

Philosophical Practice through Complex Living Systems

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In this paper we use the theoretical framework of the theory of living systems. Systems theory entails a new way of seeing the world and a new way of thinking, known as *systems thinking*, or *systemic thinking*. This was raised to a new level during the last '900 with the development of a new science of complexity, which means thinking in terms of relationships, connectedness, and context.

We pass through the philosophy of Capra, but especially of Maturana and Varela, with some suggestions from Bohm. Gestalt psychologists assert that «living organisms perceive things not in terms of isolated elements, but as integrated perceptual patterns— meaningful organized wholes, which exhibit qualities that are absent in their parts» (Capra 1996). As described by physicist David Bohm: «One can no longer maintain the division between the observer and observed (which is implicit in the atomistic view that regards each of these as separate aggregates of atoms). Rather, both observer and observed are merging and interpenetrating aspects of one whole reality, which is indivisible. [...] Rather, one has to view the world in terms of universal flux of events and processes» (Bohm 1983). Maturana and Varela see living systems as cognitively closed. Maturana maintains that problems do not exist apart from the observers who language them and they are created in language.

As it is easy to say, we try the ideas from different and distant thinker, who are so only if traditionally considered. Instead they are simply thinker that tell us about a seeing of world without limits and borders among disciplines and different areas of knowledge, for examples between philosophy and psychology, because they just cut off the old categories and construct their thoughts acting in the world. Referring to Husserl's pre-categorizing world is obvious.

Because changing the point of view, by the complexity theory, we may come across concepts or ideas, like the matter of mind/body, or rationality/emotion, or theory/practice, trying to paint a canvas where a complex philosophical practitioner were able to live.

Very important is the central concept to Maturana's work of *autopoiesis*—the notion that organisms are, by definition, self-creating and self-sustaining systems. We can look at the situations settled between a person who wishes to consult a philosopher or among the people arranging in a circular way in Philosophy for Children or Reflexive Circle of Humberto Maturana, that all can be considered like autopoietic systems.

There are some Maturana's statements of great value that have to be remembered:

→every action is embedded in a dynamics of relations inextricably part of a systemic dynamics;

→we put objectivity in parenthesis, so all views, all verses in the multiverse are equally valid and we lose the passion for changing the other;

→we are responsible for our actions, that effect in the domain of human relations and a systemic network;

→human beings cannot be controlled in a linear way, that rests on the idea of linear causality, and there can be no instructive intervention;

→perception and illusion can't be distinguished "in the moment of the experience", but «we are always dependent on the references to other experiences that can, in turn, only be classified as perception or illusions if they are related to other experiences. And so on» (Maturana 2004).

→we have to listen without prejudice or personal leanings, and whatever seeks to express itself in a relationship has to be perceived in the form in which appears – like in a phenomenologically way;

→one must listen with as many ears as possible and be aware of the emotions colouring what one is hearing;

→there are no pathologies in the biological domain and the pain becoming manifest in a therapy is always culturally conditioned;

→the path of healing is to discover a new self-respect and self-love.

So we look carefully at the modalities of creating the relationship with the dialogue. This I name "polymorphous", because developing through several components, without separating emotional issues from rational one, involving wholeness of the person, preventing to separate mind from body, and evolving through the time till the unwell-being situation is dissolved.

During the dialogue polymorphous we take account of that: «We always encounter the other human being in a domain of fundamental uncertainty and all we can do is to try and create a form of existence, which allows us to dance together» (Maturana 2004). So languaging we create our intersubjectivity like an area where we have to negotiate our communication continuously.

We will try to reflect on the way that dialogue could appear during the philosophical practice.