ARCS OF IMPACT
RELATING SYSTEMS THINKING & DESIGN
RSD14 | OCTOBER 2025

Pacing Changes, Appreciating Approaches to Systems and Designing

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1.0 Introduction: Are systems designed for changes, or with changes?

2.0 Method: Multiparadigm Inquiry on Social Systems Theory and General Systems Theory

3.0 Systems Approaches as based on a variety of foundations

3.1 Structural Changes: (re)designing part-part relations, as reforming
3.2 Functional Changes: (re)designing part-whole relations, as transforming
3.3 Behavioural Changes: (re)designing interactions of a whole to the world
3.4 Ecological Changes: (re)designing whole-whole relations, as shifting regimes
3.5 Processual Changes: (re)designing sequences
3.6 Textural Changes: (re)designing weaves in time
3.7 Rhythmic Changes: (re)designing cyclical oscillations
3.8 Polyrhythmic Changes: (re)designing synchronic tempo
3.9 (Con)textural Dyadic Changes: (re)designing diachronic pacing

4.0 What+Why or When+Where?

5.0 Resequencing Systems Thinking → Pacing Changes

Enacting *(Con)textural Dyadic Changes* as redesigning diachronic pacing draws on an advanced understanding of yinyang in the system, and in associated textures. Living systems have bodies that are continuously emptying (dissipating) and filling (concentrating).

Reframing towards a Pacing Changes approach involves three reorientations:

- From Control → Propensity: Deprecating forceful regulation through action → Elevating the concurrence with natural predispositions
- From Causality → Rhythmic Texture: Deprecating bias-for action → Elevating situational timing for auspicious conditions
- From Teleology → Dyadic Shifts: Deprecating pursuits of ends (ideals, objectives, goals) → Elevating ((yin qi) ∝ 1/(yang qi)) wayfaring in unfolding wanwu [concentrating ⇌ dissipating] transformations

[….]

The most extreme reorientation on systems changes towards (Con)texturalism Dyadicism is difficult. Western foundations tend to reduce towards objects as singletons (i.e. ones). A yinyang foundation requires always thinking of dyads (i.e. twos) in dyads (twos). This challenge is reflected in two maxims:

> "The test of a first-rate intelligence is the ability to hold two opposed ideas in the mind at the same time, and still retain the ability to function" (Fitzgerald, 1936; Martin, 2009)
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> "Nous sommes des adultes et peut compter jusqu'à deux" (André Glucksmann (1937-2015, France). "Grown-ups should know how to count to two" (Gopnik, 2024)

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