Science is in fact Metaphysics. So we do not draw a hard and fast line between Systems Philosophy within the Western Tradition and Systems Science. The key trait of Systems Philosophy is that it recognizes metaphysical commitments and addresses them directly rather than tacitly assuming them and perhaps denying them. An example is the proposition by Len Troncale[3] that the Isomorphies have some sort of prior existence to their ontic instantiations in various domains of science, for instance feedback or cycles. This is a metaphysical statement which goes beyond the limits established by Kant for Reason. For Kant the systematicity of nature is always merely a working hypothesis and tells us nothing of the ultimate reality of nature beyond experience, i.e. in its noumenal state as a thing in itself. Within the Western tradition the Kantian Limits have been established and almost all thinkers of any significance within the tradition after Kant have held to those limits. This is because it is undeniable that all knowledge of nature if filtered through our experience and we have no backdoor by which we can get a view of nature other than through our experience. Transcendental Idealism that is the central philosophical position in the Western Tradition is for Kant and those that follow him the royal road to Transcendental Realism. Any other road according to Kant is folly of reason, i.e. ungrounded metaphysics. The emphasis of Drury on the immanentism of Hegel in relation to that of Deleuze is an interpretation that emphasizes that Hegel did not go beyond the limits set by Kant, and that Deleuze also upholds those limits. However, Drury does not explain very well how we get from Hegel to Deleuze and this is what we will briefly outline in this paper.

This view of Hegel that Drury is promulgating is a more recent interpretation of his philosophy called by Bernstein[4] the deflationary reading. It interprets Hegel's pretentious language about the absolute as being ironical and converts his philosophy from one about Transcendence to one about Immanence. The course on Hegel's <u>Phenomenology of the Spirit</u>[5] by Bernstein is highly recommended. Hegel's philosophy is one of the most complex philosophies to be created in the Western tradition and thus it is very difficult to understand. Bernstein gives us an excellent reading of what otherwise would be a harrowing experience of attempting to understand what is perhaps the most sophisticated thinker in the Western tradition. Bernstein also reads in detail the First and Third Critiques of Kant which is a necessary background for understanding Hegel and all subsequent philosophy of any substance. Bernstein sees Hegelian philosophy as the basis for all developments within the continental tradition after Hegel. For instance, he says that Nietzsche is merely a good Hegelian, even though Nietzsche rejects the systematic nature of Hegel's philosophy. Systematicity reaches its peak with Hegel who takes the Architectonic nature of Kantian Philosophy based on the structure of the Calculus to its limit precipitating a backlash against Systematic philosophies we see in the

---

[3] http://en.wikipedia.org/wiki/Len_R._Troncale See also http://lentroncale.com/

[4] See http://bernsteintapes.com

[5] Hegel, Georg W. F, Arnold V. Miller, and J N. Findlay. Phenomenology of Spirit. Oxford [England: Clarendon Press, 1977

Philosophy of Nietzsche which is intentionally fragmentary and self-contradictory and purely ironic. Schopenhauer was a necessary precursor to Nietzsche who recognized that if we posit a noumena in objects then there must also be one in the subject which he saw as the *Wille* and which lead to the recognition of the possibility of the unconscious in Nietzsche, Freud and Jung. Kierkegaard on the other hand rejects the extreme irony of the Romantics and attempts to return to the Socratic ideal of admitting ignorance, something that Hegel had a hard time doing with his talk about Absolute Reason being the basis for everything that happened in history. Kierkegaard rejects Hegel's characterization of religion as rational and embraces the paradox and absurdity of Christianity. C.S. Peirce is among those who attempt to return to Kantianism but to put to use some of the concepts such as mediation that are central to Hegelian philosophy. Neo-Kantianism in Germany becomes the basis for the departures of Husserl and Heidegger which then is taken up by the Existentialists in France such as Sartre, Camus, Merleau-Ponty and others that lay the groundwork for the Philosophy of Deleuze and beyond that Zizek.

The philosophical tradition begins to struggle with the idea of systematic philosophy. And much of what comes after Hegel can be seen as attempts to solve the problems related to systematicity itself in philosophy. But that of course means the deeper exploration of what systematicity means within the tradition. Systems Philosophy and Systems Science can be seen as being extremely superficial mostly objectivist accounts of the use of Systems in Science compared with the deep heart rending self-criticism that systematicity undergoes in mainstream continental philosophy. Just as Hegel's philosophy is an attempt to critique the excesses of the application of Reason in Kant while still saving reason from itself, so to after Hegel there is a similar critique of Systematicity in philosophy and its excesses as seen in Hegel and Kant, with the aim of discovering what is a better way of pursuing philosophy that does not have the downsides of Systematic Philosophy ultimately rejected by the Romantics after their attempts with Fichte and Schelling to absorb it. The Kantian program in some ways is taken to its limit in Husserl who explores the actual mechanisms of consciousness in detail. And it is Heidegger and Cassirer who make the fundamental moves that attempt to resolve the dilemma of systematicity in philosophy. Cassirer does this as noted by Friedman by developing the idea of the dynamic and open a priori. Kant proposed a closed and static a pirori. Hegel improved upon this by suggesting that the a priori should be dynamic and represent a closed temporal gestalt. Cassirer based on developments in Logic by Russell and Science by Einstein sees that it is necessary to posit that the a priori needs to be both dynamic and open, i.e. a priories must be understood to change over time and not be fixed in history, and in a way this leads back from Neo-Kantianism to Hegel but with the difference that the categories in his logic cannot merely be like a snake that eats it own tail, but must be open to fundamental change as we see paradigm, episteme, and ontological shifts in the tradition as emergent events.

Heidegger, on the other hand takes a completely different direction attempting to go deeper than Husserl and to produce a philosophy of the facticity of life embedded in history which completely subsumes the a priori into human existence. And it turns

out that for the tradition the turn that Heidegger makes possible in the tradition is fundamental to everything that comes after him including Deleuze. The great insight came to Husserl who realized that abstraction is fundamentally a different type of knowing from abstraction. Until Husserl these two had been conflated with each other in the tradition. By realizing that there was essence perception (of kinds of things) and that was completely different from abstracted representations and that both were different avenues to understanding phenomena, Husserl set the stage for the distinction between present-at-hand and ready-to-hand forms of knowledge of things in Heidegger's <u>Being and Time</u>. From that we see that all of Science takes a present-at-hand view of phenomena while technology that undergirds Science and feeds off of it too, takes a very different ready-to-hand view of phenomena. Present-at-hand is set-like and based in a vision of Unity and ready-to-hand is mass-like and based in circumspective concern for the Totality in their approaches to phenomena. But Heidegger taking his clew from Emil Lask[6] and Dun Scotus[7] wanted to go beneath the level of essence perception to get a view of the facticity (haecceity, thatness[8]) of life which Lask called *Validity* in the Neo-Kantian paradigm. The question was about the nature of projection assumed by Kant as the fundamental basis of understanding. Lask wanted categories to reflect at least partially the contents rather than being merely formal projections. It was Heidegger who worked out how to do this by breaking free from the Subject/Object dichotomy and positing Dasein as the basis for our understanding of things. As long as we were trapped in the subject there was no way to have any true access to the nature of things beyond what was encoded in the object by the projection process. In order to get out of merely seeing our own reflection in nature it was necessary to avoid the dualism that created the problems in romantic philosophy discovered by Schelling when he tried to develop his natural philosophy after failing to succeed in the program set forth by Fiche of deriving everything from a prioris.

Thus Heidegger's philosophy is a crucial turning point which has not been fully absorbed in the tradition as yet, even though there has been massive amounts of work attempting to understand it. Cassirer's Philosophy of Symbolic Forms has been relatively forgotten compared to the philosophy of Heidegger which only becomes more and more important with each succeeding generation of philosophers interested in the wellsprings of the Continental Tradition. But it is not really possible to understand Heidegger completely without comparing him to Cassirer and recognizing the neo-Kantian roots of Existential Phenomenology. The key to understanding Heidegger is that in his search for something more fundamental than essence perception and abstraction that gets at the Haecciety of the facticity of life he discovered that Aristotle can be seen as a phenomenologist and that Greek Philosophy contained a radical different possibility that had not been recognized before. What makes Heidegger's philosophy deep is its re-appropriation of the whole of the philosophical tradition and its reinterpretation of that tradition in what
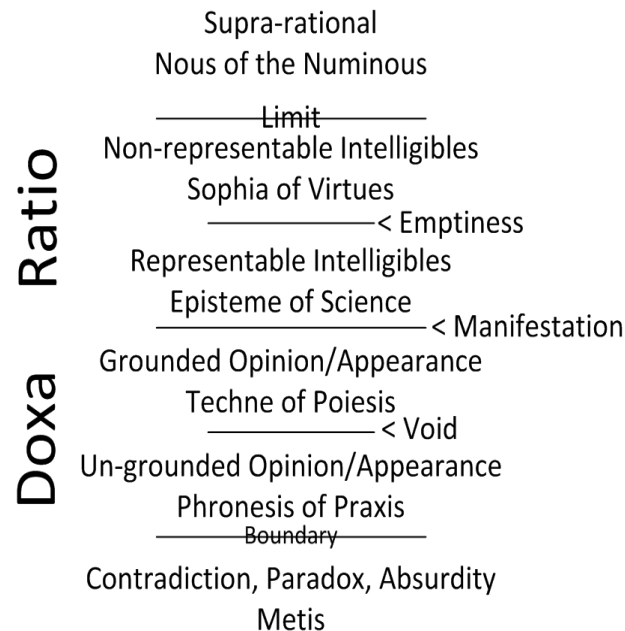
---

[6] Lask, Emil. The Logic of Philosophy and the Doctrine of Categories. London: Free Association, 1999.

[7] Duns, Scotus J, and Allan B. Wolter. Philosophical Writings: A Selection. Indianapolis: Bobbs-Merrill, 1964
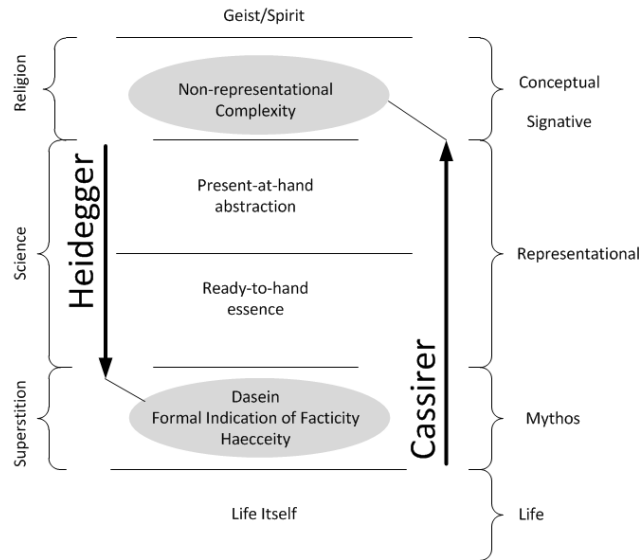
[8] http://en.wikipedia.org/wiki/Haecceity

Heidegger calls a 'destruction' which gets rid of later accretions and encrustations of ideas that have been layered on by succeeding developments within the tradition and attempting to return to the original thrust of Greek phenomenology of experience as seen in Aristotle's Ethics where he defines the different types of knowledge that are possible within the Western worldview. It turns out that our tradition has forgotten most of the kinds of knowledge other than Epistemic knowledge of Science and that is the reason that Science has pulled free of the lifeworld and produced the Crisis of modernity and of what Cassirer called non-representability that occurs in Einstein's relativity and in Quantum Mechanics.

Everything goes back to the Divided Line of Plato. The kinds of knowledge outlined by Aristotle relate directly to the phases of the divided line of Plato, and in fact this is perhaps one of the few things that Aristotle and Plato agree upon and thus it has become the foundational core of the worldview. Before the limitation of Reason by the Copernican turn of Kant's philosophy away from unbridled metaphysics there was an even more fundamental limitation set by the fact that all experience takes place within the Divided Line of Plato via the kinds of knowledge specified by Aristotle.

<div align="center">

Supra-rational

Nous of the Numinous

——————— Limit ———————

Non-representable Intelligibles

Sophia of Virtues

——————————< Emptiness

Representable Intelligibles

Episteme of Science

——————————< Manifestation

Grounded Opinion/Appearance

Techne of Poiesis

——————< Void

Un-grounded Opinion/Appearance

Phronesis of Praxis

——————— Boundary ———————

Contradiction, Paradox, Absurdity

Metis

</div>

Ratio (vertical label, upper)
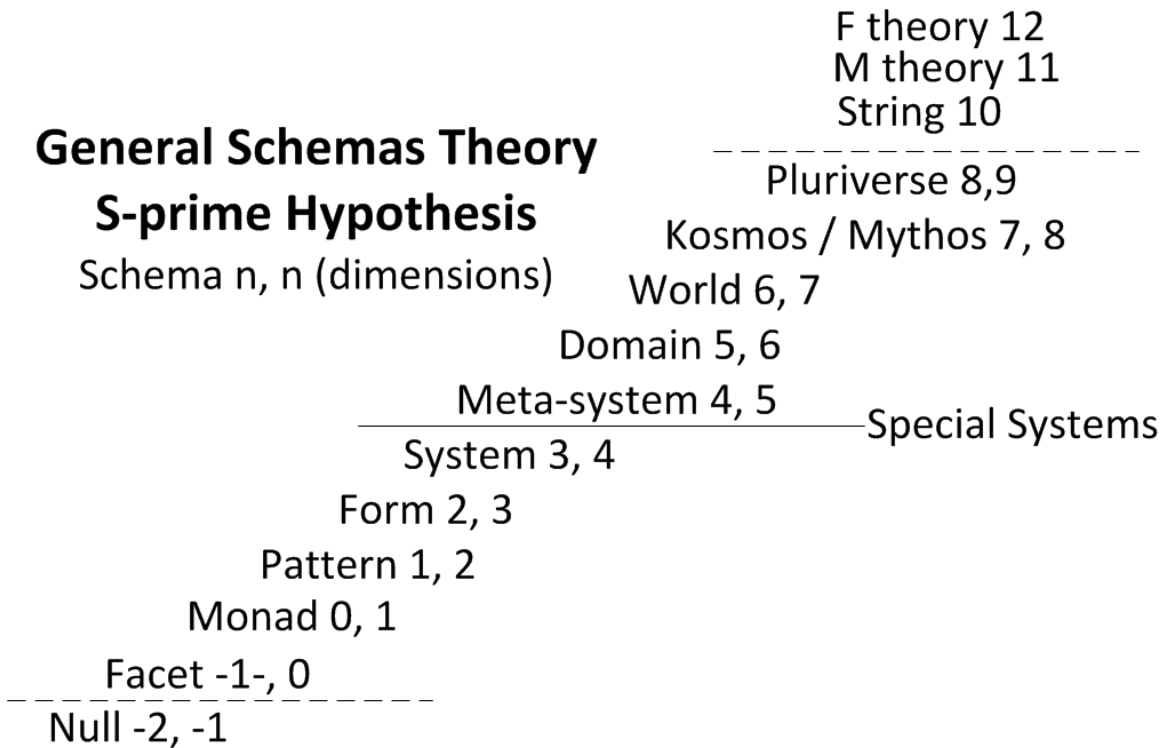
Doxa (vertical label, lower)

Once we have this basic structure that defines the limits of experience within the Western Worldview in mind we can see that Cassirer and Heidegger go in opposite directions in their exploration of the other kinds of possible knowledge that appear within this structure.

Geist/Spirit

Religion

Non-representational
Complexity

Conceptual

Signative

Heidegger

Present-at-hand
abstraction

Science

Representational

Ready-to-hand
essence

Cassirer

Dasein
Formal Indication of Facticity
Haecceity

Superstition

Mythos

Life Itself

Life

Between them Heidegger and Cassirer restore to us the entire panoply of the kinds of knowledge that are possible within the Western tradition from the beginning. Thus there are other types of knowledge beyond Techne and Episteme which are related to the ready-to-hand and present-at-hand knowledge of things that predominate in our tradition. Understanding this is necessary for comprehending the nature of the System and thus the pursuit of Systems Philosophy in service to Systems Science. It turns out that the problem with Systematicity is when it is pursued as a single objective ignoring all other approaches. And the same is true of reason. When reason is the only criteria for the understanding of experience then it goes awry, for instance leading to the Terror of the French Revolution as Hegel believed. It is good to read Phenomenology of Spirit/Geist/Mind against the book written but which went unpublished by Blake called the Four Zoas[9]. In that prequel to the bible we see the different faces of God as Zoas fighting with each other in the pre-creational world, where Urizen represents only one of the criteria for understanding experience and is vying with Tharmus, Urthowna and Luvah for dominance. Blake too suggested that there must be other spirits beyond reason to set limits to the tyranny of reason. Similarly as Nietzsche has said along with Kierkegaard, life is not systematic, just as religion is not reasonable and systematicity needs to be balanced with other types of organizational forms to be understood properly. It is in that spirit that we propose Schemas Theory[10] as the next higher level of abstraction from Systems Theory, but which in fact calls for other schemas than the system as a basis for understanding the system. We can only understand what the system is by looking at what is not a system so that we get a negative definition that limits the expansiveness of the system which systematic philosophy would apply to everything.

---

[9] http://en.wikipedia.org/wiki/Vala,_or_The_Four_Zoas

[10] http://schematheory.net

General Schemas Theory
S-prime Hypothesis
Schema n, n (dimensions)

```
                                              F theory 12
                                              M theory 11
                                              String 10
                              – – – – – – – – – – – – – –
                                         Pluriverse 8,9
                                   Kosmos / Mythos 7, 8
                                      World 6, 7
                                   Domain 5, 6
                               Meta-system 4, 5
                                                      Special Systems
                                System 3, 4
                              Form 2, 3
                           Pattern 1, 2
                         Monad 0, 1
                      Facet -1-, 0
              – – – – – – – – – – – –
                   Null -2, -1
```

In a sense 'systems philosophy' is passé. What is of interest is everything but the System because the nature of the system and its limitations are well known in philosophy. It is for that reason that much of the developments of later Continental Philosophy has been targeted to define the inverse dual of the system which I call the Meta-system (OpenScape) and which comes to its best expression in the work of Bataille in the Accursed Share[11] where he defines the difference between restricted and general economies. This theme is taken up by Plotnitsky in Complementarities[12] and In the Shadow of Hegel[13] and sharpened by comparing it to the work on Bohr and Derrida. We see its influence in Baudrillard's For a Critique of the Economy of the Sign[14] and many other works that take Bataille's perspective for granted. But it turns out that because the Meta-system is the inverse dual of the System we finally are able to be definitive about what the System is and is not by comparing it to the meta-system and then the other schemas, such as form, pattern, domain, world, etc. What is clearly being developed is a schemas philosophy which goes beyond the fundamental schema of Form, which Cassirer clings to and is fundamental to our tradition. In the twentieth century the System and Pattern schemas broke out and become more important for our understanding superseding the form schema in

---

[11] Bataille, Georges, Robert Hurley, Georges Bataille, Georges Bataille, and Georges Bataille. The Accursed Share: An Essay on General Economy. New York: Zone Books, 1988.

[12] Plotnitsky, Arkady. Complementarity: Anti-epistemology After Bohr and Derrida. Durham: Duke University Press, 1994.

[13] Plotnitsky, Arkady. In the Shadow of Hegel: Complementarity, History, and the Unconscious. Gainesville: University Press of Florida, 1993.

[14] Baudrillard, Jean. For a Critique of the Political Economy of the Sign. St. Louis, MO: Telos Press, 1981.

many ways and establishing their preeminence. But what is passing is the need to appeal to a single schema as the be all and end all for understanding all phenomena. Multi-schema systems philosophies are being created in Systems Science for instance by Klir who produces a Formal Structural Systems approach in Architecture of Systems Problem Solving[15], perhaps the most important book in Systems Science to date because of its mathematical grounding. But we can see Len Troncale's contributions in his System of Systems Processes and Patterns as multi-schematic as well. Of course, ostensibly he is developing a Systems Philosophy that is focused on creating a summary of all that has been discovered ontically about the nature of systems by science. But his own philosophy recognizes different domains, and the isomorphies between these domains in which similar systems characteristics find expression. Iso-Morphy (same form) means the same form, and thus he is using the Form Schema, in a manner reminiscent of Cassirer, to compare and contrast what is discovered about systems characteristics in different disciplines and to pull out the commonalities. However, he does not just identify these Isomorphies but also introduces linkage propositions that relate different Isomorphies either causally or relationally to each other. And thus we find a patterning of relationships among the Isomorphies which is very significant. Thus in Troncale's systems philosophy there are Forms, Patterns, Systems, and Domains as schemas that are used to construct his system isomorphies as a coherent approach to understanding systems across the disciplines in an interdisciplinary way. And we think this summary of the fundamental ideas from sixty years of Systems Science is extremely valuable, especially because of its rooting of the isomorphies and linkage propositions in scientific discoveries within particular many different disciplines thus validating the universality of the Isomorphies. But when Len Troncale says that he believes that these Isomorphies are prior to the systems that exemplify them in some way that is a "Deeper Theory of Everything" then he is leaving Systems Philosophy and entering the realm of pure metaphysics of the sort that since Kant the tradition has eschewed. This is similar to the purely metaphysical notion in Chinese philosophy that the Li (patterns discovered in nature) are Principles that are prior to their manifestation in nature. Such a statement cannot be refuted and thus is metaphysics. To say that the Isomorphies exist prior to their manifestation ontically cannot be made sense of within the limits of the Kantian Copernican turn within the Western tradition which tethers reason (theory) to experience (experimentation).

---

[15] Klir, George J. Architecture of Systems Problem Solving. New York: Plenum Press, 1985.

- Meta-system
    - Reflexive Social Special System
        - Autopoietic Symbiotic Special System
    - Dissipative Ordering Special System
- System

The cutting edge of Schemas Philosophy, i.e. Systems Philosophy that recognizes the importance of using multiple schemas in conjunction to understand phenomena is the attempt to understand Holonomics. Holons were introduced by Koestler[16] as describing both wholes and parts at the same time. It turns out that between the System and the Meta-system described as wholes greater than the sum of its parts, and wholes less than the sum of its parts, there is the possibility of wholes exactly equal to the sum of their parts like prefect, amicable and sociable aliquot numbers which are neither excessive nor deficient with respect to the addition of the divisors to obtain the whole. We call these Special Systems[17] which are the subject of Holonomics. There turns out to be three special systems that are called Dissipative Ordering as defined by Prigogine as Dissipative Structures, Autopoietic Symbiotic as defined by Maturana and Varella[18] with some reservations, and Reflexive Social as defined in the Commonwealth Reflexive Sociology of O'Malley[19], Sandywell[20], Blum[21] and others. An excellent introduction to this problematic is that of Terrance Deacon in Incomplete Nature[22]. Understanding the what Deleuze and Zizek calls the quasi-causes between the System and the Meta-system that give rise to the formation of the supervenient Special Systems is clearly the main subject of Advanced Systems Philosophy today in pursuit of the understanding of the necessary conditions for the possibility of life, consciousness and the social. In this an understanding of what are known as the meta-levels of Being developed in the Continental Tradition is extremely important because it is these meta-levels of

---

[16] Koestler, Arthur. Janus: A Summing Up. New York: Random House, 1978.

[17] See Special Systems Theory by the author at http://archonic.net

[18] Maturana, Humberto R, Humberto R. Maturana, and Francisco J. Varela. Autopoiesis and Cognition: The Realization of the Living. Dordrecht, Holland: D. Reidel Pub. Co, 1980.

[19] O'Malley, John B. Sociology of Meaning. London: Human Context Books, 1972.

[20] Sandywell, Barry. Reflexivity and the Crisis of Western Reason. New York: Routledge, 1996.

[21] Blum, Alan F. Theorizing. London: Heinemann, 1974.

[22] Deacon, Terrence W. Incomplete Nature: How Mind Emerged from Matter. New York: W.W. Norton & Co, 2012.

Being that appear in the Ramified Higher Logical Type Theory[23] of Russell that define the differences between the Special Systems.

Kinds of Being

Ultra	- no hands	- obliteration	- Being5
Wild	- out-of-hand	- encompassing	- Being4
Hyper	- in-hand	- bearing	- Being3
Process	- ready-to-hand	- grasping	- Being2
Pure	- present-at-hand	– pointing	- Being1

Schematized Spacetime   receives   being

While Pure Being of Parmenides is related to Epistemic knowledge and the present-at-hand (pointing) and Process Being of Heraclitus is related to the Teche of Poiesis knowledge of the ready-to-hand (grasping), we can see that their duality is mediated by another dual which is the relation between Hyper Being and Wild Being which were defined by Merleau-Ponty[24] as the expansion and contraction of Dasein[25] as Being There[26] or being-in-the-world[27]. This later distinction is orthogonal to the divided line as such. Hyper Being which can be characterized as in-hand and bearing is called by Heidegger ~~Being~~ crossed out[28] and by Derrida[29] the differing and deferring of differ*a*nce as traces as they appear in the phenomena of writing as opposed to speaking. Wild Being on the other hand is can be characterized as out-of-hand and encompassing. These are the greatest possible differences that can exist in the Western Worldview and they define the differences between the Special Systems.

---

[23] Copi, Irving M. The Theory of Logical Types. London: Routledge and K. Paul, 1971.

[24] Merleau-Ponty, Maurice. Phenomenology of Perception. , 1962. See also Merleau-Ponty, Maurice, and Claude Lefort. The Visible and the Invisible: Followed by Working Notes. Evanston [Ill.: Northwestern University Press, 1968.
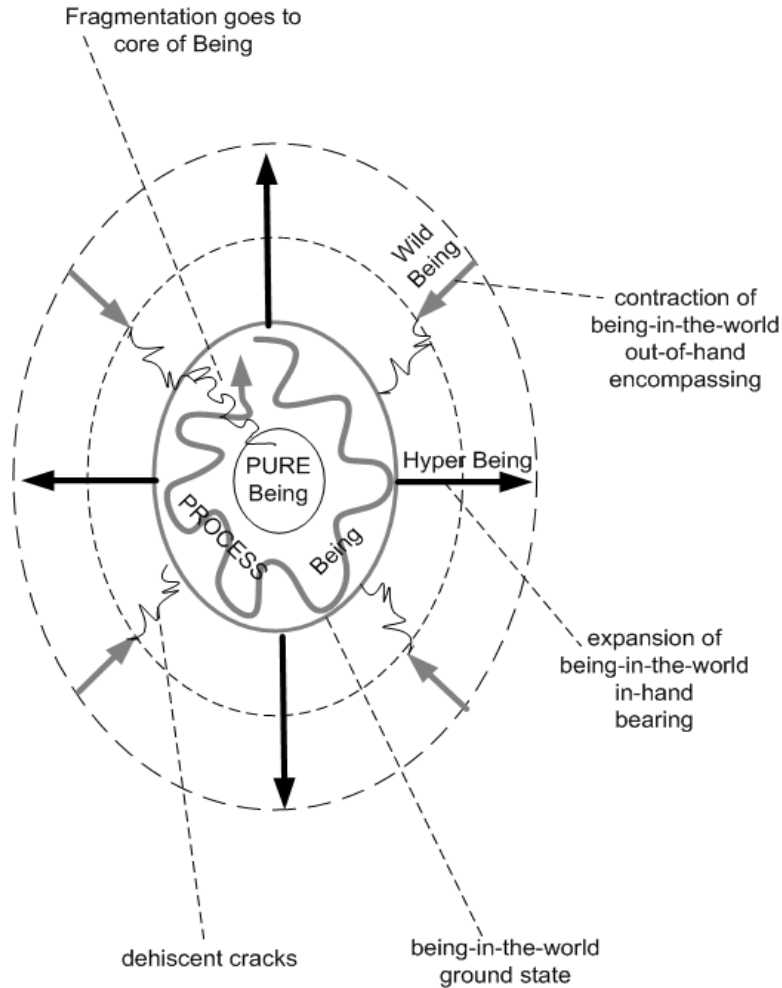
[25] Haugeland, John, and Joseph Rouse. Dasein Disclosed: John Haugeland's Heidegger. Cambridge, Mass: Harvard University Press, 2013.

[26] Malpas, Jeff. Heidegger's Topology: Being, Place, World. Cambridge, Mass: MIT Press, 2006.

[27] Overgaard, Søren. Husserl and Heidegger on Being in the World. Dordrecht: Kluwer Academic Publishers, 2004

[28] Ernst Junger and Martin Heidegger, Correspondance 1949-1975, ed. and trans. Julien Hervier (Paris: Christian Bourgois, 2010).

[29] Derrida, Jacques. Speech and Phenomena: And Other Essays on Husserl's Theory of Signs. Evanston: Northwestern University Press, 1973.

Fragmentation goes to core of Being

Wild Being

contraction of
being-in-the-world
out-of-hand
encompassing

PURE Being

PROCESS Being

Hyper Being

expansion of
being-in-the-world
in-hand
bearing

dehiscent cracks

being-in-the-world
ground state

We recognize that there are not just the ramified logical types discovered by Russell as emergent kinds of Being but also that these kinds of Being manifest as the aspects of Being which are identity, presence, truth and reality. Further each thing is schematized within the world, and has its relation to the meta-levels of transcendence of the possible standings in the worldview and further that is articulated by the aspects of Being which are different at each meta-level of Being. Systems are things that stand together, but the question then becomes what are the possible standings within the worldview, and it turns out that these are defined by the kinds of Being which are the greatest possible differences within the worldview from an ontological perspective which is the basis of the projection of the a prioris. The possible standings define the difference between the system and meta-system in terms of Ultra Being, i.e. the singularity of Being on the one hand, but on the other there is the definition of the stages of partial systems and partial meta-systems that are differentiated from each other by the various other kinds of Being that unfold from Ultra Being, what Badiou[30] calls the Ultra One of the Event.

---

[30] Badiou, Alain, and Oliver Feltham. Being and Event. London: Continuum, 2007.

Intertwining

- Ultra Being
  - *Meta-System*
- Wild Being
  - *Reflexive Social Special System*
- Hyper Being
  - *Autopoietic Symbiotic Special System*
- Process Being
  - *Dissipative Ordering Special System*
- Pure Being
  - *System*
- Ultra Being

What needs to be understood is that Continental Philosophy was an exploration of the various kinds of Being by different thinkers within that tradition. So for instance it was Derrida who explored Hyper Being the deepest particularly in his earlier works and that led to post-structuralism. And it was Deleuze that explored Wild Being in his various philosophy books the deepest which was in many ways the advent of post-systematism and the advent of a concern with the virtual and its importance. The works of Manuel Delanda such as <u>Intensive Science and Virtual Philosophy</u>[31] are a testament to this way of looking at the Philosophy of Deleuze which is heavily influenced by the insights of Bataille into the inverse dual of Systems or restricted economies. Deleuze basically looks at philosophy itself as a General Economy, and Zizek despite his differences from Deleuze and Derrida does the same thing only through the lens of the works of Lacan, and we see Zizek going back more and more to Hegel as the source of these insights. The philosophies of Zizek and Badiou attempt to unearth a route to understanding Ultra Being as the event of the arising of the *ultra one* from the Multiple in the case of Badiou, and as the Lacanian Structural and Semiotic Unconscious playing itself out in history in Zizek.

This concern for the inverse of the System is still an attempt to define systems through what they are not. And the discovery of the Special Systems leads to a rendering concreted of the insight that Koestler had about the importance of

---

[31] De, Landa M. Intensive Science and Virtual Philosophy. London: Continuum, 2002. See also De, Landa M. Philosophy and Simulation: The Emergence of Synthetic Reason. London: Continuum, 2011. De, Landa M. A New Philosophy of Society: Assemblage Theory and Social Complexity. London: Continuum, 2006.

Holonomics which are partially wholes and partially individual parts at the same time. Systems Philosophy has moved on to a deeper level by its new concern with other schemas just as Systems Science has moved on by incorporating other schemas from the tradition into overall frameworks for understanding systems in relation to the non-system.

Thumbnail Sketch of the prior history of Systematic Philosophy and its untimely reported possible demise leading up to Schemas Philosophy:

Pre-Socratics	Establish Nature (NTR) as the subject of study and enter the metaphysical era from the mythopoietic era[32].
Plato and Aristotle	Establish the restricted economy of the Divided Line with reason being the sole criterion for the judgment of experience within philosophy ignoring or deriding whole swaths of experience. Plato produced the first systems theory using imaginary cities as his vision of the whole of human life and defining the Special Systems as well as at least the first three meta-levels of Being. Aristotle was the first to write systematic treatises on specific subjects that survive and he defined the different types of possible knowledge in his Ethics. See The Republic and Nicomachean Ethics
Descartes	Kicks off the Modern by noticing the duality between Algebra and Geometry and thus establishes the priority of the Present-at-hand mode of understanding of nature. See Discourse on Method
Spinoza	Solves the problem of Dualism in Descartes philosophy by introducing a radical monism. See Ethics
Leibniz	Appeals to pluralism to avoid the pitfalls of Spinoza's monism. First model of the Emergent Meta-system in the Monadology
Hume	Skeptical about whether Causality exists and proposes projection as a possible solution by saying many things were merely projections, like causality. See An Enquiry Concerning Human Understanding
Kant	Embraces the idea of projection and produces a Critical Philosophy focused on one monad. Defined the A prori projection of Space, Time, and Categories and the relation of the Categories to time via the Schemas. Posited the hypothesis of the System as the basis for Science. Supported Newtonian science against the skepticism of Hume as to the nature of causality. See Critique of Pure Reason
Fichte	Attempts to unify the philosophy of Kant and base it solely on the tautology of I is I. See Foundations of the Entire Science of Knowledge
Schelling	Attempted to follow Fichte in his programme of reduction but found that not all natural knowledge could be reduced to a priories. See System of Transcendental Idealism and Ideas for a Philosophy

---

[32] Hatab, Lawrence J. Myth and Philosophy: A Contest of Truths. La Salle, Ill: Open Court, 1990.

	of Nature: as Introduction to the Study of this Science
Hegel	Attempts to resolve the problems of the philosophy of Schelling by turning toward the history of the development of consciousness rather than toward the natural world as an explanation for the understanding of the a prories and develops the idea of spirit as a criteria to reign in reason beyond reason, and develops a dialectical logic of categorical unfolding. See Phenomenology of the Mind
Schopenhauer	Posits that the *Wille* is the noumenal within subjectivity. See World as Will and Representation
Peirce	Attempts to return to Kantianism with the insights produced by Hegel especially those concerning mediation. See Collected Works
Nietzsche	Questions the value of Truth and develops an anti-systematic philosophy based on metaphors. Various books of Aphorisms.
Kierkegaard	Denies that Religion is rational and comes under the auspices of absolute reason, and embraces paradox and absurdity within subjectivity. See Concluding Unscientific Postscript
Husserl	Culmination of the Kantian project which explored the actual phenomenology of consciousness in order to explain why Logic and Mathematics worked. Discovered the difference between Essence Perception and Abstraction. See Logical Investigations, Ideas, Cartesian Meditations, Krisis
Lask	Neo-Kantian who wanted categories to be more than mere projections based on the work of Husserl. See The Logic of Philosophy and the Doctrine of Categories
Russell	Discovered Russell's Paradox and proposed the solution of Ramified Higher Logical Type Theory to resolve this paradox. Defined Logical Atomism under the influence of Wittgenstein and with Moore returned to naïve realism as a basis for understanding the world rejecting the over sophistication of British Hegelianism. Attempted to reduce Mathematics to Logic and Set theory. See Principia Mathematica
Cassirer	Develops the Philosophy of Symbolic Forms based on the unification of Kantian Philosophy based on the concept of the schema and discovers the possibility of open dynamic a prories. See Substance and Function, Philosophy of Symbolic Forms
Wittgenstein	Published Tractaus which was the initial consolidation of Logical Positivism supported by Schlick which led to Ordinary Language Philosophy. Later wrote Philosophical Grammar as a criticism of Carnap which mentions lots of examples of schematization in thought, and eventually become Philosophical Investigations which is a radical critique of Language Philosophy similar in many ways to Heidegger's philosophy. See S. Rosen's Nihilism for a comparison between Wittgenstein' and Heidegger's philosophies as Nihilistic opposites.
Heidegger	Ingenious solution to the problems of NeoKantianism which we are

	still trying to understand. Wrote <u>Being and Time</u> and then Various essays based on <u>Contributions to Philosophy</u> his second masterwork only recently released. Defines the fist two meta-levels of Being as related to episteme (present-at-hand) and techne (ready-to-hand). Defines Dasein as prior to the separation between subject and object as a formal indication of the facticty of life below the level of essence perception and related to phronesis. Discovers the possibility of ~~Being~~ crossed out as a third kind of Being.
<u>Carnap</u>	Used Rammifed Higher Logical Type theory to produce a basis for Objective Science and developed explicitly the concept of the schemas as cross level rules. See <u>Logical Structure of the World</u>
<u>Lacan</u>	Develops a Semiotically aware and Structurally motivated view of unconscious processes reinterpreting Freud based on Hegel and Heidegger. See <u>Ecrites</u>
<u>Godel</u>	Incompleteness Theorems destroyed belief in the possibility of Hilbert's Program for the axiomization and thus foundation of all of Mathematics. See <u>On Formally Undecidable Propositions Of Principia Mathematica And Related Systems</u>
<u>Bataille</u>	Develops the idea of the General Economy (Meta-system) as opposed to the Restricted Economy (System). See <u>Accursed Share</u>
<u>Derrida</u>	Develops the idea of Hyper ~~Being~~ as Differance of traces that are differing and deferring. See <u>Of Grammatology</u>, <u>Writing and Difference</u>, <u>Speech and Phenomena</u>
<u>Popper</u>	Develops idea that only Scientific Theories that can be refuted are non-metaphysical. See <u>Logic of Scientific Discovery</u>
<u>Lakatos</u>	Developed idea of Scientific Research Programs. See <u>Proofs and Refutations</u>
<u>Merleau-Ponty</u>	Rewrites Being and Time from a psychological perspective and discovers that present-at-hand is pointing and ready-to-hand is grasping from a psychological perspective. Also discovers Hyper Being (expansion of being-in-the-world) independently and contrasts that with its opposite which is Wild Being (contraction of being-in-the-world). See <u>Phenomenology of Perception</u>, <u>The Visible and the Invisible.</u>
<u>Feyerabend</u>	Wrote <u>Against Method</u>. Method means Meta-hodos The way after, there is no logic of Scientific Discovery.
<u>Deleuze</u>	Develops the idea of Wild Being within the context of Bataille's general economy. See <u>Difference and Repetition</u>, <u>Anti-Oedipus</u>, <u>Thousand Plateaus</u>, <u>What is Philosophy</u>
<u>Foucault</u>	Produces a genealogy of intuitions and episteme change within the Western Tradition. See <u>Order of Things</u>
<u>Kuhn</u>	Develops the idea of Paradigm Change within Western Science like Cassirer's idea of dynamic a priori. See <u>The Structure of Scientific Revolutions</u>
<u>Zizek</u>	Attempts to use Lacan and Hegel to comprehend ideology and the

	movement of ideas in philosophy. See <u>Parallax View</u> and <u>Less that Nothing</u>
<u>Badiou</u>	Reduces Ontology to Set theory plus the idea of the Multiple from Deleuze and the Event from Heidegger. Attempting to understand the advent of the Ultra One. See <u>Being and Event</u>
Schemas Philosophy -- *Schemas*	Posits that spacetime has different scopes projected as templates of understanding independently and incommensurably as seen in the S-prime hypothesis which include both the System and its inverse dual the Meta-systems, as well as other schemas like pattern, form, domain, world and scaffolds like facet, monad, kosmos and pluriverse
Schemas Philosophy -- *Principles*	Posits that there are Philosophical Principles that were introduced first by Peirce and Fuller but expanded to include others that are the basic way in which we understand the schemas.
Schemas Philosophy – *Foundational Mathematical Categories*	Posits that there are many foundational Mathematical Categories that the Schemas Draw from to produce their ordering of things that appear as schematized within the schemas. All the possible foundations of mathematics are recognized not just the Set. For instance the difference between Set and Mass each with their different logic is seen as central. Either side of this are the possible foundations of the Multiple and Mereology which with the Boundary of the Mass gives the Whole.
Schemas Philosophy – *Kinds of Being and Aspects as meta-dimensions*	Recognizes the meta-levels of Being and the Aspects of Being as meta-dimensions beyond the schemas that organize them in relation to each other and maintain their differences from each other. For instance, the meta-level of the System is the rule, while th meta-level of the Meta-system is complementarity.
Schemas theory – *Structure of Worldview*	Posits a particular hypothesis as to the structure of the Worldview to give a context for the understanding of the Schemas. Worldview has seven layers: Schemas, Standings, Aspects, Worldsoul, Trinity articulated into meta-dimensions as imaginary headlands above the world.
Schemas Philosophy – *Emergent Event*	Posits the importance of the Emergent Event at different scopes such as fact, theory, paradigm, epiteme, ontos, existence, absolute as producing incommensurable transformational changes within the history of the Western worldview as unbridgeable discontinuities within the tradition that causes us if deep enough to change our a prori projections such as moving from Space and Time as separate and independent to Spacetime in Relativity Theory.
Schemas Philosophy –	Category Theory analysis of Kantian Episteme reveals moments that were hither to unrecognized giving rise to the Kantian Meta-episteme with a fourth moment of time, the co-now, and the

Meta-episteme	Cogoemetry, and CoSynthesis spatiality of topology added to the factors of Algebra-time, Co-Algebra- analysis, and Geometry-Synthesis to give a complete picture of the Present-at-hand mathesis between the extremes of Set and Mass Foundational Mathematical Categories.
Schemas Philosophy – ***Holonomics***	"Holonomic (introduced by H. Hertz in 1894 from the Greek ὅλος meaning whole, entire and νόμ-ος meaning law)" which refers to Special Systems Theory of Holons that appear between the System and Meta-system schemas as wholes exactly equal to the sum of their parts rather than being excessive or deficient, emergent or deemergent. Composed of Dissipative Ordering Special Systems, Autopoietic Symbiotic Special Systems, and Reflexive Social Special Systems. See Holon of Koestler.