The Smith of the Gods

13 - «Gestalt and the science of form sign the birth of a language which reconciles the culture of the oral and the culture of the written, order and disorder, matter and spirit.»

130- Thus, here is the door open to the notion of “Gestalt”, the science of Form in psychology. From this movement there follow the theory of deterministic chaos (David Ruelle), the theory of fractal fields (Benoît Mandelbrot), the theory of bifurcations (Ilya Prigogine), the discovery of strange attractors (Edward Lorenz), catastrophe theory (René Thom), the principle of sensitivity to initial conditions (Edward Lorenz's butterfly effect), the theory of algorithmic complexity (Gregory Chaitin), the theory of non-linear dynamic systems (Albert J. Libchaber) bringing to light the work on Feigenbaum's constants, corresponding to the discovery of the “wave of scale” and of the “torsion field” (the third magnetic bonding field), but also complex reason in biology (Henri Atlan), genetic psychology (Jean Piaget), neurophenomenology (Francisco Varela), artificial intelligence (Simon Newell), geochemistry and geophysiology (the Gaia hypothesis of Peter Westbroeck and Lovelock), plus the work of D'Arcy Thompson on the evolution of biological forms, together constitute the group of the “Theory of Form” and of “Morphogenesis”, containing all the principles of self-organisation.

131- In this epistemological crucible, the concepts will gradually articulate themselves into a few dualities, whose poles will make it possible to locate the constitutive tensions of a paradigm of self-organising complexity which will link them together: the transversal dualities order-disorder; thus, disorder is needed to recreate order, then order in turn creates disorder, and so the loop keeps itself going. Likewise for the relations whole-part, necessary-possible, differentiation-coordination, diversification-selection, autonomy-solidarity, assimilation-accommodation, transaction-feedback, singularity-regularity, process-result... It is in this context of a new approach to natural, cognitive and social evolutionary processes that Albert North Whitehead, Henri Bergson and Marcel Jousse would form, in 1937, their new scientific alliance, in the sense of a conciliation of the formal processes between science and spirituality. Albert North Whitehead renews the metaphysics frozen since Emmanuel Kant's interrogations of 1770 on man's dependence on his limits and his hopes. Whitehead's metaphysics is a metaphysics opening onto a negative theology, which has taken the form of a proposition sacralising all the processes of creation.

132- In 1904, at the death of the sociologist Gabriel Tarde, Bergson succeeded him to the chair of modern philosophy, to bring an alternative to Whitehead's metaphysics through a more vitalist emphasis in his teleological conception of existence (Where are we going?). For his part, Marcel Jousse brings no new metaphysics, but an additional light upon our own nature. These are serious paths for deepening our humanity in our choices in the face of destiny. These paths, he offers them to us through a dilemma: the culture of the oral versus

the culture of the written.