

RESEARCH ARTICLE

CHAOS THEORY: A NEW PERSPECTIVE IN APPROACHING COMPLEX ACTIONABILITY, CULTURE, CIVILIZATION, AND CULTURAL DIVERSITY

Part I: Disorder created by the Order Perception

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ABSTRACT

The perception of order and disorder has been the most mysterious part of mankind's thousands of years of existential struggle. After becoming a social entity, humans have always desired to live within an order. However, every established order has ended in some way. Every state, every empire has settled into the dusty leaves of history. In other words, when we look at history and civilizations clearly, it turns out that order cannot actually maintain its existence forever. Therefore, the approach that there is no real order but there is an order within disorder will yield better results. This can only be possible by looking at history, civilizations, and cultures through the details of Chaos Theory.

In the article, the principles of Chaos Theory are examined through the perception of order and disorder, and historical and intercultural relationships and conflicts are attempted to be studied according to the principles of the theory. In the study, an analytical examination at the theoretical level is conducted, and it is discussed how Chaos Theory will shape the civilizations and cultures of today's and tomorrow's world. In this context, it has been attempted to demonstrate that the theory has now shattered the past perception of order and that all societies are shaped by the perception of order within disorder.

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Introduction

The emergence of the word "chaos" dates back to 2500 years ago in the Ancient Greek world, within the science philosophy that began for the first time, expanded on the reason for human existence, and extends to the discussions made to express the confusion in the operation of the universe in "Greek Cosmology."

It remained as an esoteric thought for a long time and turned into a part of belief systems. In some studies, it has been used in the sense of chaos and disorder before the universe entered into order. In ancient times, although chaos was shaped by different narratives such as "Ra" (the Sun God) in the Egyptian civilization, and "Yang" in the Chinese civilization, it was attributed meanings such as disorder, anarchy, and confusion in Ancient Greek Cosmology.

However, when Chaos began to be considered as a theory, it was understood that the existing perception of orderliness did not fit with humans and the societies they formed, and even nature itself displayed a behaviour unique to it with its own disorderly order, or more precisely, with its own distinct order within disorder.

Although "Chaos" as a theory initially garnered interest in the fields of physics and mathematics, it has become/is continuing to become the main subject of all branches of social sciences today.

Especially when Chaos is mentioned, it is seen that the actions of people, societies, and nature, that is, the universe, are in question, starting from the perception of disorder. However, although the word disorder has been defined with chaos for a very long time when looked at within the logic of today's scientific data analysis and data processing, the term "order within disorder" takes its place instead of disorder or confusion.

Since Chaos is a structure nourished by actions, human actions come to the forefront. Human actions, due to our subject matter, are based on complexity, and it is necessary to approach the subject with the logic that "every action has a reaction." Therefore, Complexity and Chaos Theory have a structure that can progress together. Because, as will be explained in later parts, human actions now have the characteristic

of an order within disorder on the scale of today's values.

Understanding Order, Predictability, and a Perspective on Chaos Theory

The perception of order has always been associated with the notion that humans and nature inherently possess an order. However, scientific studies on the formation of the universe today have formed a consensus that the universe's emergence involved the dispersion of holistic energy, moving at great speeds and slowing down over a very long period of time to transition into the known material universe structure. This has led to the shaping of a thought center for the transition from disorder to order, together with the free development of science and the philosophy of science.

This fixed idea of orderliness has led to the entrenched belief that societies with order can be created, which has been influential in the field of social sciences until today. However, the idea of creating an unbreakable order in society based on imposing order on people has never yielded the desired result. Because humans, being a part of nature, are also disorderly like it. Yet, order has still become the most desired and sought-after lifestyle. Here arises a question: Why does mankind desire order? The answer is provided in five points:

- There is a high belief that order brings balance and makes life easier,
- It is habitual and comfortable,
- The balance brought by the order is stable on both sides,
- It is easy to compare orderly systems and they are understandable,
- Any system with a balanced flow easily finds buyers for its products.

It is necessary to emphasize a point here. Although chaos is referred to as disorder, the logic underlying this definition is based on the tendency to perform the same/similar actions against the same events and predictability. However, human action ability never conforms to this logic. Order or orderliness may well be a phobia that humanity has acquired along with becoming a conscious being. The origin of the word is "Phobos" from ancient Greek, which is also known in mythology as the "god of fear."

Humans living in a certain geography would panic with the sudden darkening of the sky, the onset of a storm, and lightning strikes, unable to react immediately due

to a survival instinct, leading to their death; facing starvation all of a sudden during a drought after always finding food; severe seasonal changes; and with the transition to social living, unexpected attacks by other groups at unexpected times have created lethal traumas for humans and resulted in the development of two types of consciousness in response.

The first is the existence in an environment where order and predictability prevail. In other words, mankind has pondered how both nature and humans themselves could be brought into order within a disorderly and unpredictable nature, and, believing in the ideas he has put forth, has pursued their realization. Although he could not create permanence in this regard, he has achieved partial success. However, all the natural and artificial systems he has established have had a lifespan, and the established systems have always returned to their initial state, that is, to an "unorder" state.

The second is the actionability linked to the instinct to preserve the order brought to the systems he has created. Action is a behavior pattern in which the conscious human has nearly infinite options against the surprises of nature and the arbitrary activities stemming from the desires of other people. This perception has over time turned into a structural thought style for mankind and the process developed with structuralist logic has fostered the effort to create balanced and orderly systems.

The chaotic environment has evolved with changes showing through the stages of humanity's transition from unconscious life to conscious life, from individualism to collectivism. Humans, possessing only the instinct to live, have shown individual and societal action development with the reach of the homo sapiens cycle. Thus, cultures have emerged from cultural unions, civilizations have arisen, and people have developed within a multicultural life (Harari, 2015, p. 102).

This point needs further emphasis. Research shows us that the transition of mankind to a social structure and its growth generally developed along river banks. Hence the first civilizations are called riverbank civilizations. In this context, the Chinese civilization emerged along the Yellow River, the Sumerians in the Mesopotamian triangle, and the Egyptian civilization along the Nile. Although our studies of civilization history have an Asian dominance, the Mayan and Aztec civilizations in South America also carry characteristics of similar periods.

The most significant feature of these civilizations is the dominance of religious figures who established faith superiority in society, especially with the science of astrology they developed by observing the stars, in conjunction with a god-emperor structure to govern the society. For many centuries, these societies existed “in a so-called order.” (An order where the god-king and priests ruled over the people)

The reason for putting the word order in quotes here is that throughout their existence, they did not encounter natural and human-induced dangers that posed a comprehensive threat of annihilation. However, over time, the Sumerians would disintegrate and vanish, and the Egyptian civilization would melt away its glorious periods and be buried under the sands. Successors will always come to their place, either acknowledging them as ancestors and continuing with the same culture or attempting to create something entirely new. But no matter how hard they try, elements of the old will continue to persist in their new origins.

When looking at all civilizations, leaders – whether god-emperors or those without divine attributes – will desire one thing: the continuation of their societies in an orderly existence. Or, in other words, we can call it the preservation of an order in which people will fight to the death for him against insurrections and external threats.

Yet, there is another significant point. Just as humanity has managed to survive millions of years without extinction despite everything, it has also been very successful in living together with nature. Humans have realized that their chance of existence lies not in individualism but in collectivism, understanding that they can exist to the extent that they socialize and multiply. In this framework, all sorts of unknowns that seemed supernatural to people and that they could not understand, again developed on the basis of their not understanding but believing without understanding, and were limitedly explained by religious figures who developed their own teachings, leading people to silence, belief, and especially fear.

But the consciousness levels of humans also increased over time, and strong personalities emerged among them to guide them. Around 500 BCE, in the China-India region, Tao and Buddha knew how to embed in people's minds the concept of Karma, which shaped the notion that their actions always have consequences, by teaching them how to feel the universal energies at profound and indelible levels. However, these ideas could only seep into the Western world due to natural reasons such as being separated by great mountains and deserts from other regions of the world, the incredible difficulty of transportation, and the unbelievably vast

geographies. The ancient Silk Road, a commercial highway covering thousands of kilometers and the world's toughest conditions, continued to be the subject of conversation among people sitting around the fire in caravanserais at night, along with the exotic and magical goods of the east, facilitating a cultural exchange of universal knowledge (Yıldırım, 2012, p. 138).

About a century later, in the West, on the shores of the Aegean, a philosophy that attempted to make sense of human existence and the world through science was born within Greek civilization, likely due to the flow of information brought by the trade of eastern goods coming from the Silk Road to the Mediterranean and then spreading to Europe.

Thus, actions and reactions, that is, Karma, became something contemplated and ideated upon in the Western world. However, Greek Civilization was also somewhat like the riverbank civilizations. That is, there was no threat that could annihilate them. Although there was a Persian threat reaching the shores of Anatolia, the sea was a natural protector.

But for the protectors of Greek civilization, the rulers of the city-states, one thing was important just like the previous ones: Order! But unfortunately, order never came to the Greek peninsula. There were continuous disruptions and disorderly developments. Peace was short-lived. The Greeks always tried to dominate each other. But on the other hand, science also advanced. The foundations of mathematics, chemistry, physics, and medicine were laid here. Human existence was constantly questioned. Aristotle wrote and debated in his schools about how the consequences of our actions could be good or bad, beneficial or harmful. He introduced to the world his concept of the "Golden Mean," which resembled Tao's balance of Yin and Yang in feeling the universal forces. But in any case, the "perception of order" became indispensable for people, for societies, and for their rulers.

The goal was always to dominate order. For this, the roots of today's capitalist system were laid during these times through means such as material wealth, expansion of lands towards more fertile areas, and increasing the number of slaves. However, a lasting order could never be established. On the contrary, it opened the doors to even greater disorder. Every move made towards order was met with disorder in return. This was actually named in Ancient Greece. "Chaos". It was said that chaos had always existed. Although they sought solutions, this issue was eventually left behind because the idea of warring and annihilating each other was at

the forefront.

At the beginning of the 300s BCE, an important development occurred that would completely change the perception of a homogenous and similar cultural structure that constituted the foundation of Greek Civilization. The Greek Peninsula was too small for Alexander the Great of Macedonia. He wanted all of Asia (Uludağ Bırsel, 2020, p.100).

He set out with this intention and succeeded through wars that extended to India. But something very important changed. Even though he bound every conquered place to himself, Alexander's civilization did not align with the cultures of the new places. Therefore, there was only one thing to do. Cultural assimilation! And he did this, transforming Greek civilization by eliminating its closed boundaries into the Hellenistic Civilization. However, harmony was necessary, and for that, a new philosophy was needed. This philosophical movement emerged as Stoicism. For the Stoics, the only reality was nature. They actually laid the foundations of karma. According to them, no matter how ethnically diverse humans were, they could all come together at one point: nature. Nature is disordered. It is unpredictable and real. If people learn to live intertwined with nature, they could shed their differences and live without the need for any worldly power. However, this thought would remain inactive as long as there were leaders and their states chasing order and dominion.

Throughout the long life cycle of humanity, there have been great individuals who have influenced large masses with their ideas stemming from the connection between karma and disorder, or the Chaos Theory. Tao's "Yin and Yang" spoke of a balance, representing action and reaction. This balance showed the way for humans to integrate with the universe. According to Buddha, there were four noble truths. He spoke about the transience of happiness, where one could not remain happy with the worry of it ending, and when suffering, the concern of perpetual sadness prevented the attainment of happiness. Essentially, he taught that when happy, one should live in the moment, and when in pain, focus on experiencing and moving through the suffering.

This thought helped his followers for a long time, allowing those who could manage it to stay present in the moment. His teachings, like the others, were based on the idea that artificial structures dependent on order could not stand for long in a disordered nature. Because artificial structures were also produced by humans, and all human actions were disordered. Therefore, the karma of their actions returned to

them in disorder. This idea remained as the core principle of Karma.

For a very long period, there were those among humans who pondered deeply on this subject and created different paths, yet these thoughts remained as faint but not extinct within the material development of humanity. As developmental processes accelerated and expanded in every field, people began to think more about the material realm. Long before, the Greek philosopher Democritus interestingly suggested that the fundamental source of energy was atoms, and the integration with universal energy would also occur through this means. It was truly interesting. Because, according to him, atoms combined to form a new material structure, then decayed, and afterward created another structure (in one word, a legendary approach). But as development continued, the atom began to be considered more as a source of material energy. Energy itself started to become embedded in the most important struggle for power and dominion in the material world.

The evolution of mankind over millions of years has been characterized by a slow pace. For thousands of years, those sitting around the fire watched indifferently as the lid on top of a water vessel danced with the steam and made noise, seeing it as nothing but a harmony of the night. However, in the 17th Century, once it was recognized as a form of power by someone, the evolution of mankind gained incredible speed. The influence of the church in the West began to wane. Science and philosophy remained free in every respect, and there were no longer any barriers to human development. This led to the scientific revolution, which changed everything.

Societies that had been pursuing order for thousands of years now sought a mechanical order within mechanical evolution because of science, and they pursued the adaptation of developments in the field of mathematics to social domains. People were awakening to a new world where, according to the guiding philosophers, it was possible to create homogenous and unbreakable orders in the economy, social society, and among individuals.

The power of steam was magnificent. People had seen the ease of transport, and the endless transfer of materials, and realized that through this power, they could produce thousands of times more in the same time frame compared to what they made by hand. (It is said that especially in England, every household's basement became a center of invention). It was just a matter of trying, correcting mistakes, and repeating until a proper function was achieved. Now, there was a material world and mathematics in front of mankind, and with science, solving everything seemed

possible.

This new era was called the "Mechanical Worldview." It was led by three great scientists: Francis Bacon, Rene Descartes, and Isaac Newton. Bacon, in his work titled "Novum Organum," launched an intense attack against Ancient Greek philosophers. He criticized them for merely engaging in theoretical studies on the reasons for the existence of matter and not doing anything actionable for the benefit of societies (Yıldırım, 2012, p. 100).

Bacon focused on the "how" question, believing that there were ways to control nature's disorder. He was convinced that humans could live in prosperity and that they had the mechanisms to control all forms of disorder to establish such an order. These ideas were quite new, but during the period when the Industrial Revolution was at its peak, they were indeed captivating and there was no force to stop them. On the contrary, these thoughts were nourishing people from all walks of life.

Descartes was also nourished by these ideas. He pursued the creation of a control and order mechanism. For him, everything was mathematical. A life defined by concrete numbers, measurable and predictable, was his ultimate dream. Just as mathematics was clear and unequivocal, human life and nature could also be in harmony in the same way. This mindset was made permanent by Newton, who lived in the same era. He truly provided the mathematical foundation of the thoughts of the others.

He was the person who laid the material and philosophical foundations of the mathematics used today. According to him, laws of motion, forces of gravity, and the working principles of everything in the universe had a fixed and unchanging system. So, in the end, an infinite amount of action could be explained with mathematical formulas. Newton's mathematical order was constructed as follows (Rifkin Howard, 2010, p. 35).

"In a mechanical and mathematical system, the universe resembles a set clock. This machine, set in motion once by God, operates within a perfect order. For the first time, this system provided a rational justification for the planet Earth orbiting in its path. Newton's theory satisfactorily explained how a solid, heavy, and cumbersome body like the Earth maintains its motion, thereby validating the Copernican system above all debate. This is Newtonian mechanics. Accordingly, it unifies all movements on Earth and in the sky into the same formula, binds them to the same laws, and represents the unchanging and unifying general principle of the entire universe."

For the mechanical order, it was possible to control everything and ensure its progression in an unbreakable manner. Of course, there would be disruptions. But the response to this was very simple. The universal laws are mathematical, they are scientific. The problem is that the artificial systems of societies or humans have not been shaped exactly according to these laws. Thus, if the error can be fixed, everything will function properly!

This was named Newtonian mechanics and Descartes' determinism, that is, certainty. It was so influential that successors believed that universal laws were ordered through mathematics and that capturing this precision in the material world was possible, so all philosophical approaches were built upon this structure.

Even Kant, in the 16th century, expressed in his work "**Perpetual Peace**," which contained very significant visionary thoughts, that war would end and nations could coexist in an order acceptable to all (Kant, 2012,p. 10). John Locke placed the state and society within the mechanical order paradigm in terms of operation and anticipated that people could adapt to order, provided they were freed from abstract conceptual structures like religion that disrupted their perceptions of orderliness. Adam Smith tried to apply the same to creating unbreakable economic models. However, the situation was never like this. Because nature had an order within disorder that we could not understand. Humans and the unnatural/artificial structures they created were both disorderly (Minc, 1995,p. 200).

Those approaching Newton's mechanical paradigm envisioned four principles for structures that were bound to the order they believed in and were unbreakable.

- ✓ *Order*
- ✓ *Predictability*
- ✓ *Determinism*
- ✓ *Reductionism*

The collective name for these principles was called the "Paradigm of Order." Order signified the system's continuity, Predictability meant that any development within the system could be known beforehand, Determinism implied that the planned outcomes of systems were always certain, and Reductionism suggested that even if the system incurred minimal losses due to natural causes, it could continue without disruption and with desired efficiency.

Pierre Simon Laplace, a representative of this field from the 18th century, summarized the issue as follows: *"I would like to draw your attention to the fact that today's developments are a reflection of past events and the cause of what will happen in the future. There is no difference between the smallest and the largest dynamics created by universal forces. At their deepest roots, there is the atom, and their movements are the same. Therefore, nothing is unpredictable, and looking to the past will suffice to learn what will happen in the future"* (Laplace,1951,p. 73).

However, this was not to continue. Important physicists of the 19th century, including Weltanschauung and many others, began to point out that the order paradigm created by Newton and Descartes did not fit either the universe or societal systems, and they turned towards a paradigm of "disorder, unpredictability, and variability." According to them, there was a certainty in the Newtonian paradigm, and consequences emerged proportional to the power of causes. This meant that the foundations of the predicted future outcomes were within the causes of the past. However, the new generation of scientists decisively determined this could not be true and created a new paradigm claiming that simple and small causes from the past could be the reason for significant consequences in the future. They named this the "Disordered Energy System," laying the foundations for "Chaos Theory."

The 20th century became the era where the Newtonian paradigms were completely demolished. The "Theory of Relativity" formulated by Albert Einstein and the works related to Quantum physics, which were shaped by the logic of disorder and unpredictability, began to open the doors to Chaos Theory.

Chaos Theory, Transition from Monoculturalism to Multiculturalism, and Karma

Karma needs to be described as a concept that expresses the order within disorder on its own. Because the Universe and our world within it inherently contain "disorder," which means "a disorder within an order that we find difficult to understand." Karma, then, is action and the corresponding reaction to those actions. As mentioned at the beginning of the study, with the awakening of consciousness, humanity has become a being that is constantly in action. What is important for us is this:

How should we act so that the outcomes are not bad for both us and others? But there is another important point here.

What will be the future effects of reactions with bad outcomes?

Leaving these questions aside for now as the subject of another book, trying to understand Chaos Theory, which is highly related to Karma, will be quite beneficial for us to better visualize Karma in our minds.

It is beneficial to approach the topic in three stages. The first stage is that people living on Earth are in action every moment and encounter a reaction at every moment. However, this may sometimes be an immediate response to one's own action, sometimes a consequence of an action previously taken, or it may be an indirect/direct effect of another's action on another or others. As it can be seen, this appears like an equation with many unknowns or the physical embodiment of a combination of energies. Some see this as chance, some as divine justice, and some as an expected outcome. But the truth is that every moment of action means rewriting the future at every moment, and we humans are the only beings in the universe who have managed to do this with our relatively free will and continue to do so.

The second phase of this broad topic is the karma found in chaos theory. The first agreed-upon aspect of chaos theory is this: **“Chaos is not randomness at all. In a random system, everything is possible.”** Here, it would be appropriate to delve a bit into the philosophical dimension. With the aforementioned aspect, a movement, that is, an action, can choose and also change its path with a karmic free will. Let's think about it. An action that can be chosen with the logic of order in a given situation may lead to a certain outcome in a predictable trajectory. But alongside this, different paths are also possible and if chosen, a different trajectory will form and a different outcome will emerge.

Therefore, in the actions of a logical, conscious, and free-willed human, there are various assumptions. However, the problem here is that the development of the consequences of actions, that is, the reactions, cannot be easily predicted. In other words, it may not be clear whom the chosen action will affect. We will touch on this issue more clearly in the fundamentals of Chaos Theory shortly. However, the issue of karmic behaviors and outcomes in a chaotic environment is not a new topic. This question has come down to us today with thousands of years of history and many explanations.

For example, Şems, who had taught Rumi, has a very relevant exchange with a person who came to him with a complaint. After experiencing a great trouble, the person says to Şems, "Something happened to me that turned my world upside down," to which Şems responds, "How do you know that what's on top won't be better than what's underneath?" This is a brilliant explanation of the order within chaos from a thousand years ago.

Now it's time to consider what chaos theory means for human life, karma, and all areas of social sciences. The main application area of chaos theory is the entire universe. Viewing the universe as a kind of main system, within it galaxies, suns, planets, and many other bodies moving independently in their own orbits are smaller systems within the main system. At the most unknown point of this system, the Earth and we, the inhabitants of our world, also form an active structure as parts of this chain of systems. Every person on Earth, the societies they form, states, companies, etc., and all other artificial structures created by humans are smaller systems within the main system. This shows that we are directly or indirectly connected to the main system in a way that cannot be separated and will be affected in every circumstance. The tight connection between Chaos Theory and Karma lies here.

Zygmunt Bauman, one of the most important philosophers of the 20th century, said "No event occurs randomly. The problem is precisely in the unpredictability of the consequences of actions" and in his theory called "Disorder" he explains that "Events do not occur by chance, every event that occurs has a purpose, the effects created by the purposes may be uncertain because a new future emerges every time" (Turan, 2013,p. 3).

According to Nietzsche, *"The world in which knowledge must struggle is chaotic, disordered, disconnected, formless, devoid of beauty, lacking wisdom, and inharmonious. The field of physics, in explaining nature, does not possess a single and directly comprehensive model. The only way to grasp reality is to express it in different forms. That is to say, there is no order of being that can be a positive and ontologically coherent "Whole" in the way we can make sense of it. Action, or deed, is always present and effective. In short, from the perspective of physics, chaos refers to a situation where deterministic scientific processes lead to unforeseen outcomes that cannot be predicted in any way.*

For those of us who believe we live in a modern world, Alain Minc, one of the 20th-century philosophers who advocate disorder, has contributed with a critical sentence to the dynamism of chaotic environments. He explains the abundance of risks by the karmic ambiguity in the outcomes of our actions when he says, "*Transition*

from a world with no risk but with threats to a world with no threats but with countless risks."

Therefore, understanding chaos theory is of critical importance in terms of being able to act effectively in a karmic world and avoiding adverse developments.

The emergence of chaos theory as a theory and its subsequent examination on a human scale is not very old. However, the magnificent advancement of science has demolished old theories based on a logical order rooted in Newtonian mechanics. Subsequently, scientists who turned their attention to this subject felt the need to examine every aspect of the social community in conjunction with chaos theory.

The main propositions of the theory are as follows:

- Complete dependence on initial conditions,
- All elements of the system are influenced by each other's every movement (Butterfly effect),
- No event repeats in the same way,
- Temporary stability within its own chaotic boundaries,
- Multidimensionality,
- Interaction with each other and, therefore, the occasional emergence of larger dynamic systems unexpectedly,
- Unpredictability.

It would be appropriate to group the main principles of the theory into two categories. The first group comprises the Core Principles of Chaos Theory, while the second group consists of the Structural Principles of the Theory. These principles are listed as follows (Sergio and Vaio, 2005,p. 187).

Core Principles of Chaos Theory:

- State of imbalance (Complete dependence on initial conditions)
- Non-linear dynamics (Multidimensionality)
- Butterfly effect
- Entropy
-

Structural Principles of Chaos Theory:

- Bifurcation

- Cross-analysis
- Attractors
- Self-replicating structures

A Look at the Core Principles of Chaos Theory

Before delving into the examination of the theory in the context of human and societal actions and its relation to Karma, it is beneficial to examine the conceptual framework of Chaos Theory.

According to the theory, the general system we refer to as the universe is inherently imbalanced. Even if balance is occasionally achieved, it is always temporary due to the emergence of a new situation. The only constant is change. This leads us to the statement, "Fate can be rewritten at any moment," because the future is variable. This implies the following:

Order can lead to disorder

- Within disorder, there is order
- Order arises from disorder
- In the newly formed order, the period of harmony is not infinite
- A new order arising from the disorder of a previous order will eventually evolve back into disorder within an uncertain timeframe.

As seen, in every circumstance, all systems created by humans, which are embedded within the natural universe, are inherently disorderly. This discussion brings us to another principle of the theory. Systems operate based on initial conditions. Since this is rooted in disorder, every system is prone to deterioration, and preventing it is impossible. However, the key point here is the possibility of a newly emerging order, even if temporarily stable, after the initial disorder (Laszlo, 1990, p.219).

Therefore, the relationship between Karma and the principles of Chaos theory is quite clear. Humans are constantly conscious beings engaged in actions. The reactions arising from their actions become Karma for them, and at the same time, they have direct or indirect effects on others. Each individual is unique, which also

makes their actions unique. Consequently, unique actions emerge at any moment, and their karmic reactions occur with uncertain and irregular timings. As mentioned in the first section, when humans transitioned into society, those who governed them also pursued order. The greatest fear for the kings and emperors of countries was the emergence of chaos that could render them powerless. However, regardless of their efforts and precautions, their kingdoms and empires remained in balance for certain periods and then returned to the first proposition of chaos theory, which is the complete dependence on initial conditions, emphasizing that disorder is the main element. Looking back in history, no empire or kingdom has been seen to stand indefinitely. In today's conditions, with the rapid development of technology in various fields, especially in communication and transportation, it is evident that any system anchored to the logic of order is quite fragile.

Another point is that the identity-based cultural ties inherent in the characteristics of Homo sapiens create disorder in the way people perceive good and evil. Personal and collective actions that may seem normal to some societies are considered very bad behavior by others. Therefore, there is a kind of disorder in the impact force of Karma. Ultimately, every system created by humans has an action-based disorderly karmic structure. This leads us to another proposition, which is that no event repeats in the same way.

Conclusion

In the first (Part I) part of the article, which consists of two parts, has been tried to explain that the logic of order actually makes people and all kinds of dynamic and operational systems created by people disorderly. Especially with the perception of order at the core of Newtonian mechanics, for a long time, it was tried to place the functioning of social systems within the system of order, but all efforts failed and a state of disorder emerged. Social scientists, who are interested in the need to act with a different logic, have tried to fit Chaos Theory, which originally belongs to the fields of modern physics and mathematics, into the mechanics of social sciences and has acted in different ways.

In the second part (Part II) of the study, we will try to approach history and inter-societal relations based on the principles of Chaos Theory and Karma relations, mysterious teaching dating back thousands of years, will be touched upon.

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