THEFUNCTIONALTHEORYOFMAN

Manifesto

There is a question that comes before all other questions: not the question of rights, not the question of possibilities, not the question of desires, and not the question of identity. That question is:

What is the function of man?

The Functional Theory of Man begins with this question and answers it simply and precisely: I have the function of solving Tasks. From that answer an entire theory grows, not as a sum of abstract ideas, but as a systematic attempt to understand what happens every day in the life of every person, in every team, in every organization and in every community.

1. Life is a sequence of Tasks, not a sequence of random events.

Life is a sequence of Tasks, and in the way we recognize them, solve them and take Responsibility for the consequences, it becomes visible who we are and what we strive for.

2. Man is a bearer of Responsibility toward the Good, not merely a bearer of Needs.

A bearer of Needs seeks satisfaction. A bearer of Responsibility toward the Good seeks Essence. The first is natural and inevitable. The second is what makes a person a Subject in the full sense of the word.

3. Difference is not a problem, it is the condition for solving Tasks more completely.

Different functional orientations, different types and different ways of perceiving reality are not an obstacle to solving Tasks, they are the condition for solving Tasks more completely. A world in which everyone saw the same thing would not be more complete, it would be poorer.

4. Cooperation is not a choice, it is a consequence of limitation.

No Subject can alone achieve a Good that exceeds its own limitation, and therefore cooperation is not only a moral value but a functional necessity. Where there is recognition of limitation and readiness to accept another's Resource, mature cooperation begins.

5. Community begins with the recognition of a common Good, not with geography or origin.

A community that loses its sense of the common Good loses the meaning of its existence, no matter how large, rich or organized it is. A community that preserves the common Good preserves the possibility of cooperation across generations, across conflicts and across mistakes.

6. The Good is concrete, recognizable and verifiable through the consequences of action.

The Good is the value orientation of the Subject toward Essence. A Good that produces no consequences in reality is not a Good but an intention. A Good that produces consequences, that changes reality, that builds Community, that leaves a trace in the lives of others, that is the Good in the functional sense of this theory.

7. Essence exists, and only the Subject who recognizes it solves not only the Task but also himself.

Behind every Task there is a reason why that Task should be solved. A Subject who solves a Task without recognizing its Essence solves form without content. A Subject who recognizes Essence grows, develops and becomes more capable of future Tasks and future Goods.

The Functional Theory of Man does not claim to have found the final truth. It claims to have found a particular way of looking at reality, a way that makes it possible to recognize a deeper structure in everyday Tasks, to recognize a resource in difference, to recognize a driving force in limitation, to recognize necessity in cooperation, and to recognize direction in the Good. This way of seeing may not be the only one possible. But it is consistent, applicable and verifiable through experience.

The Limited Subject recognizes the Good through Values, recognizes Essence through the Good, defines the Task through Essence, gathers Resources through the Task, builds a System through Resources, acts through the System, and through action takes Responsibility.

That is the Functional Theory of Man.

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