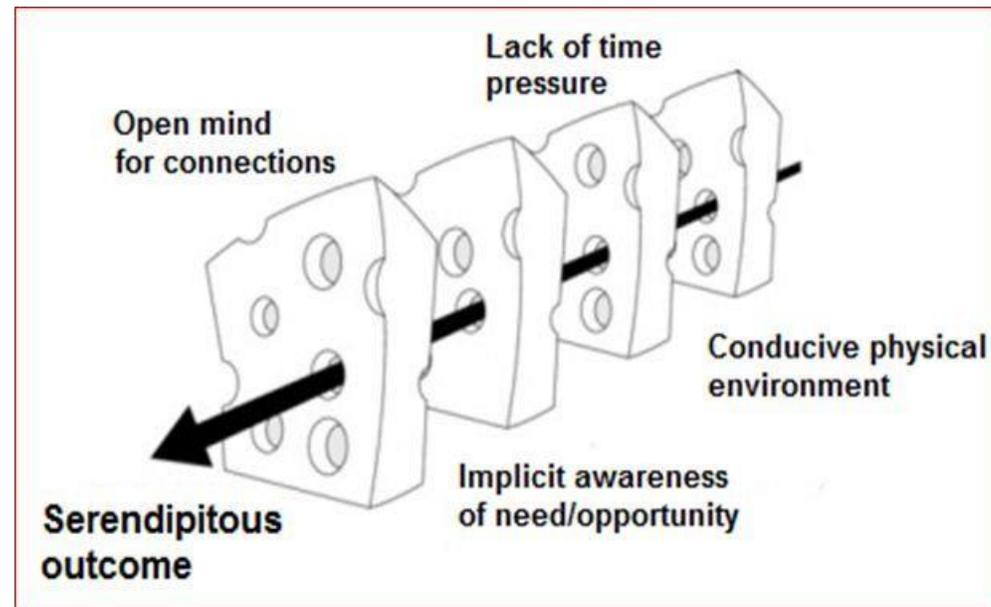


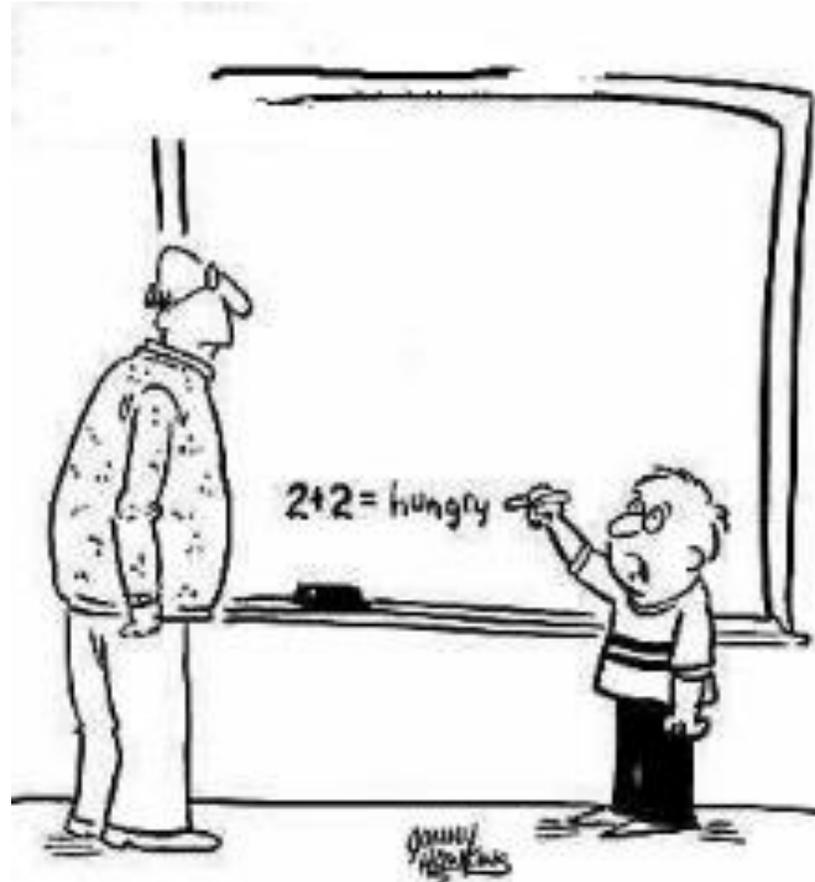
What Systematizing Serendipity can be from a philosophical point of view

(a very personal philosophical excursion)



Swiss Cheese strategy for systematizing serendipity

Let's start with a gut feeling...



"I went with my gut feeling."

Can Systematizing Serendipity be understood as a process...(?)

“Something” that *is per se* systematic *becomes* serendipitous.

or

“Something” that *is per se* serendipitous *becomes* systematic.



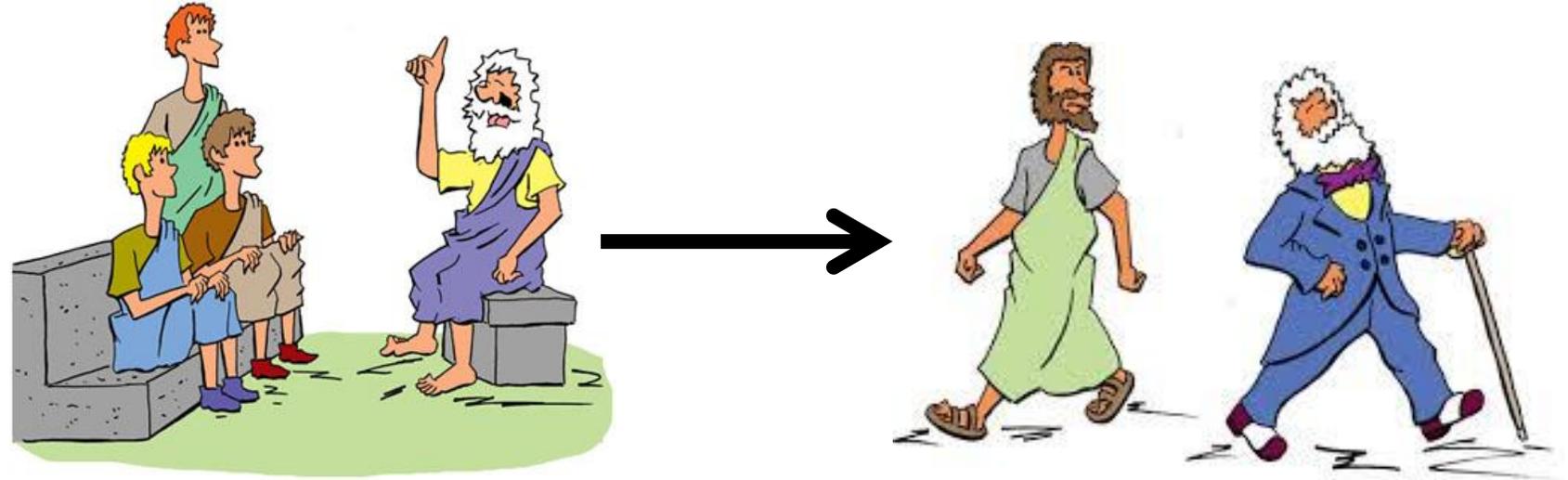
Change is key



Understanding Systematizing Serendipity as a process...

Classical Ontology (based on **permanent substances**) will not do the job...because it sees change as a mere accident.

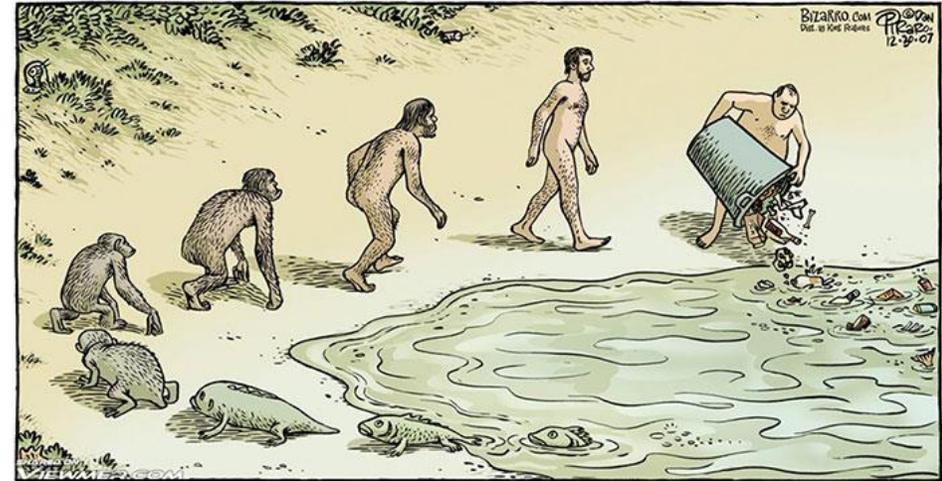
If Socrates changes, by becoming rich, he is still the same (the substance of Socrates continues to be the same), and change (his richness) only glides over his substance: change is accidental, whereas the substance is essential.



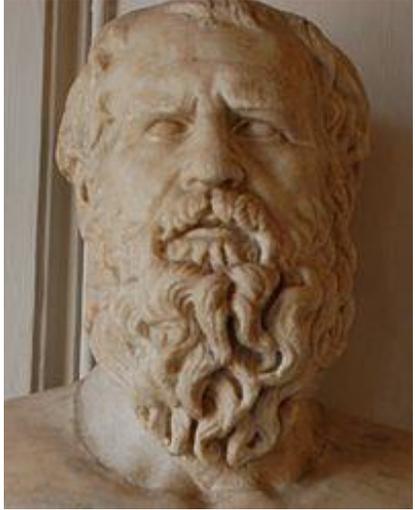
Systematizing Serendipity and Process Philosophy...

Process Ontology (or Process Philosophy) might do the job because it regards change as essential rather than an accident.

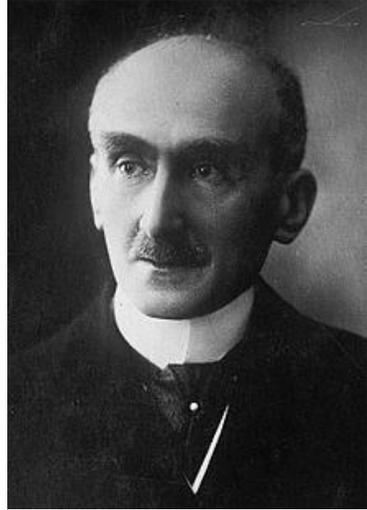
Being thought of as Becoming →
(process ontology motto)



Some famous process philosophers...



Heraclitus of Ephesus



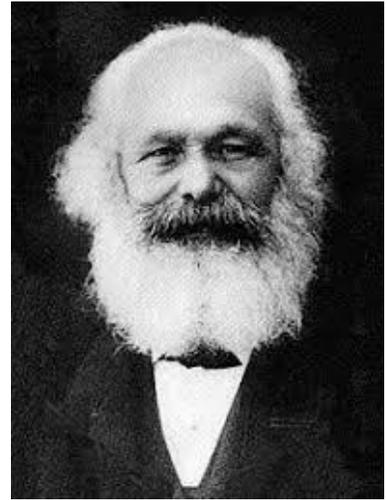
Henri Bergson



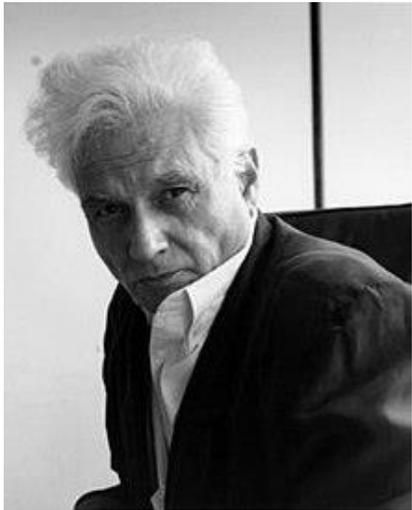
Charles Sanders Peirce



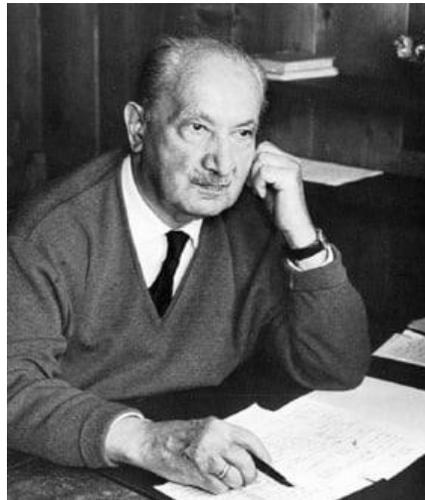
Alfred North Whitehead



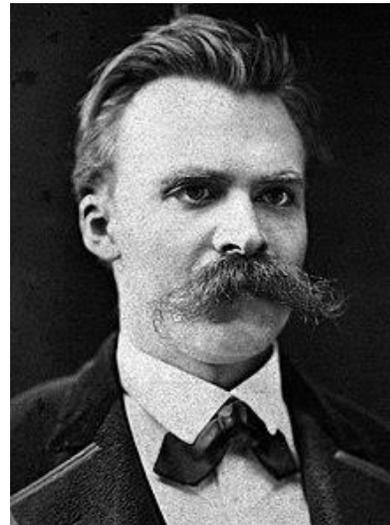
Karl Marx



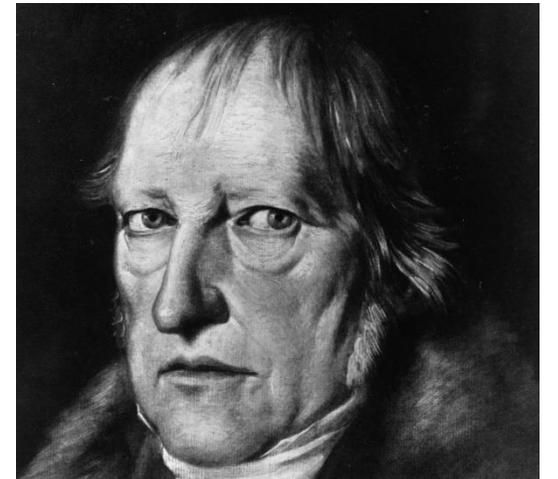
Jacques Derrida



Martin Heidegger



Friedrich Nietzsche



Georg W. F. Hegel

...and a physicist too.



Ilya Prigogine

...my personal favorite.



Alfred North Whitehead

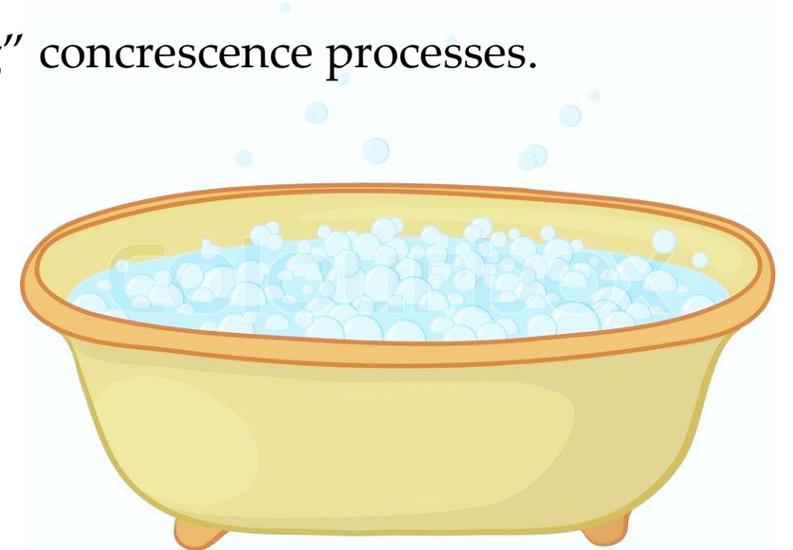
Why?

A “quick and dirty” personal summary of Whitehead’s Process Philosophy

- 1) The fundamental “atoms of reality” are the so called **actual occasions**.
(sometimes Whitehead refers to them as **actual entities** or **occasions of experience**...I like this last one).
- 2) Reality then is the coming into existence in such **occasions of experience**.
- 3) Each actual occasion of experience marks the **completion of an (elementary) process**.
- 4) Reality, thus envisioned, is dynamic, where “bubbling” singular and/or interlinked elementary processes occur (**concrecence**).
- 5) Novelty (Whitehead also refers to creativity) emerges out of these “bubbling” concrecence processes.

Thus we see here that process (change) and not substance is the real stuff.

But what is concrecence?



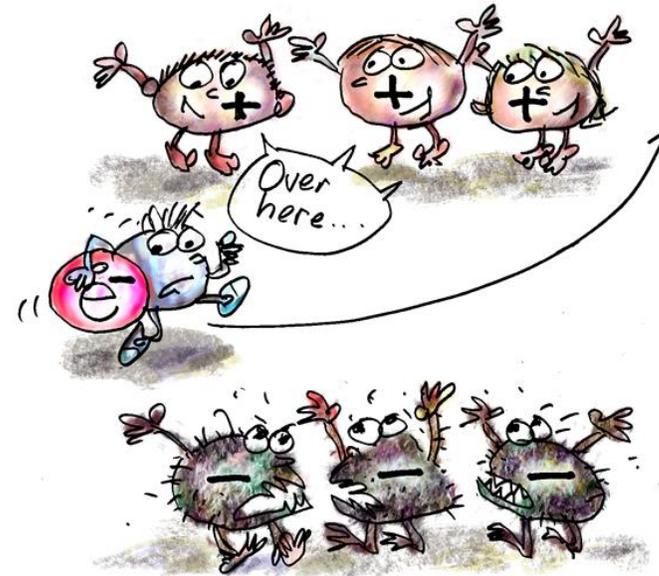
Following Whitehead...

The nature of “concrecence,” using Whitehead’s term, is an occasion of experience creatively internalizing its relatedness to the rest of the world by feeling that world, and in turn uniquely expressing its concreteness through its extensive connectedness with that world.



Wow! Typical Whitehead’s jargon...What does it mean? Can we make an analogy?

For example...an electron in an electric field “feels” the electric field force acting upon it, and translates this “experience” into its own concreteness.



In summary (FAQ)

1) What is Systematizing Serendipity?

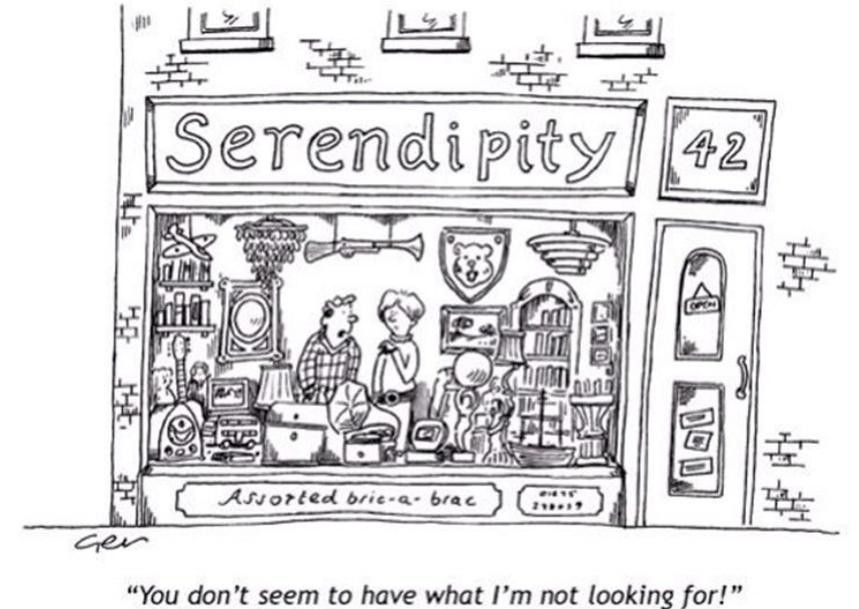
It is an elementary occasion of experience (for innovation in our case).

2) How this occasion of experience comes into existence?

Through concrescence.

3) And what is concrescence?

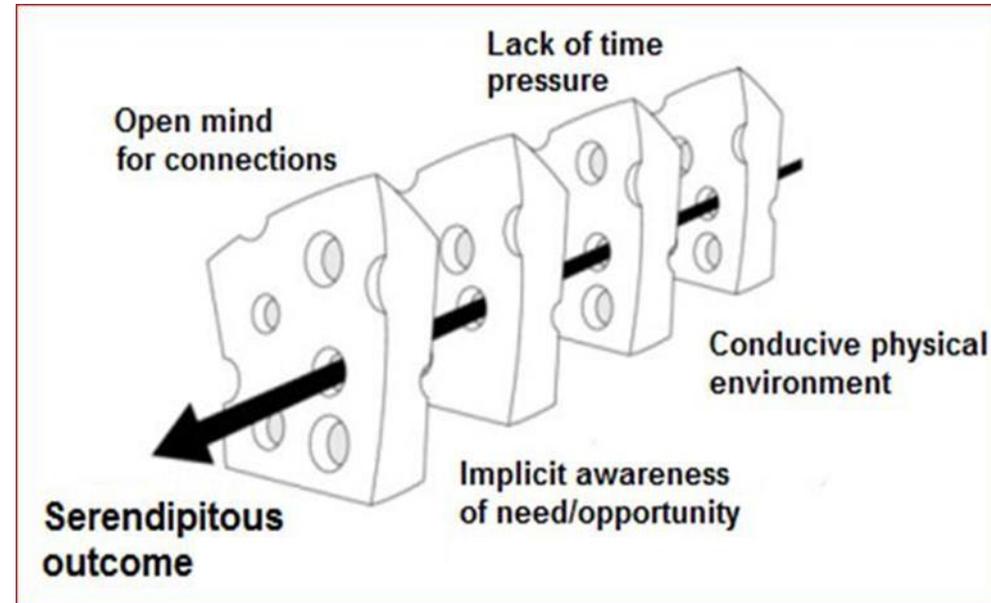
A reciprocal interaction between one occasion of experience and the rest of the world (formed by other occasions of experience).



I have attempted to speculate what kind of animal Systematizing Serendipity could be making use of Whitehead Process Philosophy.

The next step would be to speculate about the conditions facilitating Systematizing Serendipity.

For that, it might be useful to go back to our beginning...the Swiss Cheese strategy.



...TO BE CONTINUED