The resultant conditions of a system's adaptation to its context become influential contingencies, provoking other systems to adapt responsively. These multiplicative contextual factors obligate a constant renovation of the system, and therefore its sustainability is established by maintaining its efficiency within its environment. The system's method of continuous adaptation is in reflexively recognizing these external conditions and updating in response. The durability of the system is measured through its ability to successfully address the changing context.

The adaptive strategy of the system to the shifting conditions of its context is the production of designed objects, both physical and conceptual. For the system, the designed object functions as a synthesis of its temporal circumstances surrounding its production. It aims to resolve contextual complications threatening the basic integrity of the system, therefore, the intention of the design must always be directed towards the improvement of the system. In relation to the system's context, the designed object represents the reordering and redefinition of the system's structure. Examining the intention of each designed object provides insight to the contemporaneity of the context. The system is thus defined as a series and totality of designed objects.

> and the sublime opposite of the simulacrum, the Real, is posited as something immutable and axiomatic, a foundation. But from what privileged perspective can they be differentiated? And how is the Real something other than the most effective simulacrum, one that bears no indication of invention?
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> The contextual conditions that are almost completely obscured by history are those surrounding the creation of the object of truth. The necessity of the design was overtaken by its efficacy. In simultaneously engendering its antagonists, truth gave rise to lies and simulacra, promoting itself in the face of wickedness. Yet through evidence of its violence, it is Truth itself that is wicked and malicious. It dominates and defines itself by oppressing and destroying all that is not truth, this eradication justified simply through an accusatory claim of otherness. Poor humble lies, slain by the madness of one of their own. Has Truth forgotten its own past? It, too, needed a creator. Wasn't Plato the most convincing Sophist?