

# New Political Theory of Systemism

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Key words : Mario Bunge, Individualism, Collectivism,  
Systemism, Global Order

## Introduction

In this article, the author would like to show the readers a new political theory of systemism based upon a new world view after he worked on political theories and philosophies, political economies, and international relations in Japan for 40 years or so<sup>(1)</sup>. During the period he had questioned or puzzled about an epistemological or ontological construction of basic ideas: atomism and holism in science, and individualism and collectivism in politics and philosophy. Such ideas in science and in politics and philosophy might be effective in the past history of our humanity; they are not effective in the present time to one narrow earth that interdepends each entity evolved in a great network of living things.

The view of systemism, not individualism or collectivism goes beyond the latter two. Systemism as a world view is sketched as the world interdepending each entity and interrelating each humanity in society or each nation-state in a global community. This means that old political theories based on individualism and collectivism

should change to a new political theory of systemism. He will try to examine such changing theories by answering about what systemism is, and what political theory of it is, as following Japanese historical experiences and tradition, and ideas of Mario Bunge and a few systems theorists<sup>(2)</sup>.

### 1, Mario Bunge's Idea of Society

Mario Bunge's Idea of Society suggests a new concept of our global society going beyond each nation-state. He refers to three main conceptions of the nature of society as followed: (i) a society is just a collection of individuals and every property of it is a resultant or aggregation of properties of its members (*individualism, atomism, or reductionism*); (ii) a society is a totality transcending its membership and is endowed with properties that cannot be traced back to either the properties of its members or the interacting among the latter (*holism or collectivism*); (iii) a society is a system of interrelated individuals, i.e., a system, and while some of its properties are aggregations of its components, others derive from the relations among the latter (*systemism*)<sup>(3)</sup>.

Mario Bunge also criticizes that "...individualism and holism are inadequate: the former because it ignores the emergent properties of any society, such as social cohesion and social mobility, and the latter because it refuses to explain them. The systems view lacks these defects and combines the desirable features of the previous views, in particular the hard-nosedness of individualism with the holistic emphasis on totality and emergence. Moreover systemism is the view consistent with, nay inherent in contemporary theoretical (i.e., mathematical) sociology...".<sup>(4)</sup>

His view of three concepts on the society above-mentioned can expand in turn to understand the nation-state in politics. The view of nation-state can classify to the three: individualistic, atomistic, or reductionistic nation-state; holistic or collectivistic nation-state; or systemic nation-state. Let's consider which is better in the contemporary global society: differences in cultures, religions, races, and nation-states.

## 2, Different World Ideas and Systemism

Because the present author likes to travel around the world, he really comes across differences in different cultures of different countries. They teach him a lot, and they change his narrow world view to broad one. As a result of his direct experience, he is convinced the difference is not wrong. Rather it triggers change or evolution, and makes up an organization in order to decrease the entropy. Differences make a fluctuating process of self-stabilization and self-organization in many dimensions. These are one chapter of modern science that Ilya Prigogine and his group<sup>(6)</sup> discovered and formulated a model of "function-structure-fluctuation."

Our human history as well as natural history processes differences, and in turn come up new differences that we call "evolution." Any individualism in the United States and in the West is one of differences in the world. When he travels over different countries, he can witness different ideas, values, cultures, religions, theories, and philosophies that different humanities created in a long time, and different natural entities that the self-stabilizing and self-organizing nature evolved in a cosmic history. Among many and many different ones, he learns to sum up three ontological, epistemological, and methodological different ideas: individualism,

collectivism, and systemism under the notion of Mario Bunge.

#### INDIVIDUALISM:

When he visits EU countries and U. S. A., he canprehend a view of individualism in human relations in the present time. Historically it can trace to the Greek philosopher and scientist, Democritus as its origin. More in the modern time, nearly 150 years ago, French sociologist, de Tocqueviell introduced in his book: *Democracy in America* that individualism, as opposed to socialism is a unique character of America. He described it as a general belief and right to autonomy of the individual in America. He also found it combined with a much stronger and more articulated patriotism in America. The idea of Individualism has been progressed by Descartes, Locke, Hobbes, Comte, and so on. Ontologically, it is a very simple idea: our world is composed of one by one. Epistemologically, we can know simple things easily and fast, but we can not understand complex things by it. Methodologically, it can be stated: "one and one is two." If two is whole, one is part. If so the whole is one and one part<sup>(6)</sup>. Very simple idea, it is. If so, individualism is atomism, and mechanical idea in the 19th century just like "clockwork."

#### COLLECTIVISM:

When he visits Cuba, China, or Russia, he strongly feels a view of collectivism in her human relations in the present time. Historically, this idea can go back to the Greek scientist and philosopher, Aristotle as its origin. It has been too hard to work to collect such peer groups as religious groups, socialists, communists, totalitarians, and the like, so that it has weakened in the world. The collapse of the Soviet Union was symbolic. The idea of it has been made a

progress by Hegel, Marx, Engels, Lenin, Mao, Ultra leftist or rightist, religious group, and so on. Ontologically, it is not difficult to understand but hard to believe it, because it recognizes the world to be composed of the absolute being or the superior in principle just like God. Epistemologically, it is very convenient, easily, and fast to understand the superpower, but very difficult to believe it. However, it teaches us to think about what is the wholeness. Methodologically, it can be stated: "one and one is less than two," or "two is more than one and one." If this idea is right, the whole is more than parts. The question is "God is beyond this world or not<sup>(7)</sup>."

#### SYSTEMISM:

When he travels Korea, Taiwan, Finland, Sweden, Norway, Hungary as well as Japan, he can get the same feeling and view of systemism in the present time. Historically, this idea of systemism as its origin can trace to the Greek scientists and philosophers, Heraclitus and Aristotle, Shintoism and Mandala in Japan and Taoism in China. The idea of it has been progressed by Japanese Shintoist, and Ekken Kaibara, Daisetsu Suzuki, Kinji Imanishi, Lao-tzu, Chuang-tzu, Spinoza, Whitehead, Von Bertalanffy, Prigogine, Laszlo, Capra, Wiener, and the like. The idea of Systemism has two schools: atomistic systematic oriented and holistic-systemic oriented. The former is directly or indirectly connected to the idea of individualism in history. Ontologically, it is very simple: our world is composed of systems. But, for individualist and collectivist, it is very difficult to understand what is systems. They are hard to know about a relation of network between the wholes and the parts. Epistemologically, we can know simple things very easily and fast, but we are hard to

analyze complex things although being easily able to understand them. As Mathematical systems scientists like a group of Prigogine and others have made their best, we badly need to discover a new mathematical logic for analyzing and, at the same time, synthesizing complex things that dynamically fluctuate in a process of self-stabilizing and self-organizing systems. Methodologically, it can be stated: "Not one and one is two, nor is one and one less than two, But simply difference in a different dimension." The whole emerges out of different relations among parts<sup>(8)</sup>.

On three ideas: individualism, collectivism, and systemism, you can see everywhere in the world; in the United States, you can see not only individualism but also collectivism and systemism; and so in Argentine, Chile, Japan, China, Russia, Vietnam, and others as well. The matter of their differences is only which one is dominant in the world.

### 3, The End of Old Power Politics and the New Politics of Systemism

(1) Countries of Individualism: In his last analysis, the United State and other individualist countries exclusively dominates over the idea of individualism, more than collectivism and systemism. Those whom he can meet in universities and other organizations in the U.S. can almost not understand these two. Their mind is very simple. For example, the late Prof. Samuel P. Huntington wrote an obsolescent paper of "The Clash of Civilization?".<sup>(9)</sup> His approach is not new and still a hard line to classify nations countervailing the powerful and the powerless in the balance of power politics. He may believe to have a dream to construct an American empire once again by clashing and winning American individualism against collectivism and systemism. It is

a time that we can not help but cooperate one and another in order to decrease our societal and global entropy, not to clash, hit, attack, confront to each other to increase it. The United States, the present author thinks, can not help developing a new modified individualism for getting a leadership by acculturating with systemism and others, and has, as it is if, a potentiality to drastically change into collectivism when declining it because of being difficult to cooperate each other in a face to face relationship. The U.S. attitude also shows exaggerated to negotiate with others, and in turn triggers to misunderstandings. The United States will face to limitation of American individualism in the new global order before long. For American Individualism could fully operate in the societal place where time and space have no limitation at all, and natural resources inexhaustible. Economy is the market-oriented in the democracies.

New Administration of President Obama looks for a new road going beyond old American individualism, which starts to open a new door of American social cooperation(*socialism*) in a new policy of GM State Company. This trend means no longer American liberalism but a new direction of new idea like systemism. American monetarist under the Bush Administration seemed to lead a global economy but ended to destruct it and resulted to increase a rate of unemployment in every country.

(2) Countries of Collectivism: China, North Korea, and other collectivist countries are exclusively dominant over Marxism and Maoism, more than individualism and systemism. For these countries, it was shocked that their leading country, Soviet Union collapsed in 1991. Yet they have become to have a chance to

reconsider and reconstruct their future collectivist countries by touching with individualism and systemism. The present author thinks that it is not the best for them to directly change into individualist country but the better to learn systemism and policies of systemist countries than the best. For it is not simple to change and reconstruct their own countries that they believed and constructed for a long time. If they can not construct their collectivist countries, it is potential to drastically change into individualist countries. Through 4000 years in Chinese history, China has developed its own cultures, and a great variety of ideas. Collectivist China after the 1920's should be partially evaluated that it had struggled against foreign invaders and unified one country differing from Soviet Union. After adopting the Open-Up Policy, it seems apparently that it begins taking part into a shape of global history, while evolving and developing its own collectivist ideas and economies. If it were a choice to go into collectivist expansionism in the Asia-Pacific region, it would fail to create a chance to make a truly supposed networks with others, and would lead to disarray collectivist China. China is now better to accept former Singaporean Prime Minister Lee Kuan Yew's word that "we will see the emergence of a thriving China in the next 50 years. That does not mean it will be the Chinese Century. I think Japan's per capita income will still be bigger than China's<sup>(10)</sup>." The present author would add to his small word that China should learn more Singaporean success as well as the success of Taiwan and Korea. Other Asia-Pacific countries do not like China dominant collectivism that it deepens and extends to the Asia-Pacific region as its main order.

Political power in collectivist China or collectivist countries in



general is "unitary," or "one way dictatorship" of the communist party in a political governance. Nations ends to divide themselves into two: the controller or the powerful one and the controlled or the powerless one. Economy in collectivist China is the market-oriented in the dictatorship, not in the democracy.

(3) Countries of Systemism: Japan, and other systemist countries relatively dominate over the idea of systemism, more than individualism and collectivism. They were relatively poor at stocking natural resources, and so relatively rich at combining traditional ideas with new and different ideas. For a long time, they have been very poor and developed a new wisdom to organize a set of groups like systems in which they strongly cooperate and educate each other. They could reasonably and efficiently develop a new conception of "systems within systems" calling the Chinese Boxes in public and private organizations in Japan in particular. Therefore, Japan and others under the idea of systemism are going on to construct a cooperative oriented, team-oriented, information shared and oriented, and adaptive oriented society in terms of self-stabilizing and self-organizing systems. These countries, he thinks, can not help developing a new modified systemism that links to a more loosing relation of network within and without systems. Japan is better to learn more about American individualism for creating the future of the Asia-Pacific community and for the future of Japan's young generation itself. However, it is better to not import a logic of American individualism itself directly; namely it should screen the logic by Japanese systemism and Japanese language, as it was the fact that Japanese economic success after the second World War was born by being strongly assisted and

supported by the U.S. strategic policy in the Cold War. Because Japan is not the U.S.; Japanese logic is quite different from the U.S. one. American individualism is, in principle, advantageous to the rich and the stronger, not the poor and the weaker as a result of social life. It can not extend to all nations. Yet, it is the fact until now that Japanese systemism persisted in peoples' mind and combined itself with American individualism for social changes<sup>(11)</sup>.

Systemism can change "political power" of the countervailing and the unitary into "political authority" of the shared-cooperative consensual construction in a feedback process of the democratic general election system. Economy like Japan is the market-oriented in the democracies, not the dictatorship.

#### 4, A New Global Order of Systemism

As an end result of examining three ideas, we can conceive of new world order as a combination of them. Only American individualism is not effective to construct such an order; neither Chinese collectivism nor Japanese systemism is effective. As the present trading pattern has shown, each nation-state of basic systems in the region will shape a regional and cooperative economic network as a sub-systems like ASEAN, Oceania, South Asia, North Asia, and NAFTA. EU countries and other Arabic ones will take the same pattern as well. The more the economic networks root into such patterns, the more the new global orders deepen into a regional structure. Then, such regional structure calls to mechanize the regional security for peace keepings and makings spontaneously like ASEAN. In this direction, the new global order will run to stabilize at a sub-systems level and at the same time

will go on to re-organize a supra-systems as a next stage of the entire global order and security supported by the sub-systems of regional order and security. This pattern of the order taking a specific Asia-Pacific region for example can be described as follows: The north lane in the above bar of quadrangle includes China, Korea, Russia, Japan, Canada, the United State, and others. The south lane the west coast countries of South America and Oceania, and others. The west lane ASEAN countries plus Vietnam, Cambodia, Laos, China, Japan, Korea, Hong Kong, Taiwan, and others. The east lane NAFTA countries plus countries of Central America and South America, and others. These four lanes will mainly self-stabilize and self-organize in the quadrate relationship, rather than bilateral one. Through this process, the new global or Asia-Pacific order does propel some disorder state to more ordered state of systemism by mapping and projecting individualism and collectivism repeatedly<sup>(12)</sup>.

##### 5, A New Political Theory of Systemism: Beyond Individualism and Collectivism

As systemism mentioned, human society should always be open; by that it means that our human society can not shut down to intake information and energy from environment and to output them to it everytime; it can not stop intaking and outputting them. The categorized ideas of collectivism have sometimes mistaken that they can shut down information and/or energy; they also have been in error that they can control all things of information and/or energy. The more they want to control them in order to construct a wonderful communist country, the more they cannot control to do so in accordance of the Law of Entropy and Information<sup>(13)</sup>.

Systemism has already gone beyond the old two of individualism and collectivism in terms of a new global order. It is unfolding a new flower of the new global community, whose order should be composed of three key ideas: individualism, collectivism, and systemism in process of not only coordinating and adjusting their old and fixed ideas but also self-stabilizing and self-organizing systems' creation not by only using the physical power like military but by doing the information power like free press and school education. All people, not only political power holders are key to evolve the new global community, being composed of three ideas. We can by no means make the past, but we do make the future possible; it is possible for us to make our future. Our possible future will follow the systemism dominant order in the global community in the making process<sup>(14)</sup>.

#### 6, Concluding Remarks: Starting New Political Competition

We can not construct "only one world" just like a communist society under the idea of collectivism or a full free society under the individualism, that is against a law of natural and social evolution. The systemism, as briefed it in the above, views all living and non-living things as an integrated systems that dynamically functions, structures, and fluctuates within self-stabilizing and self-organizing systems within them within them within them.... The wholes and the parts integrate within systems in a relation of network. According to this thinking, systems does not need to make a center but to differentiate it into systems in a globality and locality. Under this idea, however, we have faced to a new problem and new political competition about which idea is better: democracy-market oriented economy of liberal countries like the U.S.A and Japan or dictatorship-market

oriented one of the political power centralized ones just like China, North Korea, and the like. We still compete to construct a new global order among two. To win such a competition Japan has a very important role to lead a global market to trade an original and global goods like the electric or hybrid car, and a new robot for the handicapped.(itow2010)

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