

AUTONOMY

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Abstract

This paper is about a (supposed) myth which tells the creation of man in reverse order. It is not man being the crown on creation, but the (by) product of a complicated process. The myth simply is called *autonomy*. The elements of the myth show the backside of human knowledge and with that the connective points of the usual theoretical notions in science. Scientific knowledge is "suspended on something" and by means of a special construction (afore mentioned myth) one can see the anchorage. In that way the paper goes into theoretical initiatives currently undertaken (EMCSR Vienna 1992) to broaden the insights in system theory and cybernetics, especially the construction of theory concerning the (meaning of) chaos.

'by decelerating one ekes out the world'

Introduction

There seems to be a myth which tells the creation of man in reverse order. It is not man being the crown on creation, but the (by) product of a complicated process. Probably this myth is called the myth of the reversed world or perhaps simply: 'autonomy'. I will try to indicate elements from this myth, although I don't know exactly how the myth will end - I foresee tatters of it. I will try to construct the myth from these tatters. I do this to show the backside of our knowledge and with that the connective points of the usual theoretical notions in our sciences. Our scientific knowledge is "suspended on something" and by means of 'reconstructing' afore mentioned myth I can show the anchorage. In that way it is possible to go into theoretical initiatives (currently) undertaken to broaden our insight. I mean developments in system theory an cybernetics and especially construction of theory concerning the (meaning of) chaos.

Recently a number of interesting thoughts about this subject have been bundled (Trapp 1992) and have also been discussed during a number of sessions of an international meeting (EMCSR Vienna 1992).

Retardation

If the myth about the world reversed would exist it would anyhow centre around a myth telling that autonomy (some variants of the myth would speak about 'the Ghost') once roamed through the universe and there either (1) got addicted to a human being, or (2) by accident entered a being being/becoming a human, or (3) got caught into a cave, an organism showing to be a human, or to become one. In all variants of the myth it had anyhow to do with the fact that autonomy became retarded by an obstacle (the creature becoming human) during its voyage through the universe, or even halted - caught and forced to stay until further notice. Anyhow in the myth it is about what could be called the situation reversed of the story of creation. I mean the story of creation as told by Christianity - and many other religions. In these religions the Ghost is presented as something like a tenon, as a creation which comes with it (adjoining it). In these religions it is about an intended addition, an actively blown breath which means life.

Switch

In the myth it is about the reverse movement. Life as a collision between ships driven off course. It is about the habitation, the cave, the human being (or how one is inclined to call the obstacle touched by autonomy) unintentionally surprised by this visit, because it just meant the change which brought this matter into that is called life. Life signified as result of the retardation of autonomy. Life as the entanglement of autonomy in the chaotic obstacle of human matter.

Non-equilibrium

Since that time - so the myth could develop - there is non-equilibrium. Matter was engaged in (1) pleasuring autonomy and in that way binding it, or (2) simply to stuck and not let go - here also numerous positive or negative variants are possible - and autonomy was on its turn engaged with plans to escape the entanglement with matter - in which autonomy partly would succeed. In short, in the myth it is about autonomy trying to free itself from the nets of retardation, while the obstacle wants nothing better than hold on to autonomy. This is the core of the non-equilibrium perspective ^(1,2,3).

Survival knowledge

Further in the myth should be told how life gave rise to the collection of provisional knowledge about life. Although it could be due to accident, it would be without discussion that it was an art to preserve the retardation of autonomy. In this process coming into existence of the human mind should have emerged. In some variants of the myth the idea is raised this has happened by using 'storage capacity' in a apparatus of old coordinating human movements (the brain).

Time

It was an art - so the myth would tell - to cherish the fact of life, while autonomy was inevitably clearing a way through the retardation of human matter. Here also, the myth

(all variants) would place coming into being the notion of 'time'. Because, so much was clear: without the meeting by accident with matter autonomy would have stayed timeless, as wind knowing no obstacle, and by that no lee (time) could exist, a wind simply meaning the (only) step from zero to eternity, or from eternity to eternity - anything you like.

However, now by autonomy sweeping the obstacle lee (leeside) came into existence. One could call lee 'time'. Time signifying nothing else as the retardation of the autonomy of an obstacle we are calling human.

Death

Knowledge could regard keeping on to remembrance of the autonomy. But this, the myth would proceed, was a difficult (if not impossible) task. Autonomy proved to escape very easily (called to die). Only with the correct treatment (also called 'knowledge') it proved to be possible to retard the voyage of life. Anyhow one (as individual) could not acquire the timelessness of the autonomy. One could retard some time (to be called: until high age) but after that one has to let go (one dies). But - so the myth says - there exists a means to pass autonomy. From one obstacle to the other.

Child

The myth would emphasize that although there is no remedy for escaping life on the level of the individual, a means has been found to keep autonomy for mankind ⁽⁴⁾. Autonomy can be passed by generations of over patching obstacles. It can be passed by mother to child as a marble falling of a music parade.

At this point also different variants would exist amplifying each other of even contradicting. A variant of the myth (could) exist(s) paying attention to the grief of autonomy because of the fact being entangled by means of generations of patching obstacles. There could be a variant which emphasizes placing love of autonomy because of a special moment. Renewal of life in the child (de facto: renewal of time) could give the possibility to construct a human notion of autonomy. In passing on the notion regarding autonomy towards the child one would be forced to pass on knowledge so she (the knowledge) stays alive. Even 'pedagogical distortion of truth' would be possible, so the child is in time able to detect the lie about human notion. By which trespassing earlier knowledge to symbolic knowledge would be possible.

Memory

As far as it concerns the formation and storage of survival knowledge, the myth could speak about different stages in the history of thinking. From the flat set of facts one could arrive at the discovery of the principle of contrary movement. This means of the sort of mental space coming into existence during retardation ('Versagung'). One could envisage time as well as the factor enabling man to perform 'elementary observations' as well as the factor necessitating man to do this. Just because with the installation of time as well the possibility as well the necessity to observe were installed.

In the myth the history of the 'own' human observation would be told (the observation of 'what was going on at the other side'), taking along the necessity to survive during the act of observation.

Religion and science

Here, in the first place, the myth would sketch an image of religions functioning as a first memory for the storage of observations made, under the condition having to survive. At this point the myth would talk about 'the instrument of the Redeemer': that what cannot be understood, will be forgiven. The solution to be found after autonomy (the Ghost) is freed from the obstacle (the body). Life after death.

In the sequel of religion as a form of memory the myth could speak about a next step in the development of the own human memory: science. Functioning of this instrument should be directed towards again and again exorcise shortage of knowledge, just like religion: that what cannot be understood, will be discovered by later people. The solution to be found in preserving autonomy before being too late. Which means: before dying out of the human race. So the myth could show that both instruments offer the possibility to preserve knowledge needed, and to apply it anew even if the knowledge as such would be not true.

In the construction accent would be placed on the fact that one tries always (with religions and later with science as instrument) to reconstruct ultimately what was up at the origin of all. By selective repetition of what one thought to be important (rituals, methodologies etc.) one tried to retrieve the point where the factual collision between autonomy and the human obstacle took place.

Observational language

The inaccuracy of these instruments could be explained, starting from the idea that the mind (storage capacity the initial centre of coordination) was forced confronted with autonomy to develop an own (human) observational language ⁽⁶⁾. In an other way than autonomy, the mind ultimately had to care for the organism, so the myth would tell. The body could not be trusted to autonomy. It would die in a very fast way. So in the myth it was about the coming into exist: communicable notion how the 'arch crash' came to pass. And the mind primarily had the opportunity just because that crash meant a lee (time) and by that forming of memory became possible - although it was a memory under the afore mentioned coercion about to be able to survive one had to collect communicable knowledge.

Knowing

The own human notion, which means: under the laws of language (communication) brought human explanation according to the myth - and here again would converge all sorts of variants - first was vague. Later this own notion was deepened in a form of 'knowing'. This knowing took two directions. Here the myth would talk about the Eastern and Western direction. In the first direction (Eastward) would be sought for the abrogation of all own understanding because this would hamper factual observation of autonomy. Just because the own understanding was formulated in necessary communicability of the lee which came into existence (as human time) by the collision between autonomy and obstacle. So the eastern idea was directed towards trying to extol all human understanding - and so (again) dissolve in autonomy. To swerve with it through the universe from eternity to eternity. The second (Westward) would have sought its solution in promoting the own (human) understanding to reasonability

(rationality) because the own understanding at least should contain traces of what ever would have happened and so making it possible to retrieve that knowledge 'what it was all about' with very careful repetitions and selective process control. According to the West knowledge could exist (and could be found) to solve the riddle ultimately.

Ice-canoe

In the myth would be made clear that the force of the western proposal proved to rest on making use in a rational way of the time given. That means in the West one did not succeed to diminish the risk of autonomy getting out of pace and would leave the body prematurely. By having carefully duplicated the same life by every body (by means of care, education and socialization) one proved to be able to prolong life more as permitted by autonomy. Western knowledge consisted of diminishing the risk by means of uniforming life itself.

The power of the eastern seizure seemed to rest on the endeavor to alleviate time. Eastern thinking invented where time stems from: time comes into existence by establishing the notion.

Both adoptions would have the same goal in the myth - although both directions of search were opposite. One tried - according to the myth - to get hold on autonomy by means of a thorough study of the marks of the obstacle itself (the West), or, one exercised in alleviating all laws about the preservation of knowledge (the East). Here the myth also would make statements about the picture of the ice-canoe ⁽⁵⁾.

Dissipative structures

Different variants of the myth would emphasize that there are shortcomings as well in eastern as western thinking. At the same time all variants would indicate that especially in the emergence of as well an eastern as western current important information was preserved about the factual course of autonomy. Nay, the human being was only a by-product in a complicated process and such he could not presume as long as he was placing himself at the centre of history. Because of that, he could do nothing else but run headlong into the only good strategy. And the only good strategy was the strategy, leading to nothing so other strategies at the same time would lead to nothing.

The construction of the solution could be told in the myth as a dissipative structure. There exist always different, as such, 'smart' solutions, which only can become fatal if they see a chance to become promoted to autonomy - what for the rest in history rather often seems to have happened and led to big disasters (from religious to scientific). The myth would call 'smart' for example the idea of the survival of man after death because it says something about autonomy. Smart would also have been stressing temporariness of the body because it procured insight in the place human understanding has in the process. It was smart also to emphasize the finiteness of the earth and its resources. With that mankind got the insight that time only means a retardation of the descent and in itself constituted no autonomous factor.

The human being as a nice incident

In the myth to be found the end of the 20th century would be called the moment in which smartness was envisaged as chaotic synchrony of as well eastern as western strategies. It brought mankind to a form of 'real relativity', otherwise stated a form of

synchronous time bound thinking in which causality is formulated between the use of retarding techniques (claims of communicability for the sake of survival) and the quality of the lie (in terms of the factual capability again and again overtaken knowledge). The myth would indicate here that from now on the problem is expressed in a new perspective: How long stays our knowledge fresh? That answer is the following: As long as knowledge is expressed in time maintainability is poor. Who creates time, creates the notion of it.

At last the myth would mention that overreaching the timeless moment took a turning point and for the first time not by defending the possession of knowledge but by means of revoking it one sought further. Here in the myth tongue should be given to the appearance of the first systems do discard knowledge. Provisionally they could be called in terms of 'chaos', of 'order through fluctuation', of 'the structure of living systems', of 'observational languages', of 'supportive actors' or, of 'the logic of emotions'^(1,2,3,4,5,6).

Mankind discovered the prettiness of its own accidentalness.

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