



Web Site Glossary of Terms and Concepts

The scope of this glossary reflects the transdisciplinary associations expressed on this web site. Terms and concepts from a variety of contexts are discussed here. These are correlated in an attempt to explore a vocabulary for articulating the character of radically inclusive understanding. Three concerns prompt the extensive coverage of this glossary.

Specifying Ordinary Usage

Firstly, the diverse meanings of words and their variable associations when used in a non-technical manner generally frustrate attempts at precise conceptual expression. Given the focus of this web site upon distinguishing between knowing by way of reductive and non-reductive modalities 'saying what is meant' in an accessible style becomes particularly challenging. Thus the intended meanings of many rather ordinary words are given some specific contexting.

Defining and Correlating Specialized Terms and Concepts

Secondly, terms that have specialized meanings in specific academic disciplines, or the work of particular authors, are used in the writing on this web site. Since these are likely to be unfamiliar to some readers some contexting for their usage is provided. Terms and phrases whose meanings are derived specifically from the work of individual authors are presented below within quotation marks. Significant conceptual associations between terms deriving from different academic specializations are often cross-referenced to others to promote a sense of a transdisciplinary association. The intent here is not to reductively equate terms and concepts from different disciplines but rather to indicate associations that contribute to a more intricate perspective for knowing the radical complexity of manyness in/as/of oneness.

Elaborating Original Usage of Terms and Phrases

Thirdly, there are few established or familiar terms for the non-positivistic and radically inclusive concepts associated here with the complex character of concurrent being and its pluralistic statuses. Thus some inventive language usage is required. Following an intention to make these representations accessible to a wide audience logically challenging concepts are approached in using a general vocabulary. Thus many commonly familiar words are deployed here in various unfamiliar combinations. Intended meanings for such usage and phrasings are given careful elaboration to avoid misunderstandings. The more pivotal of these are indicated in the glossary by singular quotation marks.

However, exact definitions of these terms are precluded because the general purpose of this work is to promote inclusively pluralistic rather than exclusively reductive understanding. That purpose actually necessitates stating crucial concepts variously. Consequently, different terms and phrasings are used to indicate a particular notion or dynamic of relation in an effort to defer reductive definition of non-reductive concepts. Thus comments offered on pivotal words and phrases are more elaborative and correlative than definitive. The intent is to *archetypally* enhance how these expressions assist in *variously* composing and constellating the complex logical status of concurrent being. Only by evading simple definitions can the knowings of its radically interactive singularities and pluralities, its manyness in/as/of oneness be expressed.

Readers who conclude that significant misrepresentations of specialized terms and concepts have been made in these remarks are invited to contribute to reviews of this glossary. Many other relevant terms and concepts from various disciplines could have been included here and more will be added in the future. Suggestions about related work and theory are also welcome. In one sense, this glossary constitutes a nascent dictionary of concepts and terms for representing the concurrencies of singular and pluralistic status, or concurrent being and becoming. As such it is a 'work in progress.'

Reference Notes: Most dictionary definitions and word derivations are taken from The American Heritage Dictionary, 2nd College Ed., Houghton Mifflin, Boston, 1985, and Origins: A Short Etymological Dictionary of Modern English. Eric Partridge, Macmillan, New York, 1958.



A

Abstract Learning Contexts: Used here to identify situations for learning in which what is studied is removed, or abstracted, from any practical or socially normative context of engagement. In this sense, social life is studied abstractly as ‘social studies’ using textbooks rather than by examining immediate interpersonal relations. Similarly, foreign languages are studied in isolation from their socio-cultural milieus. And business management is studied in terms of theoretical concepts not actual commercial experience. Such abstraction of topics from their practical contextings is a primary trait of formalized schooling. It is considered here to reflexively privilege theoretical reductions and systematic interpretations that are insensitive to the complexities of actual phenomena. Students whose intellects are stimulated more by experiential involvement seem likely to be disadvantaged by such abstraction.

Absolute, Absolutist: Used to indicate an assertion of inalterable or unconditional status and a tendency to compose distinctions as incontrovertible and utterly accurate, thus inherently reductive. See dogmatic, idealist, reduction.

“Absolute Negation”: From Giegerich’s usage to represent a status that has been doubly negated and thus significantly amplified—a most challenging concept to understand. It is illustrated in the changes of identity status from “I” to “Not-I” to “Not-Not-I.” In the first position identity is simple and unitary. But when confronted with aspects of self that do not seem to be identifiable with that singular sense of “I” its validity is negated. Thus there appears a position of the “Not-I”—meaning evidence of behavior or self-aspects that do not fit or are discontinuous with the original position used to identify the “I.” The original position or status of “I” is thereby shown to be inadequate or incomplete, thus it is can be considered negated. Yet a third position or status can now be posed by associating the original “I” and the contrasting “Not-I” to constitute an inclusive status of “Not-Not-I.” That is, “I am I, yet it appears I am not I, thus I must be Not-Not-I.” However, that combination negates the second position, which was defined in contrast to the original one. Both the first and second positions are now negated by inclusion in the third. A relatively singular status has been re-established, though in an expanded and more complex form than the original. There is ‘a new identity’—one that can be expressed as ‘the identity of identity and non-identity’ since it includes both conflict and unity (also stated as the identity of identity and difference). Thus the first position is doubly, or ‘absolutely’ negated even as it is ‘restated’ in an amended form. Giegerich characterizes this status as being ‘reflected into itself.’ Subsequently, it again becomes ‘a status’ susceptible to another ‘round’ of negation generating a dialectical process of absolute negation that increase the complexity of the logical form of representation.

This concept not only articulates how more complex levels of abstract understanding are dynamically generated in consciousness, it is valuable in

understanding the pluralistic ‘logic of psyche’ and the mythical dynamism of its representations. Negation in this sense does not ‘eliminate’ anything but rather modifies its ‘logical form.’ In Giegerich’s terminology, various versions or statuses are “sublated” in the successive processes of negation. “Absolute negation” actually ‘amplifies’ an original status or position. This process is logically similar to a non-reductive interpretation of dialectical thought in which an initial position is negated by a contrasting one and both are subsequently negated by incorporation into a third that is a moment or form in an indefinite series of negations. This notion enables posing a more pluralistic, concurrent status of being and experience which is ‘contiguous’ yet not simplistically ‘identical to itself’--nor is it definitively conclusive. The status of absolute negation can be related to the that of the ‘un-real real’ as the mediation of real and unreal, Turner’s condition of “liminality” where “structural” and “anti-structural” co-participate, and Bohm’s mutuality of “implicate” and “explicate” orders. See dialectical process, sublation. (Giegerich, Wolfgang. The Soul’s Logical Life; Giegerich, Wolfgang, David L. Miller, Greg Mogenson. Dialectics and Analytical Psychology.)

Abstract Functionalism, Abstract Functionalist: In so far as function is understood as a systematically mechanical quality of process, it can be regarded as inherently abstract relative to an inclusive status of actual phenomena that involves radically complex thus chaotic traits. ‘Functionalism’ is thus an interpretive heuristic perspective akin to mechanism. The ‘function of things’ is an interpretation of ‘how they fulfill a purpose’—that latter being a determination of human consciousness. The term abstract functionalism has been applied to the character of modernist attitudes, as expressed in architectural design and construction, for example. The notion of ‘buildings as machines for living’ associated with Bauhaus theorists such as Walter Gropius attempts to ‘wed’ a context of artistic aesthetics with the socio-functionalism of industrialized mass production techniques and values for systematic proficiency. Thus they sought to ‘reduce’ the design and construction of living and working environments to some elemental form for abstractly efficient ‘life functions.’ Some even regard the art of the style abstract expressionism as abstractly functionalist in its representations of ‘purely’ formal elements (shapes, colors, paints, object forms) as self-signifying signs. This might be termed semiotic functionalism. See socio-functionalism.

Abstract Learning: Learning that is approached through abstract references or contexts rather than by engaging immediate manifestations of the topic being studied. Most formal schooling emphasizes study in such an abstracted form using descriptions, models, and theory rather than direct observations and practice. See abstract learning contexts, contextual learning.

“Active Imagination”: Jung’s term for a practice of conscious engagement with unconscious contents of psyche. Meditative waking attention is oriented toward recollections of dreams, fantasies, or specific moods and affectual states. Spontaneously arising images, thoughts, and feelings are noted and allowed to ‘lead where they will.’ The narrative scenarios, images, and feelings that arise are subsequently reflected upon

analytically and often given a more ‘embodied’ expression in artistic mediums such as painting, sculpting, enactment, and writing. In this mode of consciousness one’s imaginal faculties that are normally directed toward specific goals by egoic attitudes during waking states are instead ‘given over ‘ to the impulses of non-egoic self-aspects. Those sources of non-egoic intention are allowed to ‘actively imagine’ whatever scenarios and images, in whatever associations, they ‘choose’ to generate. This practice tends to relativize the reflexive assumption that conscious egoic identity adequately represents the larger field of psyche or selfhood—the reductively ordinary sense of self is confronted with the radically complex (‘wild’ or “anti-structural”) character of the concurrent psychic polyvalence it ‘overlays.’ Relatively unconscious concerns in psyche are allowed more overt expression—even though conscious attitudes might find such expression difficult to interpret meaningfully. Such ‘gestures’ of deferral by egoic attitudes toward the ‘contents of the unconscious’ can induce the effects attributed here to ritual enactment.

Aesthetics, Esthetics: Two spellings of a term derived from the Greek *aisthetikos*, for ‘of sense perception,’ and *aistheta*, for perceptible things, that has become linked with notions of what is beautiful. Thus aesthetic concern is typically understood to be about what is beautiful, particularly in forms of artistic expression. As a philosophical concern it denotes attempts to establish the character and status of beauty in a hierarchical theory of art and artistic value. Because of the binarily dualistic opposition of beauty and not-beauty implied in this concept it is avoided in the work on this web site. But it is worth noting that the original sense of the aesthetic as sensible phenomena, thus experience, seems to have shifted to one of theoretical or socially proper standards for the more versus less beautiful, thus ideal, states of being. Thus aesthetic theory tends to be concerned not so much with qualities of experience but standards of ideal beauty that are more socio-culturally determined oppositions than psychologically reflective expressions.

Affect, Affective, Affectual: Indicating feeling, changes of mood, or emotion occurring in response to specific ideas, contexts, associations, experiences, or objects. Attention to the occurrence of such affect (what is ‘felt’) is important to understanding the somatic or embodied character of psychic activity and conceptual understanding. Experience of affect is often considered an indicator of repressed or unconscious “psychic contents”—thoughts, impulses, and experiences. In some perspectives the generation of affect is considered essential to an adequate conceptual understanding of ‘more-than-ordinary’ or “anti-structural” conditions of radical complexity. In this view, some posit that a somatic sensing is required to adequately accommodate ordinarily reductive reasoning to a more inclusive quality of comprehension. See embodiment, gnosis, ‘gnow,’ and ritual induction.

‘After Modernism, After Modernist’: Used here to indicate a context for thought and understanding that might emerge when or where the dominant emphasis upon reductive truth, dualistic opposition, and positivistic reality often associated with modernism

begins to dissipate. Instances of such perspective are exemplified by the more inclusive epistemics and heuristics of such thinkers as Nietzsche, Jung, Bohm, Turner, Bateson, Derrida, and others quoted in work on this web site. These expressions are used similarly to that of post-modernist, but not to indicate a historically specific time period, such as is often intended by common uses of postmodernist and postmodernism.

Agent, Agency: Used here to designate a specifiable locus or quality of activating function; an instigator of some change that can be identified by way a distinctive manner of effecting formal manifestation, yet not necessarily having self-conscious intention for, or reflective awareness of, such capacity and effect. Agency ‘makes things happen’ in some rather specific way. It thus associates with notions of spirit, archetypal patterning, and biological instincts, as well as with self-conscious intentionality. The concept of egoic function in psyche suggests an agency for forming a singular or hierarchical identity. Gravitational force appears as an agency of material objects that shapes space and helps generate the archetypal behavior of water. Dionysian dynamism acts as an agent of dismemberment in a metamorphic process that induces plurality of being. As such, agency is not necessarily overtly evident or intended—it can even be the opposite of what it seems. (The historical Hitler and mythical Pentheus can be seen as having espoused Apollonic intentions to create uniform order and hierarchy. However, their policies can be regarded as ‘agents of Dionysian dissolution’ that induced a catastrophic confrontation with repressed psychic complexity that destroyed both figures in their respective ‘stories.’)

Alchemy: As an historical reference this term indicates a medieval practice, involving the transmutation of chemical substances, used to provide references for a spiritual philosophy. With many variations it posed a series of transitional stages constituted in processes of chemical transformation aimed at producing a ‘redemption’ or ‘liberation’ of spirit from matter. It can be understood psychologically as an enacted philosophy that functions psyche-logically to differentiate various conditions of consciousness. Its symbolism thusly elaborates reconstitutions of identity from various self-aspects and diversified relations between self and world. That seeking of more complex awareness about self < > self and self < > world interactions in terms of spirit < > matter dynamics is related by Jung to a psychological process of individuation. In this view, alchemy figures the development of psychical complexity through various archetypal contexts or stages of dissolution and reconstitution of identity. The result suggests a more diversified and inclusive condition of the personality as an expression of selfhood in/of the world. The notion of ‘liberating spirit from matter’ thus suggests an elaborated refinement of human consciousness—its individuating into its intrinsic ‘selfhood.’ This process is figured in references to an attempt to ‘transmute base lead into gold,’ or, innate capacities for complex consciousness into activated awareness. A related historical practice is reported in China. See alchemical process.

Alchemical Process: Used in reference to a general dynamical process of metamorphic transubstantiation symbolized in the historical practices of alchemy as successive

archetypal conditions of ‘de-composition’ and ‘re-composition’ of consciousness and identity. A primary intention in those practices involved a shift from ordinary substance or conditions, *prima materia*, to a more ‘spiritually aware’ or self-conscious status in relation to self and world. In this view, alchemical process was more psycho-philosophical in character than positivistically scientific. Unlike the explicitly materialistic contexting of chemistry, alchemy’s historical successor, alchemical processes overtly acknowledged the role of intentional agency in material substances, referenced as ‘spirit.’ When linked to states of psycho-spiritual consciousness its metamorphoses of substances can be regarded as potentially effecting an exposition of various inherent states of internal character and relational qualities in the psyche by way of symbolic psychic resonances: alchemical process activates and reorganizes undeveloped complexity into more interactive states. It can thus be regarded as manifesting a dialectically inclusive analytical representation of the development of stages of consciousness. As such an explication of the archetypal character of psychic contents and their relational dynamics in some status of psychic totality, alchemical process requires both more-than-ordinary imagery (fantastic and un-real) and an enactive condition for engaging these—the alchemist does not merely observe. Such an enacted dialectical process is used here as a reference for conceiving an ‘alchemical yoga of knowing.’ See dialectical process, individuation, phase change, transubstantiation, *prima materia*.

Alienation, Alieness: The general notions of being alien or ‘non-native’ and not belonging are used here to characterize a quality of both self < > Self and human < > non-human relations. When conscious self-awareness manifests a feeling of estrangement from ‘the rest of the self’ a condition of self-alienation can be experienced. When a person feels estranged from and incompatible with others, a status of social alienation can be determined. When either an individual or a human collective experiences estrangement from nature or the other-than-human world, a sense of human alienation is suggested. Thus self-reflective consciousness is regarded as inherently alien to a unitary sense of self in that the reflective attitude ‘stands beside’ or ‘looks back upon’ the rest-of-the-self as ‘some thing other.’ Complex self-identity thereby has an inherently alien aspect to it (the “I” and the “Not-I”). Somewhat similarly, human society tends to ‘set itself against nature as the defining other’ in establishing its identity and thereby becomes inherently alien to nature. These internal and external qualities of human ‘alien-ness’ are regarded here as enabling development of a pluralistic identity and abstract conceptual understanding of radically complex concurrency in totality. The divided continuity of a ‘Dionysian personae’ and the vastly complex capacity for ‘erotic’ relation in human psyche are similarly regarded as deriving from an intrinsic sense of alienation from self, other, and world. A sense of otherness and alienation are viewed here as inherent to human identity and social constitution.

“Alienation Effect”: A translation of the German *Verfremdungseffekt*, this term identifies Brecht’s approach to theatrical production intended to prompt an attitude of

critical detachment in an audience by reminding its members of the artificiality of the performance. His methods for inducing this attitude involved training actors to differentiate their performance of a dramatic role from their person-as-actor such that their audience is compelled to reflectively and critically consider the action and issues of the play without identifying personally and sentimentally with the actor-as-character. The actor is called upon to 'play the part' without becoming completely identified with it, maintaining a capacity to reflect upon it even as the part is 'played' with intensity. To that end, an attitude of ironic estrangement from the role was cultivated. Such technique can, by frustrating a tendency to take the 'unreal fantasy' of performance 'as if real,' emphasize the symbolic and conceptual concerns being 'enacted.' The actors' 'alienation' of their personal selves from their roles is meant to give the roles more extra-ordinary potency as representations of 'how things really really are.' Thus the psychical reality of the 'un-real' figurations of the performance become a 'larger' or more-complex-than-ordinary status of event and behavior. Such detachment of immediate consciousness in the actor from the role as the immediate reality suggests compounded epistemic maneuver. It models a knowing of present events and concerns by way of reflection that is concurrent with their occurrence. (Brecht, Bertolt. Brecht on Theater.)

Alterity, Altarity: A word used some more recent, poststructural style philosophic reflections to indicate a relatively profound or intrinsic sense of otherness.

Ambi-valence: A hyphenation of the word ambivalence, typically understood as 'of mutually conflicting feelings and thoughts,' used here to emphasize a dynamic of bi-directional movement of influence and association that induces a sense of 'being both here and there.' Such an 'undecidedness' of presence in differing states is posed to contrast that of a more exclusively mono-valent dynamic of being. In an ambi-valent status a person experiences more than one different condition of thought, feeling, or identity in some concurrently mutual manner. See bi-valence.

Amplification: A word derived from Latin roots *amplus*, for large, and *facere*, to make, that implies a capacity to increase the size or significance of a given form to a 'larger dimension.' This notion of 'making large' what appears small is used in reference to Jung's method of interpreting specific psychic expressions by association to similar motifs and images; Dream images are thusly amplified in relation to motifs manifesting archetypal significance in cross-cultural patterns of occurrence, such as those in myth and art. The intention of this approach to understanding is to evade definitions that are simplistically reductive or reflexively determined by the bias of ordinary social conventions. Amplification thus seeks to elaborate archetypal meaningfulness in habitually repressed, thus relatively unconscious, pluralities and complexities of psychic associations—such as tend to emerge in dreams, fantasies, artistic creativity, and what are regarded as psycho-pathological behaviors. The sense of these expressions is made accessibly by 'opening' or expanding their associations not narrowing these down. Amplification is thereby understood as both an articulation of the mythical or "anti-

structural” dynamics of psychic phenomena and an effort to elucidate feelings and insights typically repressed by socialized attitudes on propriety. Such a process inherently involves revelation of intentions and meanings not overtly obvious in the initial expressions that arise. Both dreams and instances of interpersonal conduct can appear initially of little or no significance until subjected to archetypal amplification. This is an example of non-reductive analysis that tends to ‘multiply understandings.’ It involves constellative and ‘triangulatory’ sets of polyvalent associations rather than linearly reductive rationalizations progressing toward conclusively singular interpretations. See archetypal analysis, interpretive insecurity.

Analysis: A seemingly simply but surprisingly complex concept. As activity, analysis (from the Greek *analysis* for a dissolving, and *analuein*, for loosen) is considered a rational examination that ‘loosens’ the composition of some ‘entity’ (material or otherwise). This loosening of an evident oneness proceeds by way of comparison to established categories of differentiated status and causal relations. It involves an effort to conceptually separate constituent parts in regard to their distinctive nature, proportions, and the dynamical qualities of their interactions—thereby elaborating how these compose ‘an entity.’ Analysis thus ‘makes many the one’ by differentiation further onenesses. Such examination can proceed in reference to either quantification or qualification of those components.

In one sense analysis is by definition a logical process that proceeds by way of reduction to more elemental aspects. However, that characteristic does not necessarily determine it to be conclusively reductive. The overall purpose or intention to which analytical examination is subordinated determines the reductive degree of its conclusions. Any process of analysis derives from preexisting references for how to ‘take things apart’ and to categorize constituent parts and relations. Such criteria configure analytical methodologies. Some are more linear and hierarchical than others. Analysis is ultimately reductive only if it is guided by a method and intention that dictate arriving at exclusively singular, positivistic conclusions. Such intentions can even be imposed upon relatively non-reductive analytical methodology. As a noun, ‘an analysis’ can be the conclusions of analytical examination. See analytical method and archetypal analysis.

Analytical Method: Specific analyses proceed from analytical criteria that have methodological characteristics. An approach to analysis is determined by parameters of procedure, principles, and categorical examples that context and direct its methodological practice of comparative differentiation. Some are more quantitative and others more qualitative. Algebra employs an analytical method derived from specific quantitative mathematical principles. Its comparative methodology relies on conversion of constituent components to numerical factors. Quantitative method uses a formal logic that is inherently reductive. Other methods apply the more comparative mode of informal logic. An archetypal style of analysis derives from informal logical comparison

to criteria of qualitative categories rather than quantitative ones. It proceeds in reference to differentiated yet overlapping categories of patterning in form and dynamical activity.

Methodological parameters and specified contexts for their application determine the characteristics of knowing or knowledge that can be reasonably derived from a process of analytical examination (psychological, biological, literary, chemical, mathematical, etc.). Similar methods applied different contexts and in reference to different categorical criteria generate different ‘knowledge fields.’ However, differences of method and contexting are often ignored, resulting in illogical combinations.

Conclusions derived from disparate types of analysis are often inappropriately compared. A prominent logical error in analytical examination and conclusion is the confusion of categorical distinctions that violate the basic methodology being used (such as confusing quantification with qualification). In addition, any analytical method can be subordinated to reductive intentions that ‘force’ it into reductively singular or positivistic conclusions even if the method used is non-reductive. See analysis, archetypal analysis, category mistake, classical categories, logic, logocentrism.

Analytical Method and Purpose: Methodologies of analysis are regarded here as significantly diversified yet intrinsically logical. Analysis as a process of reasonable examination of components and their relations with each other relative to established criteria is established in many specialized contexts (philosophical, biological, aesthetic). However, regardless of the methodology and comparative criteria involved, the purposes to which analysis is subordinated can be more or less reductive.

Distinguishing reductive from non-reductive purpose or intention for analytical evaluation is a primary concern of work on this web site. Assumptions about deploying an ‘objectively logical’ analytical method and process are frequently subverted by an often unconscious intention to reach preferred conclusions. A classic historical example cited here is the subordination of reason to faith, or the rational substantiation of orthodoxy doctrine, in the medieval Roman Catholic Church.

Analytically Reflective Development: Used here to indicate a quality of intellectual development that enables engagement of analytical processes in reflective examination of the socialized and habitual bases for identity, knowledge, and reality. This concept is posed in relation to how educational practices can promote or retard such intellectual capacity. Development of analytical intelligence is often focused primarily upon performance of technical procedures and objective tasks rather than psychological, philosophical, epistemological, or sociological reflection. Reflective development of analytical capacities is considered here as essential to autonomous assertion of an individual’s intellect. See education and schooling.

“Analytical Psychology”: This is Jung’s term for his theoretical approach to psychological analysis and therapeutic practices. This title appears to context the study of mind as profoundly analytical in its approach to the empirical evidence of consciousness. Attempts to impose arbitrary categories upon consciousness are thus treated with suspicion and psychic phenomena must be regarded as inherently

meaningful ‘as it presents itself’ in the primary forms of imagistic and linguistic manifestation (from visual perception to imagination, art, dreams, cultural mythologies and even psycho-pathological expressions). A concern for analyzing consciousness as ‘what is’ rather than ‘what it ought to be’ generates Jung’s concept of the “reality of psyche.” With this premise he grants a primary actuality and meaningful status to all psychic phenomena—thus resisting any impulse to presumptively divide these into illusion and reality. What is real to psyche is thus ‘itself.’ Thereby, though he posits various categorical aspects and functions for psychic ‘contents,’ his approach privileges reflective analysis of the actuality of psychic manifestation by way of amplification over reductively conclusive, self-consistently rationalistic, hierarchical interpretations of those expressions. It seems fair to pose this psychological method as the least reductive of modernist methodological criteria for understanding intra- and inter-personal consciousness. (Jung, C. G., On the Nature of the Psyche, Two Essays on Analytical Psychology.)

“Anima”: A term from Jung’s analytical psychology for a contrasexual aspect in the psyche of a male person, an aspect understood as psychologically feminine. A man’s anima is posed as serving a compensatory function relative the psychological one-sidedness of being male. As such it is decidedly ‘other’ to a dominant emphasis in egoic identity that associates with maleness and is sometimes referenced as the ‘soul’ aspect of a male psyche. Failure to develop internal relations between egoic identity and this anima aspect is regarded as likely to contribute to insensitivity and erotic incapacity in a man’s personality. See animus for the counter part in a woman’s psyche.

Animism: Used to indicate an attitude that regards all objects and entities/as somehow ‘animated’ by a psychical awareness. Whereas modernist attitudes about reality divide things and phenomenon into the ‘animate’ and ‘inanimate’ (a division based on the category of organic life forms), more archaic cultures in particular often adopted the view that all entities were somehow conscious, possessed ‘spirit,’ or were ‘ensouled.’ The animating factor might be considered as either individual to an entity or some more universal agency that has a presence in every object or natural phenomena.

“Animus”: A term from Jung’s analytical psychology for a contrasexual aspect in the psyche of a female person, understood as psychologically masculine. It serves as a compensatory function for the relative psychological one-sidedness of being explicitly female. As such it is decidedly ‘other’ to the typically female-identified egoic identity of a woman. Failure to engage this masculine aspect of a woman’s psyche is considered likely to inhibit her capacity for assertion and expression.

Anti-positivism, Non-Positivistic: Used here to suggest a perspective upon valid status that is not established in reference to the criteria of positivistic material or empirical validity. A positivistic bias favors measurement, mechanism and reductive certainty as criteria for analytical methodology. Understanding of the logic of psyche and the dynamical activity in radically complex phenomenal contexts requires a more dialectical process of thought than positivism tends to support. Thus anti-positivism is intended to

suggest a status for non-reductive logical understanding in which the simple negation of negative versus positive is negated. This concept is not so simple as it sounds, however, as simple negation of existence is considered to be a positivistic status as well since it is the absolute opposite of absolute positivism. Anti-positivism is thus also ‘anti’ simplistic negation.

“Anti-Structure,” “Anti-Structural”: Terms used by Turner to distinguish between socially structured and more-than-socially-structurable contexts of reality or actuality. The experienced characteristics of the phenomenal totality of self and nature tend to ‘exceed’ the structural definitions that societies impose upon these. Thus Turner offers the categories of the socially structured and the “anti-structural.” The “anti-structural” is not simply the opposite of social structure but rather a phenomenal context that is ‘not of the same order’ as human social structure and its normative reality. The “anti-structural” is not the ‘absence’ of such structure but a context of the ‘not-so-structurable’ or ‘more-than-socially-structurable.’ The complexities of its dynamical interactivity are incompatible with reductive definition. It is thus encountered by ordinary human identity only in a “liminal” status characterized by Turner as being in/between both categories—‘in the margin’ between centrally socialized reality and the relatively peripheral, un-structured infinitude of total or inclusive actuality (Turner, Victor. Dramas, Fields, and Metaphors, The Ritual Process). The anti-structural can thus be represented only by way of the radically interactive dynamical figuration of mythical expression. The notion of anti-structure associates with Deurr’s “the wild,” Bohm’s “implicate order,” and concepts of chaotic systems. See un-knowable, radically complex totality.

Apperception: A term for the process of knowing or understanding in which the immediately perceived is related to past experience. This characteristic of knowing indicates the psychological or imaginal basis for generating knowledge and understanding in which past perceptions and thoughts, existing as psychic productions in consciousness, supply a referential context for present awareness, analysis, and interpretation.

Archaic Culture: Used here to posit a pre-modernist status of cultural mentality distinguished by the relative absence of oppositionally literalistic or positivistic distinctions between the real and the unreal. These societies are characterized by a tendency to promote experiences of immediate participation in the other-than-human world as a realm of psychic awareness and intentionality (such as an animistic view of nature) and a more-than-socially-structurable cosmos. Such ‘participatory’ cultures tend to overtly mediate the intrinsic conflict between socially structured identity and reality (the ordinary) and a more-than-socially structurable or “anti-structural” realm (the extraordinary). That is done in part by practicing ritualistic induction of experientially somaticized participation in a radically complex field of phenomenal reality. Mythically dynamic representation and metaphorically metamorphic enactments are validated practices for ‘knowing the really really real’ in these cultures. Thus the term archaic is

not meant to indicate a specific historical period but rather a socio-cultural attitude relative to modernism.

‘Archedynamic’: Used here in relation to the term archetypal to emphasize a more dynamical aspect of originating or ‘background’ patterns that ‘shape’ phenomenal occurrences. It is meant to contrast the more formal or positivistic sense of pattern and model suggested by the suffix ‘-typal.’ Archetypal is thusly regarded as suggesting an originating form for ‘the shape of things,’ and archedynamic as suggesting ‘the dynamical way things act or interact.’ An archedynamic pattern influences ‘ways of acting’ or interacting. Thus there is an archedynamic of progressive succession, one of discontinuous manifestation, and one of ambi-valent interaction.

Archetype: A term for a type that is somehow original or originating, derived from the Latin *arche* for ancient. Used in literary theory to indicate rather universal themes (creation from nothing, star-crossed lovers) and character types (hero, wicked stepmother). In the texts of this web site this term is more specifically used in relation to Jung’s notion of pre-existing or primordial but immaterial patterns that persist in a collective human psychic field and act autonomously in the minds of individuals to govern the imaginal, symbolic, and psychical forms generated in psyche, thus tending to configure identity and behavior. He portrays these general archetypes of the collective psyche (the king, the mother archetype, the eternal youth, the trickster) as taking particular form in individual psyches. Indeed, that is the only way these patterns become accessible (Jung, C. G. [Archetypes of the Collective Unconscious](#)). This formalized conception of an *a priori* form has idealistic and positivistic implications (akin to Plato’s ideal forms). Those have been countered by Hillman’s emphasis on archetypality, as in the title of his “archetypal psychology.” See archetypal.

Archetypal, Archetypality: Used to indicate a motif of forming or activity that constitutes a characteristic tendency. The Latin root *arche* suggests an ancient or original characteristic that persists within or somehow ‘originates’ a given type of manifestation—though it might not be overtly evident. In contrast to the relatively singular, fixed status suggested by the noun archetype, archetypality indicates more of a ‘range’ of related yet potentially contrasting traits and dynamical qualities that characterize some ‘archaic’ or originating pattern of manifestation. One can thus think of an ‘archetypal range’ of related traits, such as would compose the contrasting though related qualities of the ‘archetypal character of childhood.’ Those varied traits of childhood together suggest a more mode of ‘patterning’ than a single, fixed pattern.

The psychological usage of the term archetypal derives from Hillman’s adaptation of Jung’s notion of “the archetypes” posed as structuring psyche. Hillman emphasizes an adverbial designation of a characteristically particular patterning or forming tendency rather than a nominatively asserted, fixed type. Thus he poses the ‘archetypality of king-ness’ rather than ‘the king archetype.’ He illustrates this in reference to polytheistic myth where the character and behaviors of various gods configure archetypal fields of identity, such as Aphrodite the goddess of love who

exhibits a diversity of traits—some gentle some not. The ‘archetypal mode of Apollo’ can be regarded as involving an emphasis upon measured, self-consistent, and rhythmical ordering that also renders him inept at intimacy (an Apollonic archetypality), whereas the Dionysian mode involves a more chaotic, pluralistic status of form and occurrence that is relationally erotic yet dangerously uncivilized (Dionysian). References to such archetypal patternings provide the basis for positing a general method of archetypal analysis. See archetypal analysis, archetypal psychology. (Hillman, James. Re-Visioning Psychology)

Archetypal Analysis and Analytical Method: The notion of archetypal references for ‘how things take shape’ or ‘how they act and interact’ provides the basis for an archetypal method of analysis. In simplest sense, this is a mode of intellectually ‘taking things apart’ in relation to archetypal characteristics of forming and acting, or ‘archaic’ patterns that contribute to the formation and activity of all phenomena. Such analysis that proceeds in reference to generalized ‘archaic patterns’ which are understood as somehow ‘originating’ present forms is not unusual. Categories of such criteria for comparison are inherent to rational analytical examination—whether its contexting is in physics (atomic and molecular structuring) or philosophy (formal and informal forms of reasoning). However, archetypality is understood here specifically as posing inherently non-reductive categories. As ‘qualities of patterning,’ archetypalities derive from a range of traits that are related but neither self-consistent nor exclusive of traits associated with different archetypal ‘ranges.’ ‘Archetypal typology’ is necessarily inclusive of diversified traits. Its application in comparative analysis thus tends to amplify the complexity of identity status. As such, archetypal references are understood here more as constellations than polar opposites. Archetypalities are not posed as stereotypes or ideal models. The archetypality of reduction in knowing and understanding derives from various traits or tendencies. Rather, it is—from the perspective presented here—complex.

Thus archetypal patternings are not suitable as criteria for the reductively definitive analytical conclusions of formal logic. Generalized archetypal qualities of forming (i.e., geometric shape) are diversified by the specifics of any context in which these ‘take tangible shape’ (specific triangles, squares, trapezoids, etc., and combinations of same). The archetypality of ‘square-ness’ is not known as the ‘formula of four equilateral sides joined by right angles.’ Nor is it knowable in reference to any single square, but rather to many differing particular manifestations, as well as those that are ‘almost square’—and how these ‘fit,’ or do not, with other archetypalities of shape. Thus analysis that is primarily archetypal examines the composition and activities of ‘an entity’ (be it a geometric shape or social institution) to determine what originating or general patterns are manifested by, or ‘are manifesting,’ the forms and activities of that entity. The method of archetypal analysis thus compares the associations of constituent parts in an entity and their interrelations to various archetypal patterns to determine which of the latter might be ‘present’ or ‘active’ in the entity

under examination. Various archetypal patterns might be discerned in the composition of one entity. Archetypal traits of hierarchical ordering as well as those of more chaotic discontinuity might be detected in the composition of a government institution, for example. However, the roles of archetypal patterns are not always overtly obvious, being that these are references for ‘how things are what they are’ rather than definitions of ‘a thing itself.’ Thus archetypal references often prove surprising when elaborated. The immediate appearance of an entity might not readily reveal archetypal forms or dynamics significantly involved in its manifestation. Personalities and organizations that appear, or claim to be, orderly and proper often involve hidden disorder and contradictory corruption. Thus archetypal analysis involves attempts to discern ‘background’ qualities of composition and activity.

Again, this mode of analysis is considered to be inherent in all comparative analytical processes—but most particularly those that are conducted through informal logic. It is not a method that can define ‘exactly what an entity is,’ but rather can amplify how an entity ‘takes form,’ ‘acts,’ or ‘makes meaning.’ The attempt made here to foreground it as a principle methodology of analysis is modeled on its use in archetypal psychology. There it is used to expand psychological awareness rather than narrow it. As such it is applied with the intention to amplify rather than reduce characteristics of form and activity. That application makes it relatively non-reductive and less useful for asserting evaluative or judgmental conclusions than most contexts of analyses. See archetypal, archetypal dynamism, informal logic.

Archetypal Conjunction: In so far as archetypal fields of reference, or ranges of patterning traits, can be differentiated, so then can these be associated to illustrate how different ones conjoin to constitute some different entity. Such association is termed here as archetypal conjunction because it represents a particular status of being as a complex of often quite different seeming archetypal tendencies. Conjoined archetypalities can suggest either a more ordinarily familiar or more extra-ordinary status. Differentiated archetypal fields that are not ordinarily viewed as similar can be associated to suggest a relatively singular status. But such conjunction can pose a transgression of standard categories of valid being. Maleness and femaleness can thusly be conjoined in the image of the hermaphrodite, or that of the Platonic ‘double human’ of man/woman that the gods cut in half to form the basis of attraction of opposing sexes. This mode of meaningful expression is intrinsic and common, but is most obvious in the status of overly metaphorical expression. To describe something as a ‘house of cards’ combines normally incompatible archetypal references. Yet such a conjunction can be metaphorically apt and meaningful under certain circumstances.

See metaphor.

Archetypal Dynamism: Used here to suggest an active or fluid state of archetypal manifestation rather than a more formally fixed or static one—the dynamical character of archetypalities. Such ‘archetypal activity’ has two aspects: an ‘internal’ quality of contrasting elements and an overall one of activity versus static form. Archetypal

patterning is taken to be 'of a type' but not 'to an exact plan.' Thus an 'archetypallity of king-ness' can take on various divergent expressions that might all be regarded as archetypally kingly. Archetypallity thus has an 'internal' dynamical range that constellates a diversified field of interactive parts 'in and of itself.' In a more general sense archetypal dynamism refers to specifically dynamical traits in contrast to more statically formal ones. The archetypallity of kingness involves a formal quality of hierarchic order and control. The archetypallity of fluidity tends to emphasize a dynamic of change or flow. See archetypal.

Archetypal Particularity: This phrase is used here to convey a specificity to a field or range of archetypal patterning. As suggested here, human knowing 'takes shape' through different archetypal modes, such as the reductive versus the non-reductive. This contrast specifies two general particularizations of the archetypallity of knowing. However, each of these involves various aspects that are non-identical. Thus archetypal particularity is not exclusively definitive but more a quality of shared dynamical tendencies that characterize a 'manner of forming' or activity.

Archetypal Patterning, Archetypal Background Patterning: This phrase is meant to present archetypallity as a dynamic impulse or 'agency' that influences 'how things take shape' or manifest some activity. As such specific archetypal tendencies effect the ordering and activity in personal psyches, collective psyches, social structures, natural phenomenon, etc. Archetypal patterning is thus that which has a recognizable recurrence, a 'tell tale presence,' across diverse instances of manifest formation or expression. The archetypallity of uniformly directional linearity (straight lines) can be considered as such a broad patterning that is an elemental aspect of a wide variety of images, processes, and thoughts. It is a mode or pattering of manifestation that can be discerned in geometric symbols, formulaic procedures, architecture, goal oriented intentionality, and the activities of some natural phenomena, etcetera. Various and even contrasting modes of such archetypal or originating patterning of formation can be preset in the same instance of manifestation. Linearity and circularity can be co-generating archetypal patterns, as in the example of a tubular section of pipe. These patterning influences or elements are not necessarily so obvious in more complex contexts of manifestation, however. The social practice and institution of marriage might be overtly understood to derive from archetypal elements of love, partnership, and parenting. Yet in the actual form that marriage relationships tend to take, other archetypal patterns might manifest that are not consciously intended, such as a pattern of patriarchal authority exerted reflexively by men over women and children. Such unintended, obscured, or unacknowledged archetypal elements are referred to here as background patterning. See archetypal.

Archetypal Pattern Recognition: A phrase for indicating a process or practice of discerning and acknowledging the presence or influence of archetypally originating patterns in diverse contexts, forms, and activities. See archetypal patterning.

Archetypal Psychology: Hillman used this term to represent his re-orientation of Jungian depth psychological theory. Shifting emphasis away from structural representations of psychic forms and dynamics that divide consciousness into sections and functions he privileges the descriptive term archetypal in contrast to the more reductive noun archetype. The model of ‘archetypes as things’ is supplanted by reference to characteristic archetypal modes and styles of figuring identity. Every culture is viewed as having generated differentiated archetypal expressions of such ‘ways of imagining being and doing.’ Thus Hillman refers to the Greek pantheon of divinities as a primary reference for the archetypal modes of being a self in Western cultures (Zeus the patriarch, Aphrodite the lover, Apollo the reasoned creator of order, etcetera). Many such archetypal patterns or motifs are regarded as ‘at work’ in shaping consciousness and identity. This archetypal approach to representing psyche is less concerned with the clinical psychology of the individual and more with understanding ‘psyche as soul.’ As such, psyche or ‘the larger self’ expresses a purpose of knowing self and world through the archetypally patterned manifestations of its imaginal productivity. Literalistic reality, so important to the socialized ego, is seen as of rather secondary importance to psyche. It seeks its own, non-egoic expressions in forms such as dreams, fantasy, art, imagination, and behavior typically classed as pathological. Thus archetypal psychological perspective regards all imaginal expression and experience as valuable manifestations of psychic life because these manifest some archetypally configured ‘voice of psyche.’ Hillman characterizes this psychological method as concerned with psyche as “a way of seeing rather than as something seen.” It is exceptional in its attention to psyche as a phenomena of significance ‘in its own right’ rather than as the ‘property of egoic identity’ or personality. Hillman's analytical methodology provides a remarkably non-judgmental approach to understanding all psychic manifestation as meaningful. This emphasis upon ‘psyche’s purposes’ tends to position egoic identity in an even more secondary position than many other Jungian-style theorists do (Hillman, James. Archetypal Psychology: A Brief Account; Re-visioning Psychology). See archetypal.

Archetypallity of Abstraction, Abstraction of Archetypallizing: Abstraction is understood here as to some degree reductive in that it involves simplification, isolation, and ‘removal’ from a more complex contexting. The notion that there are archetypal references for ‘how things are composed’ or ‘act’ is presented here as an aid to discerning and amplifying the complexities of phenomena. However, such ‘archetypalizing’ can itself be considered an abstraction from the particularity of phenomenal manifestation—a sort of generalizing of qualities that results in a sense of type that is not any one particular example. Just as archetypallizing is abstractive, abstract representations tend to present archetypal expressions. This notion can be illustrated in reference to what is termed abstract art. The representational style of Cubism tends to abstractly emphasize traits of perspective, geometric form, and relations of time and space. Thus it archetypallizes these qualities by placing abstractive emphasis upon them.

As such it reduces the overall range of perceptual awareness to specific archetypal elements of how that broad awareness is composed, thereby 'revealing' aspects of it that are essentially 'hidden' by the ordinarily assumptions about 'the appearances of thing.'

Archetypallizing: This verb form of the notion of archetypal status is used here to indicate the activity of discerning and asserting abstract archetypalities of form and activity. To archetypallize is in some sense to abstract generalized traits from a spectrum or range of related manifestations, such as in characterizing fathering by generalizing from many examples of fathers. Yet since archetypallity is understood as a diversified reference it is not as reductive as more universal stereotyping. See archetypallity of abstraction.

Aristotelian: An adjective deriving meaning from an emphasis in the works of Aristotle upon a progressive order of causation and plotting structured around a beginning, middle, and end. Use of this term often implies that poetry, prose, and drama are, or should be, representations or mimesis of the orderly causal relations of human actions. As such, an Aristotelian view tends to denigrate tangential, inconsistent, and inconclusive modes of representation. In some instances it is used to indicate a reliance upon rigidly exclusive categorization as the basis for analytical differentiation.

Art: This broad, general term is used here in a circumscribed manner. It is approached as problematic since there modernity has produced innumerable arguments about 'what is art.' In addition, there is a common sense of art as a positivistic product that can be objectively assessed according to aesthetic standards and then valued by hierarchical social and economic criteria. Art, as such, seems to be a thing, a product, like any other, for which there are practical standards of comparison and evaluation. In response to such notions a contrast is suggested here between art and artistic or artful expression. This distinction is similar to that drawn here between myth and mythic or mythical status. In this contrast, the nouns are regarded as suggesting a positivistic status of thingness (art and myth) while the adjective or adverb conveys a dynamical quality of being or expressing. Thus, in the broadest sense, whatever art and myth are 'as things,' artful and mythical expressions are considered in the context of this study to be 'figurings' of a relatively 'extra-ordinary' or 'un-real real' status. Thus the 'objective forms' of art-as-expression are *actually dynamical* rather than objectively positivized. Art as such is a formal expression of an 'activity of consciousness' concerned with more-than-ordinary status. Thus its 'material form' as a representation is less significant than the archetypal dynamic or style of its figurative manifestation of associative significations. In this regard 'art' is expression that re-presents phenomena in an extra-ordinary manner and is thus artfully expressive because it prompts more-than-ordinary awareness and experience. It thereby tends to be associated with unconscious contents of psyche, socially repressed concerns about identity and reality, or aspects of the radical interactivity of concurrent being/becoming. This relation between art-as-artful-expression of extra-ordinary status and non-egoic aspects of psyche is a primary concern in depth psychological theories. It is also important in interpretations of the role

of myth or mythical expression in expanding notions of identity and reality in both individuals and collectives—the mythical is inherently artful. Danto discusses art as an attitude toward representation in addressing ‘what is art’ after the proliferation of artistic styles in modernist contexts (Danto, Arthur. After the End of Art). Art understood as a mythical and shamanic activity that gives expression to more-than-ordinary or spiritual aspects of consciousness is discussed by Tucker (Tucker, Michael. Dreaming with Open Eyes.) See artful and artistic creativity.

Artful, Artistic: These terms are particularly associated here with a quality of extra-ordinary representation, or representation of some more-than-ordinary status. Such expression somehow abrogates normative social references for identity, relations, and reality, or the habitual assumptions about ‘how things are.’ Thus artful and artistic representation tend to signify more-than-ordinary or extra-ordinary traits of composition and dynamical relations within or between ‘things.’ Artful expression in this sense somehow disturbs or challenges habituated perceptions and interpretations of reality and meaning. Such a quality of representation is characterized here using the terms metaphorically metamorphic, mythically dynamic, psyche-logical, impossibly real, and the ‘un-real real.’ See art,

‘Arts of Precipitating Participation’: A phrase used here to express a concept about how artful activities of representation and enactment can ‘precipitate’ awareness of the concurrencies of being and becoming. By dynamically ‘participating’ in the extra-ordinarily complex associations of concurrent status such artful expression can stimulate awareness of concurrent being’s metaphorically metamorphic pluralism. Such extra-ordinary modes of representation manifest the dynamical qualities of manyness in/as/of oneness. When encountered or experienced as such, these can induce a sensed participation of human consciousness in radically complex statuses of being and becoming. Thus, artfulness that ‘figures’ the extra-ordinary complexities of concurrency participates in it and thereby can precipitate a sense of embodied participation in persons who encounter it. See artful, arts of ritual enactment, metaphorically metamorphic, participatory enactment, participatory identity, and precipitation.

Arts of Ritual Enactment: A phrase used to indicate that ritual enactments, which induce conscious experience of extra-ordinarily concurrent, pluralistic status, involve ‘arts of extra-ordinary representation.’ Ritually induced participation in the radically complex concurrencies of pluralistic status requires such artful representation. See artful and ritual.

Artistic Creativity: A term used in this study to represent creative manifestation that involves non-literalistic or relatively extra-ordinary modes of representation and understanding. This term can be narrowly applied to some scientific theories but is more broadly a reference to representations of non-ordinary, metaphorically metamorphic qualities of expression, that tend to challenge habitual identifications and definitions. Literalistically mimetic or technically reductive modes of representation are thus not

considered artistically creative in this sense—they are not ‘artfully’ creative. See art and artful.

Attractors, Strange Attractors: The notion of attractors is specified in study of systems behavior to indicate some environmental factor that influences or governs the forms and dynamic activities that develop within a ‘system.’ A bowl into which a marble is thrown provides the attractor that influences the marble’s motion. The bowl conditions the ‘behavior’ of the ‘system’ of marble and force of impetus given to it as it is thrown into the bowl. The shape of the bowl in relation to the environmental conditions of gravity is the attractor. Attractors are distinguished by whether they generate orderly predictive or chaotic activity system behavior (activity that is random or indefinitely variable). Those associated with chaotic activity are most often referred to as strange attractors, even though they are commonplace in natural phenomena. Their strangeness is in relation to human expectations of orderly structure and activity, not to the pervasive character of inclusive totality. Some have likened the role of attractors as abstract influences on phenomenal activity to that of archetypes or archetypal tendencies in patterning (particularly strange ones). The influences of archetypal tendencies appear to have generally discernable traits (the tree-ness of trees) but not to generate specifically consistent behaviors (Van Eenwyk, John R. Archetypes and Strange Attractors).

B

Balance of Nature: A term for the concept of a homeostatic continuity in ecological environments that resists change or disruption—nature as a self-consistent continuity resistant to dramatic disruption. This view has become problematized by ecological theory and research indicating a primary role of discontinuity within, and continual perturbation of, relations between ecological elements or factors. See non-equilibrium continuity, hierarchical patch dynamics theory. (Wu, Jianguo; L. Loucks. “From Balance of Nature to Hierarchical Patch Dynamics: A Paradigm Shift in Ecology,” *Quarterly Review of Biology*, Vol. 70, No. 4, December, 1995.)

Brain Plasticity: This term is used to indicate the physical brain’s capacity reconfigure its functions. One instance of this phenomenon occurs in response to injury when localized cognitive functions are transferred from damaged regions to areas not typically used for those functions. When localized injury debilitates the normal region where speech functions are generated that capacity can in some cases be reconstituted in another section of the brain. This notion of ‘changeable configuration’ also describes how the physical brain creates and eliminates neurological pathways in response to repetitions of a specific stimulus. Similarly, existing pathways can be terminated in the absence of experiential stimulus required to maintain them. The variety and complexity of neural networks and the observation that they can be modified or even de-emphasized by changes in perceptual and cognitive activity indicate an inherent adaptive capacity in

the brain for developing new configurations of consciousness. The implications that thought patterns actually create new neural structure, and that pathways that are not repeatedly stimulated can be completely eliminated, is regarded here as having important psychological and philosophical significance. A physiological basis is thereby suggested for how psychical identity is generated and can be re-oriented by changes in thought patterns or other stimuli that reconfigure neurological pathways.

That neuronal brain pathways require repetitions of specific experiential and conceptual stimuli to develop and persist also has primary implications for learning and personality development. Education and schooling that do not take into account implications of more recent research on this aspect of brain development are likely to be approaching learning ineffectually. The potential for developing diversified sense abilities, cognitive functions, and individualized character would seem to require appropriately complex and diversified stimuli. Thus competence in thinking by way of both 'linear logics of causality' and more 'inclusive dialectical logics of totality' would require differentiated practice in relative modes of knowing and interpreting. Inadequate exposure to either might result in underdeveloped capacity for exclusively singular or inclusively plural understanding. That brain plasticity is regarded as decreasing after adolescence might also indicate the importance of initiatory experience in that stage of life as well as the difficulty of re-orienting identity structuring in adults. Research also indicates considerable differences in how and when individuals develop neural pathways relative differing cognitive functions, indicating a need to 'teach to the individual' rather than 'school uniformly.'

Becoming: Used here to indicate an inherently transient status of being. In this sense things exist in a continuum of change, from the subatomic level 'on up.' Becoming is thus considered to be a continual metamorphosis or transformative condition. See becoming variously, concurrent becoming.

Becoming Variously: A phrase used here to indicate that the status of becoming is plural or diversified rather than composed by a sequence of successively singular states. Thus becoming is not only a condition of continual change, but a concurrently multiple or diversified one as well, in so far as all entities can be considered a manyness in/as/of a oneness and that such change implies every moment as being part of a metamorphic continuum—such as from youth to old age. One is thus not only 'becoming different' from moment to moment but also doing so variously. See concurrent becoming.

Being: Used here to indicate the immediate status of existing. From a reductively singular view, being occurs in a given place and instance of chronological time—one ‘is,’ here and now. However, concepts of being are not inherently singular. See being variously, concurrent being, ontology.

Being Variously: A phrase used here to suggest a plural or diversified status of immediate existence. In this sense one exists variously, in multiple ways or conditions that are concurrent. See concurrent being.

Belief: Used in this study to designate an unquestioned conviction that is not dependent upon rational explanation or other criteria of validation. Belief in this sense asserts a literalistic, positivized status of existence that is absolutely reductive and thereby cannot be posed as symbolic or of conditional validity. It cannot even be empirically tested. Such unconditional conviction can assert either the definitive accuracy of mechanistic science or the dogmatically reductive religious interpretations of myth as ‘historical fact.’ Belief can be absolutely affirmative or negating, asserting either a conviction in the existence of a singular god or a nihilistic denial of the possibility of any god or certainty. Belief as such becomes a philosophical problem for an ‘after modernist’ perspective that asserts a concurrent status of being and a reasonably conditional contexting for truth. See faith, orthodoxy.

Binary, Binarism: These terms indicate a seemingly simple notion of dualistic option in which there are only two choices. It is a familiar aspect of contemporary life in the form of ‘on/off’ or the use of ‘ones and zeros’ in computer programming (figured as ‘0/1’). Such binary opposition expresses an archetypal dynamic of association that is radically reductive to either/or oppositions of status or classification. These include unconditional oppositions of up or down, truth or falsity, reality or unreality, good or bad, as well as polarized or oppositional compositions of logical argument that allow for no intermediate status. Such opposition allows for only two states of being, each thus necessarily the opposite of the other, and thus each utterly dependent upon the other for its identity or meaning. Thereby there is only absolute truth or absolute falsity, promoting an either/or bases for judgment such as ‘correct or incorrect,’ ‘friend or foe,’ ‘art or not art,’ ‘sane or insane.’ Such a condition for classifying and understanding is radically unsuited to inclusive knowing of the pluralistic statuses of concurrent being. Systematic organization tends to structure its procedures and hierarchies of precedence around binary options that minimize uncertainty and maximize control.

Critiques of Western philosophical perspectives on truth and reality (such as Derrida’s analytical method of “deconstruction”) indicate that these derive from binary contrasts implicit in philosophical discourse. These underlying binary references, such as link the real to positivistic status) reflexively impose priority or hierarchy of value upon all conditions and concepts. Presence is thus implicitly superior to absence, truth to falsity, good to bad, pleasure to pain, high to low because these binarisms are central to cultural values. Such hierarchical binary oppositions are explicitly reductive of diversity and pluralistic status to singular qualities and linear relations. Baudrillard has

discerned that binary structure can actually be an advanced or more sophisticated means of imposing monistic reduction. When the binary dynamic comes to pervade all cultural and social activities by way of commercialization, reliance on computational communication, and the pervasive quantification of all experience and value in terms of measurement and money, consciousness is likely to become reflexively binary. Regardless of whether or not one thinks more complexly, in such an environment one is compelled to value and choose in binary terms. Binary options can seem to offer a choice by posing evident polarity, but it is a polarity without any third reference, a polarity of opposites that effectively compose a unitary status by their obliteration of any complex, diversified inclusivity. Thus Braudrillard regards it, when developed to a primary element of social structuring, as instituting a functional monism or unitary system in which choice does not actually make any difference because society is effectively, definitively binary and thus ultimately reductive. Binary structuring *simulates* choice and diversity. It cannot represent the complexity of actual, 'real' phenomena. It can only refer to its abstract polarities as if these were realistic. In reference to McLuhan's notion that "the medium is the message," Baudrillard identifies the primary medium of contemporary modernity/postmodernity as binary association. (Baudrillard, Jean. Simulations.) See binary bind, oppositionalism, deconstruction, simulation.

Binary Bind: Used here to designate a status of logic or identity and identification defined by either/or oppositions and thus bound by, or trapped in that reductive mode of understanding. A binary bind constitutes a dualistic status that allows no valid third contexting for being or meaning. Reductive reasoning and definition are more prone to creating binary binds of absolute oppositions. See binary, oppositionalism.

Bivalence, Bivalent Association: Indicating a bi-directional condition of mutual influence or identity reference between two or more entities or contexts. This notion is posed in overt contrast of one of progressive mono-valent or mono-directional association. See co-respondence, ambi-valence.

Bricolage: A usage derived from a French notion for do-it-yourself construction or repair. Used to indicate an everyday mode of creativity derived from improvising with whatever materials are at hand. Such adaptive creativity often employs objects in unusual roles or for purposes not intended—such as a shirt for a lampshade. Adaptations of words to new contexts in the evolution of language constitute bricolage, as well as does an artistic mode of assemblage using found objects. This notion is applied here to how egoic function in the psyche 'cobble together' a sense of identity in relation to factors of character, developmental experience, and socialization of knowledge.

Bricoleur: A person who makes bricolage, or creates with 'what is available,' such as 'found objects.'

Butterfly Effect: This expression derives from the study of deterministic chaos and the phenomena of 'sensitivity to initial conditions' or sensitive dependence. The reference to butterflies is from an example of sensitive dependence in which the flapping of a

butterfly's wing can conceivably be the factor that ultimately induces large scale weather patterns such as constitute a hurricane. See sensitive dependence.

C

Category Mistake/Confusion: This expression concerns a logical confusion of exclusive categories of existence or function. Such confusions are referred to as semantic or ontological errors. Things are classed or categorized according to differentiated properties, such as material or immaterial, animal or mineral, conscious or insensate. Logic can be differentiated into categories such as formal and informal, deductive and inductive, linearly rational and recursively referential. Statements, propositions, and arguments depend upon categorical consistency for logical validity. When these involve category mistakes that confuse different classifications of being, function, or composition, conclusions drawn from them become logically invalid. The category confusions of most concern to much of the work on this web site involve those between reductive and non-reductive modes of knowing and understanding. Such confusion occurs when definitive judgments are derived from analyses relying upon informal rather than formal logic. The issue of what constitutes a category mistakes is much more obvious when using reductively formal logic (mathematics) because categories referred to are assumed to be exact and exclusive. However, category confusion can actually be logical when attempting to represent radically complex phenomena. Thus in the associative mode of mythical expressions, understanding actually relies upon category confusions to appropriately represent the inclusive logic of psychodynamics or concurrent being. The concept of centaur is a category confusion, to the perspective of reductive logic and ordinary pragmatism, but it is an apt conjunction for representing the psychic 'unity in difference' of animal passion and human reason. A strictly reductive approach to the effects of category confusion tends to invalidate the meaningful reality of metaphoric expression. See logic, formal logic, informal logic, mythical dynamism, metaphor.

Causality: Used in a standard sense to designate explanations of the causal factors and actions that generate a specific effect or manifestation. Causation is discussed here as having three general levels of complexity: simple or successively linear; compound or concurrently convergent; and radical or poly-valently and concurrently interactive. The linear condition poses a hierarchical sequence of successively singular, progressive actions or events. The compound involves multiple, simultaneously occurring factors. Radically complex causality is characterized by non-linear networks of mutually modifying factors. Causality as such is not strictly mechanistic. See complexity.

Ceremony, Ceremonial: These terms are used here in reference to Turner's contrast between ceremonial and ritual contexts. In this view socio-cultural enactments that are "confirmatory" of normatively structured reality and status are classed as ceremonial affirmations of established "social structure," such as weddings and graduations.

Ceremony thusly understood does not challenge socially ordered identity and reality but rather reinforces it. See ceremonial reiteration and ritual for a notion of contrasting engagement with more-than-ordinary or “anti-structural” status. (Turner, Victor. The Ritual Process.)

Ceremonial Reiteration: Used to emphasize the understanding of ceremony as a re-assertion of already known and socially approved states of identity and reality. Such activity reinforces by reiteration the status quo of knowledge, social order, and egoically asserted personalities. See ceremony.

Character: Specifically employed here to indicate intrinsic traits of intelligence, expressive impulse, emotional sensitivity, temperament, and relational tendencies that provide a basis for innate individuality. Not meant in the sense of abstract moral behavior or devotion to social propriety (as in ‘having a conscience’ or ‘being a good person’). This concept of character is associated with the distinctive qualities of non-egoic or so-called unconscious selfhood. It is deployed here in contrast to a notion of personality, the latter being posed as a more learned or conditioned quality of socialized identity and conduct. The innateness of character necessarily requires appropriate stimulus to develop and is ever susceptible to suppression by the efforts of socialized personality to conform identity to external standards. See persona, personality.

Character Constraints: A phrase used here to indicate how innate character traits of an individual psyche necessarily assert specific constraints upon cognitive, emotive, and expressive capacities. These are posed in contrast to other types of constraints. See character, personality constraints, social constraints.

Chaos: The concepts associated with this term are surprisingly complex and have great importance to understanding notions of radical complexity and concurrent being. The word is used to indicate both a general sense completely random activity and a context in which such ‘absence of order’ actually generates repetitive or orderly patterning. Thus in one sense chaos is the opposite of predictably deterministic consistency, and in another it is an unpredictable source of ordered phenomena. This latter sense is termed deterministic chaos. Both notions of chaos as the utterly random and that which can generate order provide a symbolic counterpoint to a socially structured sense of unitary order and reality. Social order depends upon assumptions of control and continuity. What society cannot effectively control or define appears chaotic and threatening. As such, chaos is the ‘order of nature’ to which socially ordered reality ‘stands in contrast.’ This contrast is figured here in terms of ordinary and extra-ordinary contexts of order and being. The ordinary context of social order and the extra-ordinary one of nature’s chaotic complexities require different modes of knowing and interpretation to be dynamically understood. Extra-ordinary mythical representations of more-than-socially-defined phenomena, such as the radically complex totality of nature and cosmos, appropriately engage with the task of expressing such qualities of what appears to ordinarily socialized perspectives as chaotic or unpredictable activity.

The contemporary word chaos derives from ancient Greek *khaos*, understood as meaning the gaping void or the ‘original unformed state of existence.’ Thus, in this and other mythological views, the chaotic is what society cannot conform to its reductive structural definitions. It is a status of existence, of being and becoming, that it is un-figurable, un-conceivable for ordinary attitudes. Yet it is ‘out of chaos’ that myths of origin typically indicate that definitive status and reductive human order are generated—or upon which such order is imposed—and also the larger context of being in which it is encompassed. Chaos as context of inclusive yet un-ordered origin associates with notions like Turner’s “anti-structural,” Duerr’s “the wild,” and Bohm’s “implicate order.” This view suggests that the ‘nature of nature,’ since it includes linear and non-linear dynamics in its radically complex interactivity, is not one way or the other, not essentially random nor absolutely ordered. Chaos so understood represents the larger, or largest, field of interactive activity of inclusive totality. See “anti-structure,” chaos theory, deterministic chaos, radical complexity.

Chaos Theory: This term is used to indicate a general category of theories depicting activity in states of phenomenal occurrence and causality that manifest what are termed non-linear dynamics, meaning those *not* characterized by progressive linearity or consistent predictability. Yet despite evidence of randomness or discontinuity in such contexts, some theories and evidence suggest that ‘order emerges from seemingly random activity.’ Once characteristic of these contexts is termed ‘sensitivity to initial conditions.’ This notion is used to indicate how phenomenal fields of activity that appear non-linear or involve random occurrences associated with the term chaos, develop a causal order (not necessarily predictable) in response to even minor initial influences (the so-called “butterfly effect”). Another concept in chaos and complexity theory involves the capacity of relatively simple models or contexts to generate highly irregular activity or behavior. These concepts of order coming from disorder, order without periodicity, and elaborately irregular activity being generated by simple equations are all relevant to attempts to understand what is described here as the radically complex interactivity of concurrent being and becoming. The concept of inclusive totality approached in the work on this web site involves non-linear dynamics in the ultimately unpredictable interplay of oneness and manyness, or singular and pluralistic orderings. The terms complexity theory also identifies study of these traits of phenomenal activity. See chaos, deterministic chaos, complexity theory, emergent properties, radical complexity, systems theory.

Chao-complexity Theory, Chaotics: Terms for the conjoined studies of chaotic phenomena and the complexities of its capacity to generate aperiodic order and become ‘deterministic chaos.’ See chaos, chaos theory, systems theory.

Classical Categorization: A term used to designate exclusive categorization. This mode of classification asserts sets of criteria that exclusively define and identify objects and phenomenon as ‘belonging to an exact group,’ thus posing singularly reductive and relatively oppositional statuses for identification. Such rigid classification has come to

be regarded as so reductive of actual phenomena that it is not always a practical reference for scientific studies. The word classical derives from association with ancient Greek philosophers and the works and reductive methodology of Aristotle. See category mistake.

Co-creational, Co-generation: Terms employed here to signify a status of two or more entities or agencies creating each other. They thus mutually precipitate each other's manifestation, or that of another phenomenon. Such a condition is considered here to be a metamorphically concurrent status of combined yet differentiated existence—a sort of self actualizing oneness of manyness. This notion is intended to suggest a more active status than is associated with the term co-arising. See co-operative.

Cognition, Cognitive: Terms often deployed in relations to specifically calculative mental activity but used in a broad sense here to reference mental activities of processing perceptual data and generating various configurations of thought, imagination, and emotional status that constitute awareness, reasoning and knowledge.

Cognitive Science: A phrase indicating a focus of scientific study on functions of mind and intelligence in relation to brain physiology that favors mechanist models of causation for consciousness.

Collective: Used here in the general sense indicating a relational grouping or 'a many that is somehow classifiable as a one.' This notion is employed in this study particularly to designate an aggregate status for shared identity, such as individual persons constituting a social collective (the nation) or a conglomerate of psychical elements forming "psychological complexes" of intentions and psychic activity that together constitute a trans-personal collective psyche (a collective unconscious). A social collective is an association of persons but does not necessarily comprise the units of composition attributed to collective psyche. See collective psyche, collective unconscious.

Collective Selfhood: A phrase used to indicate a pluralistic condition of selfhood composed of diverse and relatively autonomous aspects of psychic agency organized around psychological complexes that collectively generate 'a self.' See polycentric psyche, psychological complex.

Collective Psyche: Used here to indicate a field of psychic agency composed of a complex of individual psyches interacting in some socially identifiable context. This notion suggests a trans-personal constitution of intentional consciousness likely to be active in a group of persons who are associated by social conditions. Such a collective psyche is understood to be specifically constituted and active at any particular historical moment. As such, collective psyche generates a 'sense of self' or identity for a group of persons in much the same manner as does the polycentric dynamism of a diversified individual psyche in a single person. Thus a collective of individuals tends to assert a collective "persona." However, that mutually generated psychic field does not necessarily replicate the concerns and postures of the particular individuals whose psyches comprise it. Thereby, intentionality in the collective or group consciousness can

express behaviors that the individuals composing it would resist if acting alone. This notion relates to concepts of crowd psychology.

Individuals in crowds often behave in ways they would normally resist. Further, collective psyche can manifest radically different moods and conflicting intentions, often without significant reflective awareness by the personal egoic identities involved in it. People in groups are often unaware of the intentions and effects of the group actions in which they are involved. This is partly because unconscious, repressed, and conflicted aspects of personal psyches aggregate in unpredictable ways to form the psychological complexes of collective psyche. This phenomenon results partly from the psychological projection of unconscious impulses in individual psyches 'outward' into the collective milieu. However, it is evident that the psychological complexes that form a collective psychic milieu are capable of 'soliciting' certain types of psychic energy from individuals in a collective. Collective psychic intentionality is significantly autonomous in relation to personal intentions and even those of social institutions or officials. In this view persons can be effectively manipulated into generating a collective attitude or intention (often unconsciously) that contrasts radically with both their personalities and character traits. The collective enthusiasm for the policies of the Nazi regime provide an example. Persons so immersed in a collective psychological complex are readily manipulated and often 'don't know what they are doing.' Further, such a manipulation of a group can develop from 'psychic intentions' of which even its evident leaders remain unaware. This notion relates to that of zeitgeist and is differentiated from a concept of a more universally human "collective unconscious."

“Collective Unconscious”: Jung's term for a shared and inherited context of psychic material configured as archetypal patterns or models that manifest cross-culturally and trans-historically. These are most readily evident in the motifs of myth and art. Traits of this 'background' layer of psychic 'content' also receive emblematic expression in the dreams, imaginations, and actual behaviors of both individuals and social collectives. These archetypal forms or patterns are understood to act as 'forces' asserting influence upon individual and collective development without necessarily ever becoming consciously acknowledged. That is, they have an implicit presence in consciousness and arise spontaneously in the formations of human thought, feeling, expression, and action. Jung tended to characterize these elemental influences as pre-existing archetypes which act to configure consciousness much like specific crystal patterns 'direct' the formation of actual crystallization, or a magnetic field arranges iron filings. He distinguished this concept from that of a "personal unconscious," the contents of which derive from a person's own developmental history. Hillman's emphasis upon archetypal tendencies in consciousness rather than fixed archetypes also serves as a theoretical basis for this universal quality of psyche. A more temporal concept of an historically contexted field of shared or trans-personal psychic contents is represented here by the term collective psyche.

Commodification: A term associated with Marxist theory indicating how both objects and even concepts can become classed as ‘products for exchange’ in a commercial context by assigning economic or monetary status as their primary value.

Commodification is sometimes considered to be an effect of ‘late capitalist economy’ that subjects all objects and activities to ‘the logic of the marketplace.’ The classification of ‘everything of value’ in monetary terms promotes commodification, and thereby emphasizes a ‘culture of consumption’ in which the ‘value of life’ comes to be measured in the consumption of commodities. The resulting ‘logic of life’ is thought by some to be ‘the more commodities consumed, the more life lived.’ This influence of commodification is further thought to contribute to value being placed upon images as a *signs of* objects or concepts such that the image itself becomes commodified. Thereby objects, concepts, and even images of products or persons can be reduced to signs that can be bought and sold. Subsequently, consumption comes to be experienced as the purchasing of the sign. In this view Coca Cola becomes more significant as a commodified sign or concept that is purchased rather than as a literal product that is consumed. See simulacra.

“Communitas”: Turner’s term designating an intense experience of non-hierarchical mutuality among a group of persons. It is distinguished by participation in a socially “liminal” context of engagement that allows for extra-ordinarily equal relationships. Such a context that can abrogate normal socialized hierarchies of identity involves engagement with “anti-structural” or more-than-socially-structurable complexity. The intensity of communal relations associated with *communitas* is possible only by a suspension of social distinctions of status and ordinary assumptions about reality. Such contexting is generated in traditional initiation rites for adolescents in archaic cultures so that the young people involved experience their life stage transition as a communal group. *Communitas* is also experienced in instances when normative social orders ‘break down,’ such as in war or from the disruptive effects of natural disasters. Turner regards the experience of *communitas* as essential to reinvigorating the vitality of social bonds, even though it can only be engendered by some abrogation of ordinarily ordered social relations. (Turner, Victor. The Ritual Process.) See anti-structural, liminality.

Compensation, Compensatory: This term is used in the general sense of one action being taken in place of another that might be more desired but is somehow blocked. The action or attitude taken thus compensates for the avoided or unattainable one. In a social sense, desires and impulses that are classed as improper and thus denied are often compensated by substitution. Social orders often provide opportunities for such compensatory expression. Thus impulses to violence and domination that might violate social standards can be directed into playing sports or vicarious entertainments such as movies. This notion of compensation is amplified in Jung’s specifically psychological usage of the term. He conceives the unconscious aspects of psyche as compensating for imbalances of one-sided extremity in the configuration of more conscious attitudes and behavior (personality). What conscious attitudes repress from overt acknowledgement

or enactment thus tends to be given some compensatory expression in dreams, emotions, unacknowledged actions, and symptoms of physical or psychological disruption (pathology). See repression.

Competition, Competitive: The general usage of these words is accepted here as implying an oppositional attitude and hierarchic intention, in the sense that to compete is to attempt to win, to dominate, to ‘do better than’ others. As such competition involves a binary context of win or lose. However, the root of the word is the Latin *competere*, translated as ‘to strive together,’ suggesting that what was once a ‘collective striving’ was not, though it involved conflict, most significantly about winning. Such a notion is reflected in the saying, ‘It’s not who wins or loses that matters, but how you play the game.’ The root of *petere* has meanings of to strive, and to ‘try to obtain’ or petition. Thus there is some sense of competition as a deliberate striving *with and against each other* in such a way as to petition. Athletic events were once thought of as ‘offerings’ or ‘petitions’ to the gods. What appears to have been most sacred or significant about those events was not so much who was declared winner as the mutual contending ‘as offering’ to the extra-ordinary forces configuring existence (the archetypal divinities). But in systematically organized, individualistically competitive society, competition seems to become more primarily about the ‘practical’ issue of ‘getting on top’ and ‘being first.’ Competitive attitudes are thus regarded here as intrinsically reductive.

Competitive Reductions: The notion of a reductive mode of knowing and understanding suggests an attempt to ‘know with exclusive finality.’ But there are various methods for distinguishing reductive oneness and differing systems of reductive order and identification. The reductive interpretations of reality posed by physics, theology, and rationalistic philosophy are not identical, yet each can presume to explain the nature, function, and purpose of ‘the real.’ Absolutist assertions of definitive truth and relativistic denials of any possibility for such truth appear equally reductive, though each view reduces all phenomena to a different—though absolute—status. Conclusively systematic explanations constitute reductions that must necessarily be in conflict or competition with others for a status of primary importance—if any one is to be granted a valid claim to representing a reductive definition of the real or actual. This competitiveness of reductive assertions illustrates why reduction to singular status or oneness actually contributes to the radically complex diversification of concurrent being.

Complementary Intelligences: The concept of multiple intelligences is referenced by this phrase, used here to indicate a complementary interaction of contrasting modes of sensing and interpreting. Thus this phrase is meant to suggest a potential for one quality of intelligence being somehow amplified by association with another, perhaps quite different one, such as emotional sensitivity to analytical reflection. A more reductively universal approach to education and learning tends not to ignore differentiated or multiple modes of intelligence. But even when some acknowledgement is given to such

differentiation, consideration being given to how these might interact and compliment each other is relatively rare. Some intelligences are assumed here to compliment development of other specific ones—but in different ways in different people. See multiple intelligences.

Complementary Psychic Phenomena: In keeping with the psychological notion of compensation, according to which psyche generates aspects and behaviors that compensate effects of more extreme attitudes, this phrase suggests the principle of complementary pairings of contrasting psychic aspects. Psychic totality, seen as composed of contrasting elements, is regarded here as posing these in complementary relations to each other. Such related but contrasting self-aspects can either compensate for one-sided or more extreme ‘postures’ or pose pairings that amplify or enable each other’s characteristics (as in an evident interplay of emotional and rational cognitive dynamics). Such complementary diversification generates a ‘self of selves’ that seems less likely to become obsessively imbalanced or rigidly simplistic. In this way, the adaptive traits of conscious attitudes are complimented by unconscious ones, aggressive impulses by relational ones. Self-conscious ego identity is complimented by the compensatory contrasts of “shadow” aspects in psyche that represent what the egoic represses. Thus the dominant masculinity of a man is seen to compel the generation of a contrasexual or ‘inner feminine figure of self’ (which Jung termed the anima). In women, this complementary image is termed the animus. A one-sided emphasis on gendered identity, and the effects of socialized repression of its contrasting qualities, (i.e., men are expected not to feel, act, or appear feminine), are thusly complimented by a psychic aspect that resists simplistically reductive identification of self with only one gender. See compensation, contrasexual, “shadow.”

Complementarity: Used in reference to Niels Bohr’s theory designating a principle of complementary relationship between the seemingly opposed manifestations of wave and particle aspects of matter and nature. Light can be detected as manifesting in either status but not both simultaneously—that is, the same entity or phenomena can take either form. These forms are empirically different yet ‘of the same phenomena.’ Thus a necessarily complementary relationship between them is supposed. In order for light to be light there must be complementarity between its particle and wave forms. A basic duality is thus ascribed to nature that also constitutes a manyness in/as/of a oneness: wave and particle and wave/particle. This notion is extended here to a general quality of being variously and becoming metamorphically. More specifically, it is applied to the interrelations of singular and plural status—singular and plural statuses generate the complementarity of manyness in/as/of oneness. The concurrencies of diversified being and becoming are thusly understood as complementary or co-generative rather than opposite, random, or merely conglomerate conditions.

Complementary Discontinuity: Indicating a condition of mutually supportive or co-generative relations between entities and phenomena that also appear as conflicting or contradictory. Contrasting, evidently opposing statuses, and discontinuously related

phenomena can compliment each other in terms how these generate each other, subsequent phenomena, or a larger context that includes their contrast. Controlled release of aggression can compliment maintenance of peaceful social relations; enforced peaceful relations can generate aggressive energies. This term is also a sort of paraphrase of the notion of metaphor.

Complex: Used to designate a condition composed of multi-factorial components rather than simple uniform singularity, thus exhibiting some intricacy of composite relations. Applied in a psychological sense to specific configurations of psychic agency. See complexity and “psychological complex.”

Complex Causality: Indicating a multi-factorial condition of concurrent causal relations in contrast to more mechanistically linear causal relations. See causality, co-creational, and complexity.

‘Complex Self Psychology’: A phrase intended to indicate a class of psychological perspectives that assume a polycentric psyche involving relatively conscious and unconscious elements constituted by various nexes of psychic energy. Such perspectives posit an inherent diversification of relatively autonomous psychical nexes of thought and motivation as composing individual selfhood. Such a notion is used to contrast that of identity and consciousness having a uniformly hierarchical structure. See ego psychology, complex selfhood, psychological complex.

Complex Selfhood: Used to indicate that an individual psyche is comprised of an intrinsically pluralistic set of self-aspects or nexes of psychical identity exhibiting radically complex interactive relations and involving both conscious and unconscious elements. See polycentric psyche.

Complex Systems: See systems, systems theory.

Complexity: Simple, Compound, Radical. The word complexity derives from the Latin roots *complexus* and *complecti*, for to entwine or plait together. Used in this study to designate a status of being, causality, or relationship that exhibits multiple factors of composition, thus is not reducible to singular condition. Three categories of complexity are offered here for the sake of distinguishing qualitative differences in additive or accumulative factors of composition and causation. Simple complexity is thus figured as linearly sequential, exhibiting a progressive accumulation of factors. Compound complexity is figured here as convergent, exhibiting a concurrently progressive accumulation of factors. Radical complexity is figured as interactive, exhibiting concurrently bi-valent or poly-valent dynamics of interactive thus mutually influencing factors. This notion of a radical status of multiply factorial component interactivity is understood as involving what are termed non-linear dynamics, aperiodic or random manifestation, feedback loops of influence among variable factors, and spontaneous self-organization. Such qualities of radically complex pluralistic interactivity are regarded here as essential to knowing and understanding the relationships between oneness and manyness, personal identity and polycentric psyche, socially structured

ordinary reality and extra-ordinarily complex realities of concurrent being/becoming. See chaos, chaos theory, complexity theory.

Complexity Theory: A term designating a relatively recent discipline of scientific study concerned with complex systems. It examines non-linearity and feedback loops among mutually influencing variables that generate spontaneous self-organization ‘at the edge of chaos.’ Such context and activity appear to be the source of the most creatively adaptive changes in natural ‘systems.’ Whereas chaos theory might be said to focus more on the generation and behavior of relatively random, non-linear, aperiodic, thus unpredictable dynamics of phenomenal manifestation, complexity theory concentrates on the ways such dynamical activity generates more ordered conditions of quasi-periodic stability. The insights of complexity theory provide a scientific basis for understanding the dialectical relations of oneness and manyness, singular and concurrently pluralistic statuses of being and becoming. These notions pose archetypal models of interactivity that inform how reductive social ordering for identity and reality (normative social structure) relate to the radically complex dynamical activities of psyche and nature as inclusive totality (the “anti-structural” realm of more-than-socially-structurable radical complexity). In the realm of theoretical interpretation and empirical verification explored by complexity theory stability in natural (really real life) contexts is not a condition of identical reiterations or precisely predictable repetitions but rather of quasi-periodic variations that ‘take place’ at ‘the edge of chaos.’ Indeterminacy is thus figured as a source of order. See chaos, chaos theory, systems theory.

‘Concurrence, Concurrent, Concurrence’: These terms present a simple but essential concept for the work on this web site. They are deployed here to characterize a primary trait of pluralistic, diversified status. Such status is posed as a general condition of all manifestation that constitutes a concurrent manyness in/as/of any immediate oneness of occurrence. This condition is regarded as one of mutually valid but not necessarily hierarchically ordered diversity. This notion of concurrency is not defined as temporally or spatially constrained, however. Thus the term is used in some contrast to the concept of simultaneity, which is taken to suggest a literal exactitude of occurrence in a linear time sequence. Rather, this concept of concurrently pluralized phenomena suggests that some mutuality of identity or relationship can exist in the spatial sense of ‘lateral breadth’ as well as in the temporal one of a ‘longitudinal span.’ Concurrence is thus understood to involve both a co-presencing of multiple aspects ‘in the moment’ and a potential convergence of multiple factors ‘over time.’ A table is a concurrency of four legs and a top, a story is the concurrency of many characters and events that must ‘exist all at once’ for it to make sense, despite its being told in a linear manner. Similarly, a life is lived ‘over time’ and ‘across space’ yet it exists as a concurrency of past and present, presence and absence. Concurrence is particularly significant in posing the concepts of radical complexity and the diversity of polycentric psyche. See complexity, concurrent status, complementarity.

‘Concurrent Being’: A term of primary significance to the concepts presented here, used to indicate a concurrent status of pluralized existence constituted by differentiated aspects that do not reduce to a uniform singularity or hierarchy. Understood as the more static or momentary condition of manyness in/as/of oneness ‘in the present here and now.’ See concurrency, concurrent status.

‘Concurrent Becoming’: Used here to designate a continuance of pluralized being over time that is also transient or involves change, as indicated by the word becoming. Such a process of differentiated becoming constitutes the active or on-going status of manyness in/as/of oneness. There are thus two aspects to the plurality of concurrent being as becoming: the plurality of concurrency and the plurality of its changing composition in a process of becoming. Concurrent becoming is meant to suggest a transient condition that is effectively ever metamorphic. An elemental instance of this ‘being multiple states in multiple transitions’ is the continual transfer between states of matter and energy that are the pervasive background of phenomenal occurrences. The dynamical character of concurrent becoming is inherently non-linear. See concurrent being, metamorphosis.

‘Concurrent Knowing’: Used to indicate a condition of knowing that is diversified and non-hierarchical. This notion relates particularly to knowing in both singularly reductive and pluralistically inclusive modes *concurrently* and thus involves ambi-valent ‘directions of association.’ That multi-directional mode of perceiving and understanding is considered here to be the intrinsic, underlying dynamic of knowing in human consciousness. However, practical and social impulses contribute to its being redacted by habitual attitudes and social assumptions into a reflexively reductive status of more ordinary understanding—singular or progressive knowing. See inclusive understanding.

Concurrent Status: Used here to indicate the concept of ‘a status’ that is diversified in such a way that it is not uniformly singular or necessarily hierarchically ordered. Examples of concurrent status are chemical compounds (H₂O), a house constructed from many materials, a person feeling both affection and anger. See manyness in/as/of oneness, concurrency, concurrent being.

Concurrency of Variousness: Used here to emphasize a status of being that is not only pluralistic but irreducibly diversified. See concurrent being.

Con-figuration: A hyphenation of the word configuration used here to emphasize a reference to forming through figuring or thinking in terms of representational figures. To form thus becomes more an act of ‘bringing figures together’ or constellating an image. Such con-forming of representation is also composed by abstract conceptual expressions that ‘bring together’ various references. See constellating.

Consciousness: In the most inclusive sense this term is used to indicate the totality of perception, conception, sensation, emotion, and expression manifesting as psychic activity. The brain activity and cognitive functions that enable perception, awareness, decision making, as well as autonomic control of psychological functions, can also be included in a definition of consciousness. It is more particularly associated with a sense of self awareness, either in terms of experiential sensation, of intentional choice, or of

self existence. In another usage it indicates a waking state of ordinary awareness in contrast to a sleeping or sedated state. However, some psychological perspectives pose a division of its totality into relatively more and less self-aware states that exist and are autonomously 'operant' even when one is awake and normally alert. These are confusingly designated as conscious and unconscious aspects of psychic activity. But this not-self-conscious aspect of consciousness is not simply that of autonomic body functions. The overtly conscious aspect is associated with behavior and thought that are 'self-consciously' engaged. The so-called unconscious category is thought to include feelings, thoughts and actions that occur without overt self-awareness yet derive from some intentionality in psyche. And further, that context of 'unconscious intention' is conceived by some as having further differentiations of more specific nexes of organization of 'conscious unconscious activity.' In the broadest usage of capacity for awareness and response, the notion of consciousness is also applied to non-human organisms and even ecological systems. See polycentric psyche, psychological complex, unconscious.

Constellate, Constellatory: Used here to designate an associative method for representing of an 'entity' or status of being as a particular grouping and relational arrangement of separate aspects or agencies, each essential to the presencing of that 'entity' or status of being. A constellatory mode of identification poses an identity that is intrinsically plural, has a particular shape or arrangement, yet is not reducible to a simple hierarchy of its aspects. A constellated status asserts a presence that is a concurrence of a complex of factors and their interrelations, the interactions of which are ambi-valent and non-linear. See con-figuration, mutuality, complex causality, co-generation.

'Contextual Learning': A phrase used here to designate learning that is contexted in relation to the topic or subject being studied. Such contexting emphasizes direct observation and experience of what is studied. Geometry would be contextually studied if it were applied to actual objects rather than abstract diagrams. Art would be contextually studied in the actual making of it. Learning as approached in most formal schooling is not contextual but abstract. See abstract learning.

Contextual Selfhood: A phrase used here to indicate how identity or sense of self is contextually dependent. A woman can be identified as mother at home and the president at work, indicating differently contexted sensings of self or selfhood.

Contingent Interactivity: This phrase is used here to suggest a context of interaction between differentiated elements or factors that is contingent upon their collective presence. Thus no linear sequence of cause and effect can be practically asserted.

"Contra Naturam" A Latin phrase translated as 'against nature' and used by Jung and others to indicate an elemental character of human consciousness. The latter is thusly understood as asserting identity as a 'work against the natural tendency' by which things and life cohere 'unconsciously' in a continuum. The radical self-awareness of humanness is 'unnatural.' Human consciousness has evolved to 'position itself outside

nature,' to be logically, analytically reflective about its role 'in the world.' In Jung's view human consciousness, in order to 'be itself,' must develop this trait of 'alienation from the natural order.' Such is, then, the 'nature of humanness'—to be logically abstracted from the continuity of natural order, and thereby, from even one's own sense of self.

Contrasexual Image: A general term for Jung's psychic counterparts to the literally, socially affirmed sexual identity of a person's public persona. The contrasexual aspect of a man's psyche is feminine and termed his anima. For a woman it is termed her animus. See anima, animus.

Conventional Identity/Reality: One of several phrases used here to indicate the ordinarily accepted status of identity and reality established by the reductive definitions of social conventions. See habitual identity, social reality.

'Co-operative': A hyphenated form of cooperative used here to emphasize a mutually operational status of agency, activity, or relationship that implies some concurrent status of being a 'many as a one.' See co-generative, co-participation.

'Co-participation': A hyphenated form used here to designate a status of mutuality of presence in some relationship that is not hierarchically ordered. This notion of participating together in an activity, or 'as an entity,' without priority, is meant to convey a concurrent status constituted by bi-valent associations. See co-operative, co-presencing.

'Co-presencing': A hyphenated form used here to designate a manner of manifesting that is mutually constituted by a plurality of agencies concurrently 'coming into presence together' rather than sequentially. This meaning is similar to that of co-arising.

'Co-relation': A hyphenated version of correlation used here to emphasize an ambivalent quality of mutual and interactive relationship. This use is meant to convey more than simple relation of traits or some similar basis for classification.

'Co-response': A hyphenated version of correspondence used here to emphasize a bivalent interactivity of mutually responding entities. The intention is to suggest a dialogical and dialectical interaction between two or more entities or elements, not simply one of correlation of passively similar traits. Co-response between two entities thus suggests a sense of a third status being made manifest because such relation is more than one of 'action and reaction' by two essentially unrelated entities. See co-operative, co-relation.

Counter Transference: See Transference.

'Covertly Mythical': This phrase is applied here to narrative, imagistic, and gestural expressions or representations whose style is not overtly mythical yet whose conceptual and symbolic implications are radically non-reductive or extra-ordinary. Thus, though these representations are overtly composed in the literalistic terms and language usage of ordinary reality or positivistic belief, they some way convey more radically complex dynamics of interaction such as are associated here with mythical meaning. They

involve ordinary expressions and concepts used in such representations to indicate extra-ordinary statuses. Even some scientific theories, such as those explicating chaotic phenomena or complex systems, can be understood to imply mythical qualities of being and becoming. The symbolic implications of seemingly ordinarily realistic literature can convey mythical dynamism in such a cover manner. See overtly mythical for contrast.

Creational Forces: This phrase is used here to characterize an archetypal commonality between the meanings of such terms as gods, divinities, spirit, archetypes, and scientifically posed ‘forces’ such as natural selection and gravity, all of which can be taken to suggest sources of originating or creative agencies.

“Creative Destruction”: Nietzsche’s term for the inherently destructive force and effects of willful creation that must necessarily sweep away much of existing culture and society as a consequence of generative action. The creation of any new status requires destructive modification of an existing one. This notion of creativity as inherently destructive expresses the mythical dynamism of radical complexity in which extremes tend to co-participate in their opposites.

Critical Theory: A term used to encompass various theoretical developments in the academic disciplines of social sciences and humanities. There are two general categories of reference for this phrase. One indicates an interdisciplinary reconsideration of Marxist-style social critique that had an emancipatory intention oriented toward changing society, generated by a group of thinkers known as the Frankfurt School (Max Horkheimer, Theodor Adorno, Herbert Marcuse, and others). Another use of the term critical theory indicates aspects of literary theory characterized as more a concern with the hermeneutic interpretation of literary texts than social orders. The work of the Frankfurt School thinkers resulted in perspectives demonstrating an unusually realistic skepticism about the possibilities of significant improvements in social justice given the nature of power in social structures. These analyses demonstrated an approach to considering social order as deriving from interactive structures of knowledge, language, and belief as well as ideology and economics. That more interdisciplinary and epistemological perspective is reflected in the work of later analysts associated with the terms cultural studies and poststructuralism, dating from roughly the 1960s.

The term critical implies a generally skeptical attitude toward all conventional social explanations of identity, reality, and truth—since these tend to reinforce the existing social order. Critiques of established socio-cultural and philosophical understandings related to this critical perspective are often classed by subcategories such as structuralism, post-structuralism, deconstruction, postmodernist, and neo-Marxist theory. Other references for this work include such diverse thinkers as Martin Heidegger, Louis Althusser, Mikhail Bakhtin, Claude Levi-Strauss, and Jacques Lacan. More recent notables include Julia Kristeva, Pierre Bourdieu, Jacques Derrida, Jean Baudrillard, Jurgen Habermas, Helene Cixous, Jean-Francois Lyotard, and Michel Foucault (among others). Prominent concerns in this broad field include examination of how identity is established in the conflicts between personal and public contexts, how

reality and social order are constituted by cultural institutions, and how meaning is derived from symbolic forms and then maintained within the increasingly dissonant and fragmentary cultural contexts of modernity (or postmodernity). Analysis of these topics done in this diversified category of socio-cultural critique has contributed greatly to the cross-disciplinary correlation of philosophical, sociological, aesthetic, and psychological insights. Though often criticized as relativistic and even nihilistic, a poststructural style of thought has provided sophisticated logical analysis of derivations of reasonable meaning in the absence of absolute truth and positivistic certainties. Aspects of this work are crucial to understanding the interplay of reductive and non-reductive understanding in the development and constitution of modernity. See cultural studies, deconstruction, postmodernism, post-structuralism.

‘Cult of Measurement’: Used here to designate what is, psychologically considered, a literalistically religious attitude constituting a dogmatic belief in empirical quantification as the ultimate criteria for specifying identification and validation of reality.

Cultural Studies: This title is used to indicate an interdisciplinary field of study influenced by the perspectives of critical theory. The distinctive trait of analysis in this category is skeptical critique of how societies establish and enforce abstract hierarchies of identity and social relations. Sociology, social theory, literary theory, aesthetic theory, film/video studies, and cultural anthropology are combined to study cultural phenomena. Focus is often placed upon the roles of ideology, race, social class, and/or gender. A notion of ‘cultural practices’ is used to differentiate how specific everyday activities (eating, watching television) construct identity and social orders of economic and political power. Culture thusly comes to be understood by and as the intricate weave of quite ordinary ‘practices’ constituting social life. Emphasis is placed upon a critical view of how individuals are manipulated and knowledge is delimited by societal norms. That contrast is sometimes expressed as a split between tacit and objective, or cultural and universal forms of knowledge. A sense of egalitarian moral imperative is often associated with the critiques of cultural studies.

Culture: This general term is used here with some unusual specificity. It is employed in contrast to that of society to indicate a broad *background* of notions and references for value, reality, and identity, in relation to which the actual operant structures and practices of society develop. Cultural references are typically abstract or idealistic models for social conduct that necessarily provide a diversified set of possible social expressions. As such, the cultural background or basis for society presents conflicting values that are often only selectively or contextually represented in operant social orders and phenomena. In a somewhat related sense, the term culture is also used here to indicate contexts of interpersonal relations and expressions that are socio-economically pragmatic. Cultural issues and enactments in this sense are concerned more with values, expressions, and relations that are not dictated by socialized roles and ordinary conventional status. Thus cultural expressions are associated with extra-ordinary

qualities of artistic representation, mythically dynamic experiences, and conscious engagement with non-egoic aspects of psyche. When these experiences are constrained by ordinary social conventions or economic valuation then socialized definitions tend to dominate and depotentiate engagement with more-than-ordinary complexities and “anti-structural” qualities of being. See society.

Cyborg: A term used to represent a composite status of machine and human body. The cyborg appears as a distinctive specter of the collective psyche in industrialized modernity, displacing the more typical role of the human-animal metamorph known throughout pre-modern mythologies (i.e., werewolves). This hybridized status is associated by some commentators with a postmodern impulse toward eclectic inclusion that combines what are often considered opposites (such as human and machine). As an identity status (if not a literal condition) the cyborg is mythically dynamic or metaphorically metamorphic because it exhibits a neither/nor as well as a both/and quality. As such it figures an ‘unreal reality’ of contemporary human identity in which life is inseparable from technology. This figuring also gives expression to McLuhan’s notions of technologies as ‘outerings’ of psychic capacities—machine as human consciousness made manifest. He posits a sense of alienation from self as a result of literalizing psychic and physical capacities as mechanisms (McLuhan, Marshal. Understanding Media). The image of the cyborg can be understood as a compensating that anxiety by posing a metamorphic continuity of humanness and machine.

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Daimon, Daemon, Daimonic: These words derive from the Greek *daimon*, for divine power. It came to be understood in one sense as implying an attendant spirit and is referenced by some to indicate an intentionality in the self that is different from the ego identity—a sort of personal sprit. The same word developed into that of demon, for an evil spirit. The closeness of these terms and meanings suggest a cultural anxiety about a plurality of psychic intention—a sort of demonization of the notion of pluralistic intentionality in psyche as a basis for individual identity.

Death of the Author: This phrase is used to indicate a shift in literary theory about who decides the meaning of a text. Whereas authors were once granted this privilege, a new socio-cultural context of awareness now accepts the primary role of a reader’s psyche in determining textual meanings. Authorship and its intentions become of questionable significance once the primary context for meaning making is associated with the role of ‘reader reception.’ Such a view indicates a radical shift in social assumptions about the ‘nature of truth’ and the possibilities of effectively communicating what one intends to convey.

De-centered Selfhood: This phrase is offered here in an effort to emphasize how a person can learn to experience ‘being a self’ as ‘a polycentric psyche.’ The “I” of egoic identity tends to generate the reflexive assumption that it is the center, and thus

definition of selfhood. That assumption is practically useful in ordinary contexts but obscures acknowledgment of the plurality of self-aspects. To consciously experience one's plurality one would have to seek a de-centered self awareness. Such a status is not necessarily schizoid or dissociative, however. A sense of multiple nexes of identity co-operating as 'a self' is considered here not only viable but also likely to be the actuality of psychic functioning. See polycentric psyche.

Deconstructing, Deconstructive: Used in a general sense to indicate a mode of logical analysis that seeks to disassemble standardized notions or terms to reveal underlying assumptions and compositional qualities of form and dynamic association. A usage informed by Derrida's specialization of the term. To deconstruct in this sense is not to 'destroy' but to amplify meaning by elaborating the often-obscure references that constitute or 'construct' the reflexive assumptions expressed in ordinary attitudes and habitual language usage. See "deconstruction."

"Deconstruction": A term associated with Derrida's usage to characterize his analysis of philosophical discourse. Simplistically summarized, he developed a method of examining philosophical language in the Western intellectual tradition to detect its reliance upon implied binary oppositions. By 'deconstructing' the immediate statements and assertion common to that discourse he revealed how these binary oppositions were assumed to assert inherent hierarchic priority of one side over the other, such as speech over writing, presence over absence, light over dark, or progressive consistency over inconsistency. These oppositions are found to be unstable, however, as the two 'sides' of such oppositions are actually logically interdependent rather than exclusively separate—each 'contaminates the other.' This insight also indicates that the prioritizations associated with the binary oppositions have no logically inherent basis but are metaphysical impositions upon such contrasting pairs—light is only superior to dark because a culture imposes that valuation. Thus this analysis not only deconstructs philosophical language to reveal its reliance upon hierarchical value in binary oppositions, but also calls into question the positivistic Western notion of a logical basis for any absolute truth statements.

In a related analytical maneuver Derrida shows that meaning in language not only often derives from implied binary oppositions having preferential significance but by way of deferral of signification from one word to others, and so on indefinitely. Meaning in language can thusly be viewed as either indeterminate, since it never 'arrives' at a final or absolute signified, or else as circular, coming back around to where it began. Meaning as objective, positivized reality or presence is thus not 'present' in words or language. This view of 'dissemination of meaning' from word to word and one binary contrast to another is often regarded as implying a status of meaninglessness to words and language since no final or 'ultimate signified' can be determined. This mode of analysis has been extended beyond philosophical discourse as literary analysis and applied to all genres of writing. Deconstructive method in this context is intended to reveal unacknowledged contradictions and 'multi-valences' of meaning that destabilize

the superficial assertions of a text so that it is read as ‘in conflict with it self.’ Though this methodology is often regarded as ultimately relativistic or nihilistic, Derrida appears to have resisted such a conclusion, preferring to argue that the ‘question of meaning’ must remain ‘open.’ To assert its conclusive ‘presence’ or absence are both absolute, thus untenable propositions (Derrida, Jacques. Of Grammatology; Writing and Difference). From the perspective of the work on this web site, the critiques enabled by deconstructive method provide a way of revealing the concurrencies of meaning and the radical complexities of how language actually creates it, rather than obliterating meaning because it involves contradictions. See metaphysics of presence.

Deduction, Deductive Reason: The process of deduction in thought is defined as reasoning that proceeds from already known evidence or data and is not dependent upon any additional information. Thus deductive thought that proceeds from such known references in a consistently logical manner cannot be false or invalid. Its conclusion follows inherently from its premise and contains no new information. It refers back to its self, its initial premise, thus is not speculative. The structure of deductive thought is logical rather than empirical—it does not refer to the world beyond its premise and thus need not be empirically accurate to be logically consistent—a condition known as ‘counter factual.’ The statement, “Heavenly bodies are made of green cheese. The moon is a heavenly body. Thus the moon is made of green cheese,” is an example of such reasoning. This statement illustrates the basic unit of deductive method, termed a syllogism, having two premises and a conclusion. Deduction is useful in posing potential solutions to questions or problems that can subsequently be tested by more empirical and inductive methods. The commonly asserted notion that deductive reasoning proceeds ‘from the general to the specific’ and inductive method proceeds in the opposite manner is held to be incorrect, as both methods can be used in both ways. See formal logic, inductive reasoning.

Deep Structure: In both –isms of structuralism and poststructuralism there is a concern with ‘underlying ordering’ that shapes meaning in language and power in society. The more overtly mechanistic theories of structuralism, epitomized by Levi-Strauss’ “structural anthropology,” tend to view deep structure as systematically deterministic in how it shapes meaning and social relations (Levi-Strauss, Claude. Totemism, Myth and Meaning). In reaction to that view of deep structure, poststructuralist style thought critiques the formalistic abstraction of structuralist reductions, regarding it as a sort of ‘hyper-rationalism’ that reduces all meaning to a closed system of significations with no regard for psychological experience and motive in the human subject. Furthermore, structuralist theory tends to regard meaning as a function of deep structure in language, thus positing itself within language, and thereby within the ‘system’ it purports to objectively explain. The poststructuralist response regards that as a false basis for conclusive knowing—there is no ‘outside of language’ from which to think, there is “nothing outside the text” (Derrida). Thus deep structure in a poststructuralist view is

more a quality of psychic dynamics (Lacan) and the influence of social orders (Foucault). See structuralism, poststructuralism, logocentrism.

Defense, Defense Mechanism: This term is used in psychological contexts to indicate an intra-psychic rather than an interpersonal phenomena. As such, it is usually understood to be a mental maneuver in an individual psyche intended to avoid an overtly conscious experience of some specific anxiety--such as becoming aware of one's socially improper sexual impulses. In this sense the defense is not 'against the assault of another person' but against self-awareness. In order to be effective such internal 'defense mechanisms' must necessarily be unconscious. A broad range of psychic maneuvers are thought to accomplish such evasions of anxiety-producing egoic awareness. These include 'distortions of reality,' or misrepresentations of actual thoughts and behavior, repression of awareness about particular aspects of self or others (thoughts, memories, feelings, actions), projection of self aspects 'outward' in attribution to others, 'self-justifying' rationalization, displacement of impulses to less threatening persons or objects, and reactive overcompensation involving 'acting out' the opposite of the anxiety inducing impulse (insincere kindness in place of aggression). It is important to the notion of polycentric psyche to note that such mental maneuvers, which seek to preserve the ordinarily assumed sense of self-identity (also termed ego defenses), appear typically to occur without self-conscious intention or calculation. Thus, in so far as such ego defenses are intended to preserve existing egoic assumptions, they appear to represent a capacity of egoic identity to 'deceive itself' not only by defending it against threatening self-knowledge of self-aspects it does not control, but by concealing its own self-deception about the 'larger self' it fails to acknowledge from itself—as it were. Psychological defenses are thus a sort of double form of self-denial that tend to reinforce habituated identity and interpretations of reality.

Depression: In psychological contexts this term refers to the classification of psychopathological distress that is most widely diagnosed. In general, this condition involves an emotional status that pervades consciousness with a feeling of debility. Symptoms associated with mental depression include pronounced feelings of inadequacy, purposelessness, enervation, and the absence of affectual response to stimulus. However, specifying, analyzing, and interacting with persons experiencing depressive states has proved extremely complex and the confusion around these efforts illustrates the inadequacies of a 'medical model of disease' as the primary reference for responding to psychic distress. Depression is considered both a normal and abnormal aspect of human experience. It is associated with debility to act and create as well as with extraordinary periods of personal inspiration and productive creativity. Some judge it an unacceptable ego discomfort. Others regard it as a sometimes-necessary attitude that can protect a psyche from delusory egoic presumptions about what is an adequate and rewarding life. In this latter sense, depressive episodes might assist in redirecting one's egoic attitude away from socialized expectations toward values and actions that are more suitable to one's intrinsic character. Depression is also considered as a

phenomenon specific to social and cultural contexts—what seems likely to depress an average person in one society might not in another. The intricacies of how depression is experienced, theorized, and expressed are considered here to emphasize the value of the polycentric model of psyche and other aspects of complex self psychology.

Depth Psychology: The term commonly designating psychological theory and practice founded on the notion of psyche as composed of both conscious and unconscious or subconscious aspects (terms for the non-egoic realm of psyche from Jungian analytical psychology and Freudian psychoanalysis respectively). The qualifier ‘depth’ configures a layering of psychic ‘fields’ distinguished. Thus the more ‘wakefully’ or self-conscious and personally identified aspects of psychic activity, termed ‘conscious,’ are figured as posed ‘over’ a field of, relatively speaking, ‘unconscious’ psychic aspects and activity. This most typical schematic representation of conscious and unconscious as an ‘above’ and a ‘below’ implies a ‘depth’ to psychic manifestation that is difficult to access.

The verticality of the figure also implies a hierarchy that privileges the egoically identified consciousness. This is often expressed in a priority of concern being given to accommodating the personalistic desires and anxieties of the consciously egoic sense of self—the “I” that tends to seek definitive self unity, control, comfort, and confidence. However, some theorists in this field of depth psychology regard the psychic contents associated with the ‘below’ of the so-called unconscious realm to be of more primary importance to expressing a more fully individualized character and selfhood than the more socially adapted or reactive concerns of the egoic “I” associated with the conscious level. The latter is thus often regarded as experiencing distress because it is not appropriately representing the impulses and capacities of the ‘larger self’ associated with the ‘depths’ of the unconscious. This view of psychic ‘health’ as deriving from egoic identity being more attentive to intrinsic psychic character as discovered in the often obscure, metaphoric expressions of the ‘depths of the unconscious,’ rather than the concerns of socialized personality, reflects Jung’s model of developing individuation through self < > Self relations. Such approaches to the psyche as requiring mediation between a relatively reductive egoic identity function and a radically complex totality of autonomous psychic complexes is perhaps poorly figured by a vertical modeling. It can be helpful to consider this approach using terms such as ‘width,’ ‘breadth,’ ‘pluralistic,’ or ‘concurrency’ psychology. See psychological complexes, self < > Self relations.

Descensus ad inferos: A Latin phrase from Christian theological thought, translated as ‘descent into the interior.’ Usage of this term is deconstructed by Miller to reveal its figuring of the archetypal ‘move’ into the ‘interior’ of one’s self by the perspective of egoic consciousness, usually induced by and/or producing trauma and suffering. Such descending inward or ‘inscendence’ is thus imaged as a ‘descent into hell’ since the egoic identity thereby finds itself confronted with psychic plurality which torments its assertion of singular identity (Miller, David. Hells and Holy Ghosts). This notion correlates with one here termed ‘inscendence.’

Desire: The concept of desire is positioned here specifically in contrast to those of wanting/appetite and needing/necessity. Confusion of these categories contributes to the difficulty of understanding the role of mythical thought and representation in knowing the relationship between ordinarily and extra-ordinarily complex states of being. Needing is considered here as an impulse for what is practically necessary for living. Wanting is differentiated as personal appetite, an impulse toward possessing or consuming that potentially can be literally satisfied. Both wanting and needing are thusly bound by the realm of practical reality and socialized appetites. Desire is then understood to be an experience of longing for relation with some more extra-ordinary and more-than-socially-structured qualities of existence. The word derives from the Latin *desiderare*, a word associated with augury or divination. Further, a sense of ‘ceasing to see’ that prompts a ‘regret of absence’ and thus an impulse to seek or desire a connection with what has been ‘lost track of’ were associated with this term. Its composition is from *de-*, for away from, and *sidus*, for star. Such a construction might have been derived in contrast to *considera*, for ‘with the stars,’ again an origin from divination or augury that came to mean ‘consider carefully,’ as in the word consideration.

Thus desire is referenced here as having ‘roots’ in a sense of absence of, and longing for, some relation with ‘the stars’ or a ‘divine realm.’ Desire then can be regarded as a longing for ‘presence with’ some extra-ordinarily potent, mysterious, or mythically complex status of being—a status figured mythically as ‘divine.’ As such, desire is not an impulse to be practically satisfied as are need or wanting, but a sort of ‘infinite longing.’ Desire then tends to ‘draw us beyond the ordinary and known,’ to stir some more-than-egoic impulse toward experience of a radically complexity likely to frighten or even overwhelm ordinary egoic identity, with its sense of a reductively finite reality. Desire thereby can be associated with motives of the ‘larger Self’ or ‘deeper’ psyche rather than the personalistic, socially structured, egoically reinforcing appetites or wants.

Determinism, Deterministic: Used to identify an attitude about causality that is linearly mechanistic, conceiving all events as part of a continuous chain of sequentially linked phenomena, each determined by the preceding, that involves no random or mysterious influences. Determinism in psychological perspectives is expressed in such views as that which regards human behavior as entirely determined by genetic factors (‘nature’), or the assumption that behavior is determined by developmental influences that condition personality (‘nurture.’) Determinism constitutes an extremely reductive understanding of phenomena and identity. It is practically useful and necessary to establish societal rules. But it poses epistemic and heuristic obstacles to concurrent knowing and inclusive understanding of radically complex totality.

Deterministic Chaos: A specific term from theories on chaotic phenomena that is used to distinguish genuinely random contexts of occurrence from those in which outcomes are unpredictable yet can, retrospectively, be understood as having evolved some

characteristics of ordered effects. This notion suggests that seemingly random contexts can generate some self-ordering characteristics despite initial conditions that defy calculation of any predictable outcomes. This concept is regarded here as exemplifying an archetypal characteristic of the radical complexity of mutually modifying interactive factors in a status of concurrent being and becoming. See chaos theory, radical complexity.

Developmental Constraints: Used here to indicate how personal developmental experience in childhood can result in psychological attitudes and behavioral patterns configuring personality that effectively constrain engagement and expression of one's inherent traits of intelligence, emotional sensitivity, and creative enactment. This notion is contrasted with character constraints and social constraints.

Developmental Psychology: The title given to psychological perspectives that emphasize the role of childhood experiences as the primary influence in formation of psychological attitudes, personality formation, intellectual acumen, and social capacities. It is often referred to as a 'nurture' hypothesis in contrast to one of 'nature,' as in genetic determination of behavior. An important interactive relationship between experience and physiological brain development can be included in this psychological focus. Methodologically it can be a relatively deterministic, thus reductive theoretical basis for understanding psychodynamics and character, unless it is deployed in an interactive role with other theoretical notions such as genetic determinism and polycentric psychic dynamism.

Diabolic Knowing: A phrase used here to indicate knowing and understanding that contradict some fundamental principle or belief of conventionally established (socially structured) notions of reality and identity. The more immediate reference of the term diabolic is to the concept of 'the devil' — an archetypal model of defiance against a hierarchical, absolutely right and good order (in this case, God). Psychologically, the motif of the devil suggests a 'return of the repressed' or manifestation of aspects of the larger self that have been denied by socialized egoic identity. These subsequently appear as 'other' or "shadow" aspects of psyche that are 'diabolic' to the socialized values of egoic personality. Secondly, this term has a dynamical significance as it derives from the Greek *diabolos*, translated as slanderer, and that from *ballien*, for to throw, and *dia*, for across, or 'throw across.' These roots suggest a dynamic of directional 'crossing' some authority or 'road' in a way that challenges or interrupts the established 'path' or 'way of going.' Diabolic knowing is thus considered here to be that which demonstrates a non-conventional awareness and understanding of phenomena. Diabolic knowing is thusly regarded as heretical to socially structured standards for identity and/or reality. Notions of psychic plurality can be regarded as such. See heresy, metaphysical heresy.

Dialectic, Dialectical: Terms for a concept about the dynamics of logical thought that associated with notions in the work of Plato and Hegel. The more developed reference for the notions of the dialectic offered here are in Hegel's intellectual methodology of philosophical analysis of history. However, there are two contrasting interpretations of

the dynamical process of his method. One is synthetically reductive, posing dialectic process in three stages: 1, proposition of a thesis; 2, formulation of a contrasting or negating antithesis; 3, a negation of both these by way of a synthesis that transcends the opposition of thesis and antithesis. Scholarship has indicated this is not an apt representation of Hegel's method and that he did not even propose the thesis + antithesis = synthesis model. The contrary view of dialectic process in Hegel's method designates a quality of logical thought that is not formulaically linear or equational but is concerned with the exposition and inclusion of evident conflicts or paradoxes—rather than their elimination. The etymological origins for the term dialectic support this version, indicating derivation from meanings of debate and discussion.

In the view of the work presented on this web site, dialectical activity and thought are not simplistically progressive, reductively conclusive, or transcendental. Giegerich's usage reflects this view, indicating a process of reasoning that reveals an inclusive logic inherent in seeming contradictions. As such it 'proceeds' by way of a first position, A that is negated by a second, 'Not-A', and then that negation is negated to pose a third position of 'Not Not-A.' When further examination reveals inadequacies in the second position, 'Not-A,' that pose a second negation, the third position "Not-Not-A' is generated, engendering a negation of the initial negation. This second negation suggests a status that is inclusive of the initial contrast between 'A' and "Not-A,' providing a more complex logical perspective on the phenomena under analysis. This model suggests that the original position, 'A,' is not simply discarded or disproved but rather expanded or amplified in the process of discovering 'internal' contradictions that generate the a double negation.

A dialectical status or logic is thus here taken to be 'co-generated' by a complex of contrasts that (when examined without reductive intention) reveal an interactive dynamic of being and meaning. This is a challenging and most often misrepresented dynamical process involving a recursive mode of reasoning. But it is considered here to be extremely important to understanding of the nature of radical complexity in a condition of non-reductive or inclusive totality. (Giegerich, Wolfgang. Dialectics and Analytical Psychology.) See absolute negation.

'Dialectical Accumulation, Dialectical Inclusion': These phrases are deployed here to emphasize the notion of dialectical association as amplification rather than reduction of logical associations. The sense is that dialectic activity 'carries forward' preceding influences, actions, and reasoning into different but related distinctions and developments that are intrinsically involved with those precedents. See dialectic, dialectical process.

Dialectical Process/Thought/Dynamism: These terms associate the notion of dialectics to phenomenal processes, modes of logical thought, and an ambi-valent quality of dynamic interaction among related factors constituting a manyness in/as/of a oneness. The intention here is to promote a sense of how a 'progression' can involve a recursive 'back and forth' of association and mutual influence rather than a simple

sequence of succeeding moments of reality or truth that are exclusive of and superior to preceding ones. See dialectic.

Dialogic, Dialogical: Used to indicate the interactive, responsive character of dialogue *between* two or more persons in contrast to the mono-vocal, singularly directed activity of a monologue. Dynamically associates with ambi-valence, co-respondence, dialectical.

Diction: A term for the choice of words used in speech or writing. One's diction is characterized by tendencies to favor words of a certain type, origin, or social milieu. It can be anachronistic (speaking in Elizabethan English) or technical (speaking in scientific jargon) or poetic (speaking in metaphorical phrases and applying words out of ordinary contexts for usage or in unusual variants). Choices of diction enable differing qualities of knowing and understanding—the scientific being more reductive and the poetic more pluralistic and inclusive. See poetic diction.

“Différance”: A term coined by Derrida by combining a sense in French of both difference and deferral that ‘plays’ with meaning as difference that is, in itself, not an ultimate meaning but a deferral to other differences (other words) that imply meaning by way of similar deferral. Thus the word horse means ‘four legged animal’ by way of deferral to four legged that is meaningful in reference to the difference of two legged, both of which defer meanings of notions of legs and legless, while animal defers meaning to vegetable and mineral, etcetera, etcetera. So the notion of “différance” seems to refer to both a state of difference and an activity of generating differences. Meaning thus derives from establishing differences of contrast and likeness but these defer to each other indefinitely. As such, the term implies a deferral of meaning that defers its own ‘significance’—Derrida evidently did not consider it either a word or a concept (Derrida, Jacques. Margins of Philosophy). The dynamical character of meaning making indicated by this notion is intrinsically mythical in that it meaningfully models the radical interactivity of concurrent being and becoming.

Difference: The concept of difference seems explicitly obvious: what is different is not the same as some other thing or instance. Difference is manifested by comparison of dissimilar manifestations. However, manifestations are not ‘simply’ different or the merely the same. Difference and likeness are not exclusively discreet, neatly opposed conditions. Each manifestation can be found to exhibit some qualities of uniqueness as well as some traits shared with other manifestations—if only of atomic structure or by qualities of spatial and temporal occurrence. Degrees of difference and likeness can be endlessly debated, as in socio-cultural discourse over the meaning of racial difference in human populations. Difference is essential to awareness, to the discriminations that constitute knowing and knowledge, perhaps even to the ability to posit likeness. It might be said that knowing is difference, or difference is meaning. Yet difference is ever defined by comparison. It is not inherent in any manifestation but exists immaterially and atemporally ‘between’ instances and examples. Difference ‘floats.’ However empirically ‘real’ a contrast between manifestations is, “difference” is a psychological

phenomena of epistemic activity deriving from particular epistemic methods, *a priori* references, and heuristic models of interpretation. Difference can always be seen differently from the perspective of other methods and references. Reductive modes of knowing and understanding depend upon a definitive sense of difference that is not 'ultimately' logical.

Dionysian: A term used to indicate an archetypal quality of metamorphic sense-of-self and a non-reductive dialectical status of consciousness found to be configured in mythic narratives regarding the Greek god Dionysus. Used here to emphasize a quality of participatory alienation in sense-of-self as 'other' that can release psychic energies repressed by "normative social structures," habitual identity, and ordinary reality. Such invigoration of psycho-dynamic energies is considered capable of inducing a mutuality of trauma and ecstasy that can reorient egoic assumptions about identity. Dionysian attitudes also suggest a co-presencing of human and non-human or divine energies in experientially embodied consciousness. See Dionysus.

Dionysian Dynamism: Used to indicate the dynamical quality of a metamorphic and pluralistic status of being, exemplified by figurations of Dionysus. This is a dynamical status that transgresses standards of conduct and identity as prescribed by social structures and ordinary reality. See Dionysus.

Dionysian Initiation of Identity: Used here to characterize a transition in one's sense of selfhood induced by a decomposition of reductive egoic identity. The result can be an 'initiation' of egoic identity into a more overtly conscious relation with the plurality and radical complexity of the psyche it presumes to represent. The specific reference for such a shift is a metamorphic experience of selfhood that transgresses the limitations of ordinary social structures in a way that manifests archetypal resonance with the mythic tale of Dionysus.

Dionysian Personae: An expression meant to suggest a quality of concurrent manifestations of selfhood, 'a personae' rather than 'a persona.' The reference to the god Dionysus invokes the play of his human < > divine aspects, metamorphic qualities, and theme of death and rebirth, or dismemberment and reconstitution. See Dionysian dynamism, Dionysus.

Dionysus: An ancient Greek divinity of unusual derivation. He is the only member of the supreme pantheon of Greek gods who is 'half human,' his mother having been one of Zeus' human paramours. Furthermore, his embryonic gestation is represented as concluding in Zeus' thigh after his mother's untimely demise. This hybrid and metamorphic quality is amplified by his dismemberment and subsequent reconstitution as a child, his association with the alchemical transubstantiation of grapes into wine, his appeal to the repressed, potentially violent erotic energies of femininity/women in a patriarchal society, his antagonistic relations with moralistic male power, and his metamorphic capacities as an adult god. He is a 'bringer of ecstasy and terror' represented by a mask rather than a statue, and archetypal patron of the dramatic

enactments that became formal theatre, once considered to be sacred rituals of engagement with mythical powers.

“Directed Thinking”: Jung’s term for a goal-oriented or technological quality of egoic intention in conscious thought. This is the sort of thinking that seeks to accomplish specific consequences and is thus pre-determining and overtly practical. He regarded such an emphasis as obscuring awareness of, and ability to attend to, non-egoic aspects of the self or the unconscious. See instrumental reason, and active imagination for countervailing practice.

Disciplines of Knowledge: A phrase used here to emphasize how knowledge is ‘disciplined’ by different knowings (epistemic methods and heuristic modalities). These configure different knowledge fields or domains that are contexted by criteria and methodologies, which form knowledge into posing contextually valid accuracies and truths. ‘Undisciplined knowledge’ tends to be contradictory and competitive in a chaotic manner. If it is not disciplined by contextual criteria and methodologies then a more complex constellation of ‘knowings/knowledges’ is not possible. There appears a dialectical relationship between such specialized contexts for knowing that enables a more inclusive, radically complex context for non-reductive understanding. Disciplinary boundaries are required to elaborate particular archetypal ‘realms’ of phenomenal occurrence (i.e., physically mechanical versus linguistically symbolic). But those boundaries also must be transgressed if any radically inclusive mode of knowing is to be generated. Knowledge disciplines structure identity and reality in the manner that social structures do. Often the latter configure the former so that most knowing is subordinated to societal standards of identity and reality. However there is always some significant contrast between socially structured reality and understandings in specific knowledge disciplines—some aspects of disciplinary knowledge always contradict aspects of normative social structure. Diversified and some ways incommensurate knowledge fields are thus essential to generating a pluralistic society as well as development of an autonomous individualized intellect. See knowledge, knowledge domains.

Discourse: Used generally to indicate the language in actual use in particular socio-cultural contexts, such as the discourse of politics or golf. More specifically the term is used to denote a mode of expression or discussion that derives from some particular beliefs, concerns, or dynamics of association. Differing knowledge domains or intellectual and academic disciplines establish distinctive traits of discourse, from biology to literary criticism and philosophy. Foucault investigated the specializations of such categorizations of knowledge, noting that their differentiations can serve to assert a self-confirming account of reality, such as medical discourse, legal discourse, and aesthetic discourse (Foucault, Michel. Archeology of Knowledge). Traits of discourse can be differentiated, such as more or less reductive styles of discourse (scientific in contrast to poetic, for example). With differences of topic, specialized language, competition for authority (religious vs. political), traits of methodology (reductive or non-reductive), differentiated discourses are sometimes judged to be incommensurable.

A similar statement made in two differing discourses can have significantly different implications and the types of meanings generated can appear utterly unrelated.

Nonetheless, identity and reality are contexted by and even experienced through reference to dominant modes of discourse—even though significant contrasts might exist between these. Sense of self identity and general reality can thus be dependent upon what discourse is dominant in a given social and cultural contexting—such as the contrasting yet contemporary influences of scientific and religious discourses. However, it is offered here that the general notion of discourse is often understood to involve discussion and conversation, two terms used to signify a sharing of thoughts and interpretations, an ambi-valence of participation and consideration, rather than a declamatory monologue of unquestionable doctrine. From this perspective, dogma and competitive reductions do not a discourse make. Given an emphasis upon a dynamic of dialogue, arguments competing for dominance and absolutist assertions about the truth would not seem to be qualities of discourse. Arguments posed in the 0/1 polarity of binarisms are intrinsically incapable of manifesting anything but a simulation of co-operative discourse. A binary contexting is not even a competitive one in the sense of an ‘open field of play,’ but rather a ‘rigged game’ of either/or in which the form of opposition is more important than who is winner and loser. Thus a discourse that was genuinely discussive and conversant could not be expressed in binary terms of either/or, simply right or wrong. This would seem to have to be particularly true of any ‘discourse between discourses,’ such as the transdisciplinary ‘conversation’ attempted by work on this web site. See binary, co-operative.

Discrimination: Used to designate a process of differentiating aspects of a given ‘field’ or ‘entity’ in reference to established criteria that pose categories of distinctions. These are used to assert identification of individualized characteristics by establishing relative similarity or dissimilarity to those of other entities or identities.

Dis-identification: Used here to designate an overtly conscious sense of not being what, who, or as one has been habitually identified. Such a shift of sense of self tends to be disturbing but can expand potential references for identity. Not only self, but also others and the world can become similarly ‘dis-identified’ in a person’s awareness of them. Dis-identification is posed here as a more consciously and deliberately engaged orientation to self than that associated with the term dissociation.

Dismemberment: Used in reference to the general notion of ‘taking apart the members of a body,’ this term is used here specifically to indicate a ‘deconstruction’ of the habitual identity or ‘body of self,’ a ‘taking apart’ that can enable a more complex, pluralistic consideration of self-composition. To be so ‘dismembered,’ to have one’s assumed, typically hierarchically ordered arrangement of the ‘members’ of ones being ‘taken apart,’ is regarded as inherently painful yet at times ‘ecstatic,’ as it can induce experience of participation in a ‘larger than ordinary totality.’ The archetypal theme of dismemberment has a long and varied history, being evident in archaic cultural notions about how one gains shamanic conversance with the spirit world and having

correlations with the psychological character of crucifixion. See Dionysus, death and rebirth.

Displacement: Used psychologically to indicate a transferal of some thought or feeling from its originating contexts or concern toward a secondary, relatively unrelated focus. Anger with one's mother can be displaced so that it is directed towards one's intimate partner or self. Such shifting of an impulse or feeling to a different 'object' is often considered an ego defense and typically as occurring without conscious acknowledgment. See defense, transference, compensation.

Dissemination: A term whose usage comes from Derrida's notions about "deconstruction" and language indicating a dispersal of meaning 'across' the inconclusive references of words to other words. If there is no 'ultimate signified' to all those signifiers, yet there is meaning, then the latter is 'disseminated' throughout language. See deconstruction.

Dissociation: A psychological usage indicating a sense of 'separation from one's self.' It is understood as a 'splitting off' of normally related psychological activities or complexes. A 'split' occurs in the continuity of consciousness that allows simultaneous occurrences of conflicting thought and behavior. Or the split can be from previous memories and thoughts that then become inaccessible or 'foreign' to present attitudes. A broad range of dissociative behavior is observed, from a general sense of uncertainty about 'who one is' to the formation of distinctively autonomous 'alter egos' that vie for control of identity. This unmediated multiplicity is represented in an extreme form by the notion of 'multiple personalities.' Extreme dissociative conditions in personality offer affirmation of the concept of psyche as polyvalent and composed of relatively autonomous nexes of selfhood and intentionality. Dissociation is thus regarded here as not necessarily pathological, even when it involves considerable distress, because it can contribute to differentiation of egoic-identification from a habitually singular sense-of-self, thereby enabling radical self-reflection and a more pluralistic self-identification. In order for the dominant egoic attitude to 'hear the rest of the self' it might have to be subjected to some disturbing experience of dissociation. This phenomenon might be involved in the experience of 'conversing with gods' or 'spirits.'

The psychological notion involved in this perspective understands dissociation as the eruption of psychic plurality, which socialized egoic personality has failed to adequately represent. Similarly, if personality and its social persona do not mediate conflict between what a person assumes is expected of them by others (social standards) and what the character of their own psyche feels is important to think, feel, and do, then a sense of frustration in the 'larger self' or unconscious can destabilize the continuity of egoic identity. However, when intra-psychic distress has accumulated to the extent that egoic identity begins to dramatically dissociate from its self, the possibility of coherent self-reflection can be severely debilitated.

Divine, Divinity: These words generally designate a status of having the qualities of a god or goddess. Derivation is from the Latin *divus*, for god. It is used here particularly

to stress a capacity for manifesting powers or agency that seem extra-ordinary or super human, and can be considered as ‘creational forces’ having characteristically archetypal valences—the goddess of affinity or Love, god of violent conflict or War. Divinity can thus be understood as recognition of archetypal motifs or patterns of ‘behavior’ that influence the manifestation of phenomena in the world. In this sense it can be observed that the agencies figured as forces by the ‘laws’ of physics are archetypal modes of creation. Despite the avowed agnosticism (if not atheism) of most scientists and the mechanistic beliefs of technological societies, regarded as creational agencies similarly to how more overtly religious and mythical attitudes conceive of divine powers. See creational forces.

Dogma, Dogmatic: These words derive from Latin and Greek roots for opinion and belief. They have come to be more specifically associated with the assertion of absolute truth, usually in reference to some system of principles or beliefs that are held to be beyond question. Historically these terms are closely associated with the doctrinal determinations of the institutionalized Christian Church that claimed to set forth indisputable definitions of god and truth. These words are used here pertaining to the absolutist assertion of any narrative of reality or causality as an incontrovertible truth or status; also as characterizing the assumption of an unquestionable logic or reality. Such an attitude is typified by a supreme valuation of positivistic and materialistic criteria for determining ‘the real’—an attitude that functions both psychologically and socially as a virtual ‘religious belief.’ Thus dogmatic status is applicable to not only to the religiously asserted infallibility of literalized mythic narrative but to scientific and other theories and ideas that are granted a similar aura of immunity from doubt and disputation. See absolutist.

Domestic, Domestication: Terms derived from the Latin *domus*, for house, used here to indicate the character of life lived under the conscious control of human social structures and cultural identifications. That domesticated status is understood in contrast to that what can be termed ‘wild’ because it is ‘beyond’ human control and cannot be dominated or predictably managed by social structures. Three prominent developments are emphasized as determining domestication as a radical alienation of human status from immersion in ‘wild nature.’ These are a shift from hunting and gathering modes of human economy to pastoral domestication of animals, the innovation of agriculture, and that of industrial technology. The general shift in emphasis in cultural identity associated with these changes in how humans create and sustain societies is summarized in the contrast between a notion of ‘hunter’ and ‘farmer’ mentalities. The latter is considered to manifest the more extremely domesticated psychological attitudes. In relation to this contrast, the archaic agriculturalist is culturally closer to the modern technologist than the hunter/gatherer who maintained no overt control over natural phenomena. However, notion of domestication is not intended to convey that all of human nature or behavior has become strictly domesticate. Rather, it is meant to emphasize how pastoral, agricultural, and technological economies promote an attitude

of egoic control and elaborated societal antagonism to that which remains ‘wild’ relative to social standards and structures. Only that which can be conformed to those structures is effectively domesticated. Thus much of human psyche can be classified as ‘wild.’ The relationships between domesticated and wild qualities of consciousness are examined by Duerr and Berman (Duerr, Hans Peter. Dreamtime; Berman, Morris Coming to Our Senses). See wild, tame.

Double Bind: A term taken from Gregory Bateson’s usage to indicate a condition of confusion in interpersonal communication in which one person perceives that he or she is receiving contradictory messages about what is wanted or approved of by another person. If a child is told by her mother that she must always obey adults, but that she must not obey her father, she will find herself in a position in which she cannot obey both commands. This is a double bind since she cannot satisfy the demands placed upon her. Such conditions, when protracted, are considered capable of producing pronounced psychic anxiety, potentially leading to pathological behaviors in personality. This concept is used here to indicate the philosophical conundrum of trying to validate the pluralistic status of experience from within a singularly reductive perspective upon identity and reality. Though principles of self-consistent reasoning can posit the validity of concurrent status and its radical complexity, the same logical values tend to compel one to reach final and definitive conclusions by way of linear rationales that do not accommodate pluralistic status. Thus the logic of reduction can indicate the existence of a pluralistic status but not validate it. The double bind incurred here is that one is expected to be consistently logical but only reach reductive conclusions with one’s reasoning. Western philosophical thought has been consistently frustrated by this double bind in its attempts to logically explain the correlation of singular and plural states of being—of ‘the one and the many.’ See metaphysical heresy.

Dream Embodiment: See embodied dream imagery.

Dream Tending: A general term for practices involving the focused engagement of waking consciousness with images, scenarios, and language expressed in dreaming. See active imagination, embodied dream imagery. (Bosnak, Robert. Tracks in the Wilderness of Dreaming)

Dreamtime: This expression is often associated with the aboriginal Australian cultural notion of mythical time and events. It also has a more general usage with similar significations. Thus the word tends to suggest a time of creation, a time ‘before this time’ of ordinary causality and quantifiable existence—as time that is extra-ordinary relative to socially structured time. Eliade describes such a context as having some corollary in all cultures. He terms it a ‘time of creation’ that ‘was’ yet ever ‘is’ since it is not linear, progressive time but the time when ‘everything comes into being’ or happens all at once. Thus dreamtime is a ‘concurrent plurality of time.’ Many cultures have practices that reconstitute this extra-ordinary context of time by ritual enactments that abrogate the ‘order of ordinary time,’ constituting a place of the ‘timeless’ concurrency of contrasting yet valid states of being by way of symbolic and mythically

dynamic expressions. Duerr explores this notion as entry into “wild” status from that of the “tame.” It can thus be understood as the time of the radically complex interactivity of concurrent being/becoming (a ‘chaotic time’ relative to ordinary perspectives). The use of the word dream to indicate such an extra-ordinary time refers to the way dreaming tends to compose strangely atemporal, non-linear, and complexly symbolic representations of association and causality. The trance induced ‘journeys’ of shamanic practice also relate to this notion of ‘entering’ time and space of the world that are ‘beyond’ social structure.’

(Eliade, Mircea. Myth and Reality. New York: Harper, 1963; Duerr, Hans Peter. Dreamtime.)

Dualism, Dualistic: Terms associated with beliefs or principles involving a twofold status, typically opposed. Dualistic views of the world tend to divide it into two distinct categories, such as good and evil. These terms are used here to designate all propositions of oppositionally paired states. In philosophy ‘mind’ and ‘body’ are often thusly opposed as absolute distinctions. Though it does not reduce everything to a singular, monistic unity or oneness, dualism is elementally reductive because its simplistic oppositions are mutually dependent and defining. Thus they are not logically separate but interpenetrate each other to compose a unified hierarchy—such as good over evil, real over unreal. Thus the either/or binary structure of dualistic propositions superficially asserts exclusively reductive identification that denies mutuality yet imply hierarchies of unified totality. In both regards simple, oppositional dualism contributes to dogmatic rigidity of thought.

Dynamic, Dynamism: Derived from the Greek *dunamis*, for power, and *dunasthai*, for to be able, these words are related in contemporary usage to notions of force, activity, and change. These terms are used here to designate an archetypal characteristic of on-going activity that can manifest different ‘qualities of movement’ or association in a given agency or context. There are, then, different traits or styles of dynamism. The archetypality of dynamic motifs can be described in very basic terms such as consistently repetitive or inconsistently irregular, linear or non-linear, progressive or recursive. The dynamic character of energy or force can manifest variously but is explicitly active and changing.

Dynamic of Divinity: Used here to characterize the extra-ordinary actions and images of divine agency as figured in mythical or non-literalistic representational style—a quality that is obscured when represented as literal facts and historical realities. Also used to indicate the manner of moving, doing, or forming characteristic of ‘divine agency’ as an impersonal or non-human intentionality of psyche. Thus the intuitive creative activities of the unconscious or non-egoic self can appear to ‘act in the manner of divine agency.’

Dynamic Psyche: A term used to distinguish depth psychological theory that poses an intrinsically divided context for consciousness in psyche that subsequently exhibits a dynamic relationship between relatively conscious and unconscious aspects of its

diversified composition. Some psychological perspectives approach the mind as a more singularly organized entity that appears less dynamic.

Dynamical Reality: A phrase used here to attribute a quality of intrinsically unstable status to ‘the real,’ characterized in part by the radical complexity of interactivity in a concurrently pluralistic condition of being and becoming. This view implies a more-than-positivistic reality, a sense of reality that includes ‘complex causalities,’ concurrently contradictory status or multidimensionality, “implicate” flow in/as “explicate” form, and archetypal ‘forces’ that are immaterial but influence formal processes. Dynamical reality is not one way or the other but a concurrency of singular oneness and multiple manyness.

E

Educating Complexity: This phrase is one of several used here to emphasize how education of ‘the total range of psychic intelligence’ requires teaching that elucidates the intrinsic complexity of each person. In so far as persons ‘have’ individualizing characteristics of mind and temperament, each can be assumed to have particularized complexity. If education is directed toward development of individuality then each person must be educated about the complexities of his or her particular self—to be aware of and able to engage the world through one’s own complexity. See education, educating individuality.

Educating Individuality: This phrase is employed to emphasize how the development of individualizing intelligence and character require educative intervention. If education is to serve the purposes of promoting a pluralistic, egalitarian, democratic society, then it must necessarily be devoted to elucidating individualized character. That task is viewed here as involving confrontation with the typically reductive sense of self that ego development tends to impose upon the polycentric diversity of the psyche. Ego identity’s tendency to posit a singular sense of self is an intrinsic problem for education in an egalitarian, pluralistic society. Education in this sense must attempt to lead the reductive egoic identity both ‘outward’ toward a radically complex world and ‘back inward’ to a radically complex psychic composition of selfhood. Educating individually thus involves attempts to push persons toward learning about their own, typically unacknowledged, contrasts and complexities. See education, education as initiation.

Education—as Leading Toward, Out, and In: The concept of education is examined in various ways on this web site. The profile that is offered is that, in so far as it is intended to promote both individuality and pluralistic social relations, educating involves a ‘leading’ of each person’s sense of identity and reality in at least three directions. One such leading is ‘toward’ the world as socially structured. A second is a ‘leading out’ of intrinsic character how it emphasizes particular intelligences and ‘sense abilities.’ Third is a ‘leading back in’ of the awareness thereby developed to confront the complexity of one’s own self-complexity with the awareness of articulated

intelligences and through socialized perspectives on identity. This view of education involves much more than simple conformity to social norms and development of instrumental capacities for performing abstract mental tasks suitable to employment opportunities in existing economies. Education that emphasizes ‘leading out’ and ‘back in’ necessarily develops intellectual cognitive capacities for the purpose of self knowing and individualized self-expression. See educating complexity, education as initiation.

Educating Individuality: In considering what traits or qualities actually individualize persons, it is determined here that the range of factors and their interplay is radically more complex than typically acknowledged. Thus formulating educational intentions and practices that promote individuation is viewed as an under appreciated task. Three of the most prominent related concerns discussed here are: 1. How to attend to a diversity of intelligences and sense abilities that have significantly different prominence and interactions in different individuals. 2. Confronting the tendency of socially adaptive personality to be unaware of and resistant to elaboration of intrinsic, individualizing character traits. 3. Negotiating the needs for persons to individualize in ways that might be obstructed by social conventions while also promoting individuation that supports a co-responsive social collectivity. These concerns and others indicate that educating individuality involves much more than uniform schooling or testing, and simplistic appeals to the egoic wishes of students in an attempt to get them to study (consumer driven schooling). See education.

Education as Initiation: This phrase is used to present the notion that education can be understood as involving inductions of initiatory confrontations with notions of identity and reality that challenge simple social assumptions. The ‘mind expanding’ effects of educating individual intelligences about ‘how things really really are’ necessarily reorder each person’s ordinary sense of self and world by presenting an essentially extra-ordinary order of identity and reality. In regard to educating sense of the world, contemporary standards of knowledge involve extra-ordinary understanding of social, psychological, and scientific dynamics that reveal ordinarily hidden complexities that significantly challenge everyday assumptions. Similarly, in regard to educating sense of self, a typically unreflective status of egoic identity requires an initiatory confrontation with unacknowledged qualities of selfhood if it is to develop a greater capacity to represent the particularities of typically unacknowledged self-complexity and capacities. Education thus initiates individuals into a ‘revealed’ complexity of world and self.

Egalitarian Pluralism: The concept represented by this phrase combines the values of interpersonal social equality (egalitarianism) with tolerance of diversified personal beliefs, practices, and ethnicity (pluralism). The conjunction of these values is presented here as essential to a society intending to promote individuality. Social pluralism that is egalitarian in its treatment of the diversified individuals composing it is seen here as a necessary interpersonal context for effective development personal individuation. See educating individuality.

Ego: A psychological term made popular by Freud, it has developed the general sense of an ‘executive function’ in psyche that composes a sense of personal identity. As such it negotiates between the demands of internal impulses or desires and external influences of physical necessity and social constraints. Egoic identity roughly represents the ‘self-conscious subject’ as identified by the first person pronoun “I” or the title ‘my self.’ It must act to present an acceptable ‘face’ or persona to the social world. But in depth psychological perspectives it is also considered as partly derived from relatively un-self-conscious psychic elements (the un- or subconscious aspect of psyche). Thus, as an internal organizing agency in mind, it must mediate between conscious and unconscious aspects of psychic activity—in addition to its perceived role as mediator between personal and collectively social realms of concern. Ego is the agency of self-organization assumed to be most aware of both external and internal reality. However, its knowledge of the self it purports to represent is not simply granted but learned by experience and reflection. Thus egoic identity is understood to inevitably posit an incomplete representation of the full character of a person’s psyche (‘internal reality’). It must contend not only with internal conflicts and external social demands for conformity, but an inherently limited status of self-knowledge. Self-conscious self-knowledge is considered to develop in part through overt failures of ego identity to adequately express intrinsic psychic character or self. Thus egoic awareness necessarily presents reductive assumptions about self and world that limit capacity for reflective self-knowing. It both manifests repression of self-aspects that conflict with its established sense of self, or with social proprieties, and also can act to reflect upon those self-denials in such a way as to reconfigure its self-representations. See ego complex, ego structure, ego function.

“Ego Complex”: Jung’s term for the grouping or “complex” of psychic aspects (conscious and unconscious) that are assumed to constitute a personal ‘ego identity.’ In context of this study, this conglomeration of psychic interests generates the habitual orientations and assumptions of the function of personal identification. The ego complex is closely associated with generation of “persona” and remains, at least theoretically, subject to reconfiguration. See ego, persona.

Ego Psychology: A term used to indicate psychological perspectives and theories that tend to equate personality and egoic identity with selfhood. In these views relatively healthy identity is configured as an essentially unitary personal self that can and should assert hierarchical control over cognitive functions and emotional experience. Thus psychopathology tends to be approached as ‘personality disorder,’ meaning various forms of conflicted or socially maladaptive identity formation. Ego-centered psychologies foreground concern for singular sense-of-self and tend to assess psychological health or wellbeing in terms of the avoidance of anxiety and conflict in personality, or ego identity. This contrasts the more pluralistic and decentralized model of ‘dynamic psyche’ favored by depth psychological perspectives. Jung’s notions of ego-self < > Larger Self configurations and relationships is not relevant to psychologies

that grant priority to effective socialization. Ego psychology tends to privilege a confident sense of control in egoic personality by pathologizing all dissociative expressions of intra-psychic conflict—‘mental health’ derives from a unitary, unconflicted, ‘socially well adjusted’ personality. Such an approach to identity in and of psyche is regarded here as inappropriately reductive, being more focused on superficial feelings of personal comfort and security than concern with complex self-knowing. It tends to seek to facilitate a sense of ‘positive self-esteem’ and thus is inevitably biased to the social structures under which it is applied—since these offer the external standards for being a ‘good,’ ‘valued,’ ‘happy,’ or ‘satisfied’ person. This view obscures the possibility that individual character can be significantly ‘at odds with’ family and social conditioning, as well as denies the potential role of internal conflict in the ‘coming to consciousness of character.’ See personality, character.

Ego Structure: Used here to refer to the psychological ‘structure’ of personal identity. Such sense of self is understood to exist in some contrast with the inclusive complexity of psychic totality (or ‘the larger self’) that it attempts to represent. It is further regarded as being composed by both overtly conscious and unconscious psychic aspects. Such a notion of egoic identity structure operating in relation to a larger self or selfhood is illustrated by Jung’s concept of a specific “psychological complex” composed of particular self-aspects that constitute an “ego complex.” Ego structure, as a necessary approximation (construction) of a version of selfhood in reference to more complex psychic totality can be compared to how societies structure versions of proper personal identity and impose those standards upon individuals for the sake of creating a collective identity. See ego, egoic function.

Egoic Function: This phrase designates an activity of psyche that tends to assert a particularized and reflexively positivistic sense-of-self that effectively ‘structures’ a singular “I.” But, as a so-called function of psyche, it is not here determined positivistically as an objectified *mechanism* in the brain but rather as a psychic or mental tendency. Though, as a ‘function of identification,’ it is regarded as reflexively reductive, it is also seen here as capable of a more pluralistic orientation to the complexity of psyche. Thus, though ordinarily generative of a consciously singular sense of self, it can be induced to accommodate a more extra-ordinary status of diversified, even non-hierarchical identity. The notion of ‘Dionysian initiation of identity’ is posed here as a reference for understanding how ego function can reorient towards greater plurality of identity. See ego, ego structure, Dionysian initiation.

Egoic-I: Used here to indicate that sense of self which ordinarily is posed as specifically singular or hierarchically central, and thus relatively exclusive of any ‘otherness’ in personal psyche. ‘Egoic I-ness’ is reflexively reductive of selfhood, posing the latter in terms of personalistic views and appetites, as well as concern for social approval. Thus it tends to react with anxiety and repression to any sense of dissociative pluralism in personal psyche. See egoic function.

Egoic Identity: Used here to indicate self-identity or identifications that have the quality of the ‘egoic function’s’ tendency to establish a singular or hierarchically unitary sense-of-self. See ego structure, ego function.

Embodied Dream Imagery: A term for practices that seek to induce a sensed status of dream imagery and event in the waking body/mind. Used with particularity by Robert Bosnak in reference to a concept of images as ‘quasi-physical environments’ which create an ambient context in dreaming. By deliberately ‘entering’ these psychic contexts as sense able experiences in a waking state of consciousness (i.e., as actual or ‘real’ environments), the ordinary egoic awareness enters an embodied dialogue with unconscious contents posed in dream images and scenarios, That exchange between waking consciousness and unconscious aspects of self is initiated by way of affect or feeling response to the images. Bosnak regards the affectual element of dream tending as essential to an understanding of the significance of the unconscious or its dreamt expressions. He posits that the psyche as a totality ‘learns through sensation and affect.’ Thus what conscious attitudes can ‘learn’ from unconscious psychic aspects or contents is appropriately ‘known’ by investing the former in the affectual experience of the latter’s direct manifestation in dreams (Bosnak, Robert. Tracks in the Wilderness of Dreaming).

Embodiment: Used generally here to indicate all ‘taking of form’ or manifestation through some ‘sensed’ or affectual experience. Thus thoughts can be ‘embodied’ by feeling response and symbolic gestures. Such ‘somaticizing’ of concepts and images is considered important here to inducing an adequate understanding of the dynamical complexities of pluralistic psychic identity and concurrent being/becoming. Such a notion of embodiment is necessarily both subjective and objective and relates to gnosis as an epistemic mode of understanding. It is articulated by Avens with a notion of the “imaginal body” that is actually real (Avens, Roberts. Imaginal Body). See gnosis, knowing, imaginal body.

Emergent Properties: The notions associated with this term articulate the saying ‘the whole is greater than its parts. It is employed to convey how even relatively simple conditions or elements generate significantly more complex phenomena—particularly in a manner that would seem unexpected or unpredictable from the more simplistic initial conditions. Thus unexpected ‘additional’ properties emerge unpredictably from associations of well defined elements. The way elemental atomic structures constitute masses of singular neurons in the human brain that somehow generate the radical complexity of human consciousness demonstrates such an unexpected shift in scales of complexity. Emergence of such unexpected (extra-ordinary) properties of greater complexity from simpler conditions is thus characterized as a discontinuous shift in proportions of order and interactivity of elements. There exists no consistent formula for assessing what ‘quantity’ of such a shift exactly constitutes ‘an emergent property.’ Thus the concept is rather ambiguously relative. The principle that a number of relatively simple elements or agents can interact collectively to produce radically greater

levels of complex order and phenomena is considered relevant here to the notion of how concurrently plural status generates conditions of radically complex interactivity. See deterministic chaos, radical complexity.

Emotional Intelligence: This phrase presents an important concept that is often ignored in discussions of what intelligence is and how to develop it. The intellect, or intellectual capacities for rational thought, have been shown to rely significantly upon the brain activity that enables emotive experience and discretion. Brain functions that enable effective reasoning are linked to those for emotion. A persons who does not develop capacity to perceive, consciously experience, value, express, and regulate emotional feelings is thus regarded as not only less sensitive but rationally impaired. ‘Learning to think’ thus becomes entwined with ‘learning to feel’ (Goleman, Daniel. Emotional Intelligence; Damasio, Antonio. The Feeling of What Happens). This insight is considered important here to explaining how affectual embodiment of concepts and images can enhance inclusive understanding of radical complexity. See knowing, embodiment.

Empirical, Empiricism: Referring to the epistemological perspective that knowing relies on direct experience or examination with the senses, or proof by literal experimentation. Thus it is considered here as a materialistic or positivistic mode of identification. This attitude is also associated here with a reliance on, or privileging of quantitative measurement and calculation as a basis for valid knowing.

Enactment: Used here particularly to indicate action that is in a sense more immediately creative than reiterative or instrumental—the latter qualities being associated here with the term performance. Enactment is thus understood as an immediate ‘giving form to,’ or creational gesture of making, that involves some emergent, unplanned or previously not experienced elements. This notion involves some more-than-egoic intentions or inspirations—traits that can be associated with intuitive creativity or expression. Thus it suggests a psycho-somatic activity that ‘en-acts’ the immediate ‘materializing’ gestures or forms that are emerging into manifestation and awareness. This distinction involves a sense of ‘acting as an agent or agency,’ or ‘as one-doing-as-another while being also oneself.’ It is more typical of initial stages of artistic creativity inspired by relatively unconscious motive or intuitions. This term is posed in contrast to that of ‘performance’ in which what is performed is not regarded as having identity or agency but is under the control of the actor, or personal ego identity, particularly when ‘executing’ a predetermined script or procedure. In contrast to the ‘actor,’ the en-actor is regarded as ‘not knowing exactly what comes next’ whereas the actor in performance is distinguished here as having a pre-formed intention or plan. Ritual induction of relatively extra-ordinary forms and awareness is thus regarded here as enactment because it gives form to some more-than-ordinary, mythically dynamic status of consciousness or psyche. Enactment is thus posed as an ‘enabling of coming into being’ of some status not already or ordinarily known as ‘made manifest.’ It is posed as enabling inclusive understanding of the dynamic qualities of concurrent

being's radical complexity. Thus mythical enactment is understood here as bringing the ordinarily intangible dynamism of singular < > plural, spirit < > matter, psyche < > soma, "implicate < > explicate" co-presences into tangible or experiential 'forms.' Obviously an actor performing in a scripted play might engender some quality of such enactment, but such is not assumed here as typical. See knowing, embodiment, ritual enactment.

"Enfolded Implicate": Bohm's term for the intrinsic presence of the "implicate order" in "explicate form" that is the co-presencing of 'flow and form' (Bohm, David. Wholeness and the Implicate Order). These notions are understandable in the terms of this present study as the flow of archetypal patterning 'taking shape' in specifiable images, thoughts, objects, and actions. Implicate potential thus becomes, is 'folded into,' explicate 'formings.' Tangible manifestations are thereby not only explicit 'things' but also temporal expressions or presence of atemporal archetypal potentiality. This can be expressed as implicate < > explicate co-operative totality. See implicate order, explicate order.

Enlightenment Project: A term from historical and philosophical analysis used to encompass the reductively rationalistic attitude and intentions of Enlightenment era thinkers. The 'project' implied involves a seeking to assert conscious human control over mental and material phenomenon with an intention of bringing society to some ideal status by assertion of rationalistic application of humanistic values. Humanism in this regard involves granting priority to the role of human desires for freedom, justice, social order, equity, and security by way of rational control over natural phenomena (including human impulses). Thus the 'project' emphasized the belief that science, rational enquiry, and unrestricted discussion of issues could liberate humanity from violent conflict, injustice, inequality, superstition, ignorance, insecurity, and anxiety. The pursuit of these goals by rationalistic means is regarded by some as asserting reductive 'metanarratives' that oppress human diversity along with the inherent complexities of phenomena and identity. Such critical views do not necessarily reject the progressive intentions of Enlightenment thought. Rather, these tend to be critiques of the effects of the reductively rationalistic, mechanistic means by which those goals tended to be pursued. See metanarrative, rationalism.

Entity: Used here as the most general term for some state, context, 'unit' or aspect of existence (material or conceptual) to be discriminated by identification *in relation to* other identifications.

Entrepreneurially Creative Intellect: This phrase is proposed here to designate a condition of intellectual activity that is creative in particularly innovative ways. Such an intellect would have to be capable of diverging from ordinarily established, habituated assumptions. It is assumed here that educational efforts can either repress or encourage application of intellectual creativity to questioning the motives for and methods of status quo practices. Such an emphasis is sometimes promoted in the more advanced levels of scientific education. But the view is taken here that, despite a cultural value placed on

individualized expression, general education and schooling tend not to promote critical thinking and creative innovation in ways that would encourage entrepreneurially creative intellect.

Equality: The archetypal notion of equalness, of one thing or status being exactly the same as or equivalent to another, presents a fundamental quality of reduction. The extremity of this status of sameness is arguably an abstract imposition upon actual phenomena, which in their actual manifestations are so pervasively differentiated. Perhaps only in the context of numerical abstraction can some status of ‘pure’ equality be conceived—as in $1 + 1 = 2$. The word equality is typically used in reference to a status of persons in relation to each other under the rule of social laws that favor similar treatment for all citizens. Equality thus implies a sense of fair or equitable treatment for all members of a society regardless of particulars such as race, age, gender, wealth, beliefs, etcetera. However, such an ideal is effectively impossible in practice, given the vast range of variable factors in each social and legal situation, not to mention the influences of emotional impulses on human behavior. How persons are privileged, punished, or rewarded will vary from one context to another. Expectations of actual interpersonal equality are sociologically naïve. And in so far as the notion of equality is applied not only to social opportunities and justice but also to capacities to learn and accomplish in the same manner, a notion of equality of persons as individually embodied psyches becomes psychologically untenable.

Indeed, any society that values individuality of persons in regard to their having differing qualities of intelligence, sense abilities, character, and thus values must logically regard notions of equality as not only impractical but dangerous. In one sense, attempts to impose equality of opportunity, wealth, status, and accomplishment are inclined to enforce social uniformity of thought, belief, and expression. In another, it tends to impose a sense of internal psychic equality or sameness—people who are equal should not only have similar outer traits but inner ones as well. This conundrum of the need for standards of equality in an egalitarian society that promotes individuality is often ignored because it is rather paradoxical and not easily understood, since to be individualized is to be different but to be free to be different requires some equality of treatment. Another way of stating the problem is that ‘society is the enemy of the individual’ because it must enforce a degree of conformity on persons in order to exist as a social order. However, a social order based upon promotion of individuality is one that seeks to cohere by virtue of its members pursuing personalized self-interest. Thereby, the basis of social order is intrinsically competitive and fragmentary. This issue is of great, though little considered, import for educating citizens of such a conflicted social polity. See educating individuality, freedom, liberty.

Equational: Used here to characterize modes or representation that reduce entities to a status of equality or non-equality. This either/or binary choice of status is regarded as radically reductive and has its most formal expression in mathematics. This quantitative aura of equational thought is appropriate to formal logic but not to informal reasoning.

However, much non-mathematical, logically comparative expression implies such a formulaic progression towards an ‘equivalent’ or ‘summary’ status of reduction. Such equational style of expression that reductively equates disparate entities or contexts greatly confuses the categories of formally exact logical structure and the much more commonly applicable mode of informally comparative reasoning. See formal logic, informal logic.

Equational Reduction: Used to indicate the reductive effect of representing phenomena and behavior in a manner narratively similar to mathematical equations—such as $1+2 = 3$ or $(x + y) = (a + b)$. See equational.

Epiphenomenon: A term designating phenomenon that are secondary to, or inadvertent consequences of, other phenomenon. This notion is often used to posit that mental or psychic activities are ‘simply’ secondary effects of physiological brain functions. In this view the ‘immaterial’ phenomena of psychic consciousness is a sort of accident or byproduct of physiological process and not capable of causing reciprocal effects upon such material phenomena. Such a perspective reductively negates the possibility of any co-creational interplay of mind < > body factors as a psycho-somatic basis for consciousness.

Episteme: Used to indicate a generalized manner of formulating knowledge in a specific historic period or cultural context that supplies an underlying coherence to various specialized discourses (scientific, poetic, religious). An episteme is thus derived from implicit assumptions and social structures, which might not be overtly acknowledged. Foucault promoted this notion in his work on a shift in the underlying episteme of Western culture, one from emphasizing a detection of resemblances to one of differences and distinctions in the 17th century (Foucault, Michel. The Order of Things). See paradigm, epistemic.

Epistemic: Derived from the Greek word *episteme*, for knowledge. Used to indicate a both a general concern with knowing and a particular style or mode of knowing, or of configuring knowledge (an epistemic), such as a more quantitative versus a more qualitative epistemic mode. Emphasis is applied in the work on this web site to differentiating more or less reductive epistemic modes of knowing and understanding.

Epistemology, Epistemological: Terms identifying the study or ‘ology’ of ‘ways of knowing’ or the ‘knowing of knowing(s).’ The Greek *episteme* means knowledge, from *epistanai*, for ‘to stand upon.’ Thus to ‘know knowing’ can be thought of as to know ‘where one stands’ when attempting to know self, other, and world. Epistemological theory involves attempts to rationally establish both how humans know and what can reasonably be known. Various approaches are taken to defining the constitution of knowledge. The work on this web site takes particular interest in how knowing can be both reductively and non-reductively constituted.

Erotic, Erotical: Words used here to indicate the archetypal dynamic of mutually interactive or reciprocal relations in contrast to hierarchically dominant/submissive interactions of self, other, and world. ‘Erotical’ activity is thus regarded as expressing a

mutual inter-coursing of status or beings, an inter-activity or co-participation—in contrast to one agent merely ‘acting upon’ another in a mechanistic manner of causation. Relates to ambi-valence, co-operation, dialogic, dialectical.

Essentialism, Essentialist: Words employed in reference to a tendency to assert a fundamental status that explains, interprets, or represents phenomenal manifestation in the most basic and simple manner that can be validated by some logic or belief—an inherently reductive modality of identification. Considered a characteristic trait of modernist thought. See absolutist, fundamentalist.

Esoteric and Exoteric: These terms are employed to distinguish modes of knowing, particularly in relation to spiritual concerns. Esoteric is used to indicate ‘inner knowing’ or ‘knowing of hidden things.’ It is associated with highly subjective understanding, often pursued in secret or private groups seeking ‘spiritual knowledge,’ particularly through experience of some spiritual or ‘super natural’ phenomenon. Exoteric experience and understanding is thus intrinsically difficult to describe or explain. Exoteric is employed in a contrasting manner to suggest ‘outer things’ or knowledge that is widely or publicly available and readily accessible. The teachings of established institutional religions are thus classed as exoteric. There is some contrast of the ordinary and extra-ordinary here between exoteric and esoteric. Experience and understanding that appear most likely to reorder one’s sense of identity and reality tend to be of the extra-ordinary sort and thus the more private, intensely subjective esoteric type. Such experience is related here to ritual induction.

Ethical: A term identifying a concern with principles of right, good, moral, or fair conduct between persons, In general, ethical thought is dualistic, posing oppositionally categorized choices between right versus wrong, good versus bad, social versus anti-social, of fair versus unfair. The term is applied here with particular emphasis upon a concern for ‘right behavior’ in terms of fairness or equity. See ethical culture, ethical morality.

Ethical Culture: In referring to the oppositional emphasis of ethical perspective on the issue of equity as fair or just versus unfair and unjust, this phrase is used here to indicate culture centered on social structures that assert a preeminent value for such ethical behavior between individuals. See ethical, ethical morality. As such, ethical culture tends to be obsessive about the notion of interpersonal equity to such a degree that it becomes psychologically naïve about the inevitable and valuable role such disparity can have in psychological life.

Ethical Morality: A phrase used here to indicate moral concern specifically focused upon issues of ethical concern with fairness in human relations.

Exclusive Knowing: Used here to distinguish knowing that is construed in oppositional, singular, or absolute terms, thus posing identity by exclusion of relation or participation with other identifications. Exclusive knowing derives from such oppositional categories for identifications and tends to generate singular, dogmatically asserted statuses that are final and incontrovertible, that radically reductive.

Experience, Experiential: Used to distinguish a ‘felt’ or tangible knowing of self, other, and world, whether derived from materialistic stimulus of bodily sense organs or more exclusively psychic activity that is ‘informed’ by sensory input or references, thus affectually embodied. “Thought forms” could thus generate ‘experience’ if these were somehow ‘somaticized’ — as in emotive responses or overt gestural enactments. The most difficult determinations in this regard are about whether thought can be, in/as abstract mental activity, experienced. See knowing, embodiment.

Expression: Used broadly to indicate all psycho-somatic creativity that manifests human psychic intentions to signify (consciously or not) some awareness or feeling. Both thought and gesture are thusly expressive.

Expressive Conventions: A phrase indicating a category of socially established rules for how to formulate and encounter expressions of communicative representation. Impulses, concepts, images, and experience that do not readily conform to such conventions tend to be repressed and often go unacknowledged by conscious attitudes.

“Explicate Order”: Bohm’s term for the ‘order of being’ represented as recognizable ‘form,’ or the “explicate” particularization of “implicate flow” in actual forms. This ‘order of explicate form’ is the manifestation of an “implicate order” constituted by the potentiality of forming ‘coming into being’ in a given moment, place, and manner (Bohm, David. Wholeness and the Implicate Order).

Executive Function: A term taken from use in research on brain function in cognitive science that poses an organizing activity in mind that orchestrates a concurrently interactive plurality of cognitive functions; a ‘governing’ activity somewhat comparable to the notion of ‘egoic function.’

External: Used to refer to contexts for phenomena and psychic activity not originating primarily ‘within’ an individual psyche.

Extra-Ordinary: A term of primary importance to the work on this web site. It is used to differentiate two qualities of a more-than-ordinary status of meaning and experience relative to the habitually established, pragmatically positivized, reflexively literalized sense of socially structured identity and reality--meaning, the ordinary. In the broadest sense the extra-ordinary indicates all contexts, expressions, and experience that somehow exceed the familiar and conventional status of ‘how things are known.’ Thus what is normative, familiar, or ordinary in one society can seem extra-ordinary in another. In a more particular and extreme sense, this term indicates a dynamically different quality of being that is inherently ‘beyond social structuring,’ beyond reductive definitions. This is why the word is hyphenated here, to indicate that there is a genuinely ‘other’ dynamical mode of existence relative to ordinary one of socially structured reductive definitions. This is the realm of the radically complex interactivity of concurrent being and inclusive totality. As such, it is capable of challenging and potentially reorienting habitual assumptions and ordinary awareness toward a radically complex sense of association and interactive causation among phenomena that constitutes inclusive knowing. The extra-ordinary is thus more closely associated with

the multiple manyness of concurrent status than the exclusive singularity of reductive oneness and linear causality. But understanding of this context of being and becoming requires more-than-ordinary modes of representation—modes that involve mythical dynamism. See more-than-socially-structurable, ordinary, concurrent being, mythical dynamism.

Extrinsic Motivation: A psychological term used to distinguish motive that derives from ‘external’ or inter-psyche contexts rather than ‘internal’ or inter-psyche ones. This is an important concern for the development of personal individuation. If one does not learn to differentiate motive that is derived from social and physical environments (extrinsic) from that which is ‘self originated’ (intrinsic) then acting in relation to one’s own character becomes most difficult.

F

Faith: This word derives from the Latin root *fidere*, for to trust. It is generally defined as indicating confidence or trust in some concept, person, institution, or other agency (such as a god). Faith as a condition of trust and confidence is contrasted here to belief as signifying a condition of conclusive acceptance of a status of truth or reality. Thereby faith is regarded as a less reductive and absolute attitude than belief. Thus one can be considered to ‘have faith in’ concepts or conditions of existence about which one does not have literal, unquestioned belief. One can have faith in one’s ‘larger self’ even though one does not have a literally accurate sense of how that selfhood is constituted or functions. This distinction is also meant to imply that faith and belief in the divine are significantly different attitudes of relationship to extra-ordinary conditions of agency and radical complexity. Faith in ‘god’ hereby implies a form of trust that one will have some sort of relationship with the divine. Belief then implies an absolute sense of what, and often just ‘how,’ the divine is and will manifest. See dogma.

Fate: Fate is typically understood to indicate a force, principle, or power that predetermines events. In its ancient Greek mythical representation it is figured as three goddesses, daughters of Night, the Morari (‘sharers-out’), who have no bodies, yet whose determinations hold sway even over the most supreme god, Zeus. All in creation was subject to their influence. The view taken on this notion here is that it suggests how persons ‘come into being’ with some ‘force’ that shapes their lives—particular traits or orientations that generate a fatedness, against which the personal sense of self might struggle, but cannot simply eliminate. The origin of this word is from the Latin *fatum*, from *fari*, for ‘to speak.’ Thus fate is taken here to be ‘that which speaks’ through character, actions, and events, rather than a merely deterministic force. So the notion is used here to suggest an inherent intentionality in character discernable as a particular ‘impulse toward being.’ As such it can only be expressed in the course of behavior and events.

Fate in this sense is not a ‘personal creation’ or egoic intention but an agency in psyche that is in effect impersonal. This notion is more like that of a daimon or spirit in an individual’s psyche that asserts an autonomous influence. Thus a person’s fatedness becomes evident over time as behavior develops in response to events, and so provides ‘evidence’ of how the intentions of fate might be shaping one’s life. Fatedness is thus some original or innate aspect that does not so much ‘determine outcomes’ as influence thought and conduct. To ‘go against fate’ then would be to resist some intrinsic impulse about ‘how’ or perhaps under what conditions one’s life seeks to be lived—whether egoic identity likes and approves or not. Such a quality of fatedness can be discerned not only in individual human psyches but also in marriages, social groups, institutions, and fields of knowledge. This sense of fate can be contrasted to one of destiny as a fixed or predetermined outcome of a person’s life. Whatever one’s destiny might be, fate is seen here as how one’s life and character are impelled to seek it. Thus the same tenor and impulse of fatedness could be lived out as ‘how one goes through life’ regardless of particular contexts, of whether one is rich or poor, lucky or unlucky.

Fantastic: Employed here in its general sense of strange, wondrous, capricious, imaginary, bizarre in form or appearance, and particularly for its denotation of an unreal status relative to ordinarily defined reality. As an adjective it is not used here in a pejorative respect. The fantastic as a mode of representation can be involved in either the contrasting categories of ‘entertaining fantasy’ or ‘reality altering myth.’

Fantasy: Though his term is generally understood as suggesting an expression of imagination unrestrained by standards of ordinary reality, it is used here specifically in relation to a psychological sense of wish fulfillment. Fantasy thus becomes representation that seeks to satisfy personal wants experienced as frustrated by ordinary social constraints and practical reality. As such it can be understood as a compensatory diversion from ‘ordinary reality’ that ‘entertains’ the egoic identity’s desire to be in control or ‘get what it wants’ in life. This can be thought of as ‘posing the unreal as real.’ Heroic fantasy tends to figure the egoic identity or “I” as possessing exceptional or even superhuman powers that provide a sort of invulnerability. By fantasizing about being more powerful, clever, beautiful, or adventurous, egoic identity appears to be compensated for feelings of powerlessness in ordinary life. Fantasy can be an important psychic survival tactic, particularly for children and youths subjected to abusive adult dominance.

Compensatory use of fantastic representations that tends to inflate the egoic identity’s sense of influence and importance can contribute to a delusory sense of self, however. This orientation to more-than-ordinary representation of identity and reality is contrasted here to a more mythical use of fantastic or unreal representation. Fantasy narratives are less likely than mythically dynamic ones to challenge the dominance of egoic identity in the psyche. Fantasy is not configured to enact confrontations of ordinary reality with “anti-structural” aspects of totality that might enable inclusive knowing. That is because fantasy is specifically intended to reinforce egoic attitudes.

Thus the ‘other worldly’ contexts of fantasy tend to be more ‘hyper ordinary’ than extra-ordinary. This does not mean that they are overtly realistic but that they tend to maintain some ordinary assumptions about the potential dominance of ordinary egoic identity and practical action over events. However, many stories exhibit both the ego-compensating wish fulfillment impulse associated here with fantasy and qualities of mythical dynamism. See hyper-reality.

Feedback, Feedback Loop: These terms represent a concept of how the ‘output’ of a system can be re-introduced back into that same system by being ‘looped’ or ‘fed back’ into it (such as when the amplified sound of a public address system is directed back into the microphone, usually creating screeching sounds). Feedback can occur in linear and non-linear or complex systems. Non-linear or chaotic feedback can amplify unpredictability in the system. These are important traits of self-organizing chaos that provide insights into the dynamic nature of radical complexity. See chaos.

Field: A term used here to indicate a particularized context of effect or activity. Both individuals and collectives of them compose psychic fields. Fields of characteristic archetypal patterning are also referred to here. The image of ‘field’ is used rather than ‘box’ because these zones or contexts are not regarded as uniform or exclusive categories. Rather, fields of activity are ‘open’ and susceptible to diversifications and interpenetration by other ‘fields.’

Figure, Figuring: These terms suggest a representative shape or ‘shaping’ that is broadly employed here to indicate any forming or formulation in image, language, thought, or material object that is an expressive representation generated by human psychic activity. Thus abstract concepts are regarded as psychic ‘figurings’ of ‘how things are.’ There is also a reference here to how even numbers are described as ‘figures.’ One can then ‘figure’ in both reductive and non-reductive ways. It can be said that all human expressions are ‘figures of being’—real, unreal, and unreal real.

Figuration(s): Used in reference to the activity or consequence of generating figures, particularly as a psychic activity that may or may not have material form—figures of speech or thought, even as numerical mathematical formulas.

Figurative: Used for expressions that suggest a shape or form that might be sensed in some way, if only imaginally; also to suggest an inherently sensible quality to all representation.

Finite Infinity: A phrase intended to convey the conceptual conundrum of a singularly coextensive yet infinite universe—a singular status that is also an endless manyness.

“Flow”: Used specifically in reference to Bohm’s sense of the movement of “implicate order” that becomes perceivable as “explicate” manifestation of form; also more generally used to indicate the flexibility of psychic activity in its archetypal variousness.

“Flowing Totality”: Bohm’s term for a totalistic field of immaterial and material, “implicate” and “explicate” “orders” that includes ‘flow’ and ‘form’ in a differentiating yet undivided continuity. Relates to the notions of inclusive totality and reality of realities.

Form: Used to designate both tangible form as material manifestation and the figuring of psychic images and thought as figures or forms. Regarded here as an inherently psycho-somatic status in consciousness since it relies upon references to sensory perception to be psychically knowable.

Formal Logic: A term for a category of logic defined as logical inference whose validity derives from its explicitly abstract formality or structure (such as the equational structure of mathematics and the constraints of syllogisms). This formulaic structure for reasoning is reductively exact and thus not an appropriate logical method for assessing the validity of informally composed arguments, speculations, or inferences. Typically the latter involve comparative judgments about relative qualities and conditions of the actual phenomenal manifestation rather than abstract quantification. Great logical confusion results from posing the informal context for logical inference in formal terms, resulting in assumptions of definitively reductive conclusions being drawn from arguments that do not logically support such radical reduction. See informal logic.

Formalized Learning Contexts: A phrase used here to designate a status of learning in context formalized explicitly for that purpose—i.e., school. Such contexting is effectively abstracted from ‘ordinary life’ by way of these formalities. Such a condition stands in contrast to learning occurring in contexts that are typically social, economic, or natural environments. See informal learning.

Fractals: The notion of fractals derives from a non-Euclidean geometry of infinite scale associated with the work of Benoit Mandelbrot. He noted that what is observed depends upon where the observer is positioned and how the observed is being measured. He devised a method of measuring qualities that have no clear definitive status, thus tend to ‘recede infinitely.’ This work contributed greatly to the study of chaotic systems and the discernment of deterministic chaos. His mathematical method enables a way of ‘imaging infinity’ or the ‘abstract geometric form of chaos,’ Fractals geometric objects of infinite detail which often repeats in self-similar patterns (Mandelbrot, Benoit. Fractal Geometry of Nature).

Fragmentation, Fragmentary: Terms used in the general sense to indicate a particularized status of individual pieces. More specifically applied here to indicate a lack of coherent relation between fragments that obviates their constitution as an intrinsic continuum. This sense of fragmented existence is emphasized by Bohm’s use of the word to indicate the effects of scientific representation of phenomenal manifestations as discrete, exclusive entities having no inherent mutuality. Such fragmentation is a consequence of reductive oppositional discriminations in a process of scientific analysis seeking ever-greater differentiation and mechanistic particularization. Self, other, and world analyzed thusly become a field of fragmentary particles or ‘parts’ linked by mechanistic causality but lacking inherent continuity. Mechanistic causality, as a method for explaining phenomena, inherently negates notions of ‘ambi-valent’ interactivity or co-generation of aspects of totality. Such a fragmenting perspective seems to generate a compensatory, essentialist effort to assert a unity of totality by

seeking a singular underlying 'law' of phenomenal causality or one elemental particle out of which all manifestation is constituted. Yet that very attempt to 'sum all parts' in one inclusive mechanistic theory *requires* a reductive representation of 'functional parts' or particles that 'operate' in linear sequences of causality—thereby affirming fragmentary status. The notion of individualism in social contexts has a similar fragmentary effect on collective identity because it emphasizes exclusive personal status and mechanistically competitive relations. The individual is the primary unit of and superior to the collective, rather than being constituted by the collective. See absolutist, essentialist.

Freedom: The notion of being 'free' is intensely valued in contemporary societies that promote both the priority of individualized character and choice and rights not to be abused. Yet there are some paradoxical qualities to this concept. To be free to be and act as an autonomous individual suggests having the capacity to do so. That is, a person who acts 'as an individualized psyche' is not one who reflexively reiterates the desires and beliefs of a socially conformed collective of persons. Thus the capacity to be individually autonomous requires an intimate reflective awareness of one's own character and how to 'act from' it rather than to think, feel, and act as society has conditioned one to do. Freedom to be individualized is thus something more than liberty to choose among various external options in society. This concern with freedom is also contexted as that between 'freedom to do' and 'freedom from.' Being 'at liberty' in social life from overt coercion by other persons is freedom from oppression. But freedom to do 'as one is' requires not only socio-political liberty but having one's intelligences and character stimulated in a manner that activates them adequately to enable individually autonomous action. Freedom to do is not simply 'granted' it must be developed. Freedom from oppression in no way guarantees the capacity to act as a 'free' individual. See equality, liberty.

Fundamentalism, Fundamentalist: These terms express a concept of radical reduction to uniformly valid and definitive status. This meaning is similar to that of the terms essentialist and absolutist. Fundamentalism stresses an extremity of reduction of status to what are considered 'foundational' premises or precepts. Thereby dogmatic definitions of reality, truth, and belief can be unquestionably asserted. This term is often associated with dogmatic religious attitudes about the existence of a particular god, set of moral rules for social conduct, or historically literalized versions of mythic representations. However, fundamentalism can be seen as an intrinsic element of Western intellectual thought and modernist attitudes. Mechanism and quantitative reduction can be said to provide the pervasive fundamentalist references for an atheistic modernist belief system. The era of the Enlightenment posed a shift from the sacrality of religious reduction to that of rationalistic and mechanistic reduction. Subsequently modernity can be regarded as a historical contest between two extreme forms of reductive fundamentalism. See absolutist, dogma.

G

Gap, The: This basic term is used here to indicate an ‘in-between’ posed by dualistic and oppositional binary discriminations and identifications. If such binary oppositions are not found to be logically or scientifically valid then there exists a ‘gap’ between their realms of valid reference. If proposed absolute states of true *or* false, good *or* evil, literally real *or* unreal are the only available categories for valid identification, then there is no continuum or spectrum between them—they are separated by a status of no status. If such utterly dualistic oppositions prove inadequate to accurate representation of phenomena, then what appears as a dividing ‘gap’ between them can be regarded as the ‘where’ where *seeming oppositions* actually co-exist. There will then be posed such status as ‘both good and evil’ or ‘the unreal real’ and ‘falsifiable truth.’

It is assumed here that the more ordinary conditions of understanding tend to be composed in binary oppositions, or socially structured reductions to exclusively singular definitions. Thus in contrast the concept of a third position, the terrain of the gap that becomes a ‘zone of interpenetration’, the actual place/space of phenomenal occurrence, posits an other-than-ordinary status.’ Thus the ‘gap’ posed by oppositionalism becomes the context of interactive, interpenetrating being that constitutes the ‘really real’ world of inclusive totality. This notion of the gap that is posed by socially structured reductions to opposites resonates with Turner’s notion of a status of “liminality” existing between socially structured status and the realm of the “anti-structural.” It is this ‘other world’ from the ordinarily known that is, according to a non-reductive or inclusive logic, the ‘realm of the actual,’ of the radically complex interactivity of concurrent status that is both singular and plural. See “liminality.”

Gnosis, Gnostic: Terms derived from the Greek *gnosis* for knowledge and *gignoskein* for to know. It provided the title for a category of early Christian religious sects known as the Gnostics. The name refers to a mode of seeking understanding of the self in the cosmos derived from esoteric or ‘inner’ experiential sensing of meaning. That is in contrast to an exoteric or ‘outer’ source of understanding, such as from rational analysis. Esoteric understanding is often associated with ritualistic practices of occult spirituality, from a Latin word meaning hidden. Thus esoteric understanding requires some special ‘inner effort’ to attain understanding of what is ordinarily not obvious or explained. This notion of gnosis is used here to signify an intuitive apprehension of the composition, interrelatedness, and complex continuity of phenomenal being (material and immaterial). In this sense reality can be known by way of experience that is psychical yet not dependent upon logically deductive processes, scientific empiricism, or acceptance of literalistic belief without an experiential basis (‘blind’ religious faith). This notion of a gnostic knowing is applied here in relation to a psycho < > somatic basis for comprehending the nature of inclusive totality and the radically complex interactivities of concurrent being and becoming. It necessarily involves mythically dynamic expression and metaphorically metamorphic experience. See ‘gnow.’

‘Gnow, Gnowing’: This coinage represents a contraction of the words know and gnosis used here to ‘coin a verb for intuitive/experiential knowing, The purpose of this term is to provide contrast to typically abstract connotations for the verb to know. To ‘gnow’ thus implies a knowing by way of some somaticized experience of understanding, a knowing in reference to or by way of embodiment. This notion is more complex than it might seem, since human understanding of literal phenomena is considered here to derive from the psychical imagination of it in reference to perceptual experience or ‘data.’ The more-than-abstractly-rational knowing implied by gnostic intuition is extended here to a sense of ‘literally experiencing’ the implication of rational abstraction in which its ‘principles’ are somehow ‘felt.’ It is proposed here that practices such as ritual induction of experiential engagement with radically complex status is an archaic mode of ‘making abstract understanding of more-than-ordinarily-complex-reality *tangible*.’ Such an effort can also be described as seeking a psycho-sensual or somaticized validity for a concept of non-reductive inclusivity or concurrency of singular and multiple states of being. Gnowing thus involves ‘sensing’ of a metaphorically metamorphic condition of embodiment of such concepts—to gnow inclusively concurrent totality is to experience being ‘neither this nor that’ yet ‘both this and that.’ See embodiment, metaphorically metamorphic.

Gods, Goddesses: Terms used to indicate the personified forms or images given to divine agency in mythical and religious representations, These are understood here to typically figure characteristic traits or fields of archetypal patternings (goddess of plants, god of wind or reason). As such they suggest a focused sense of intentionality as non-human psychic activity ‘in and of’ the world. The latter can be posed as either as a transpersonal field of psyche that ‘has its own intentionality’ not derived from the personally human, or as a collective psyche that constellates intentional patterns of forming and doing from elements of various individual human psychic fields (or minds) in a given socio-cultural collective. Gods and goddesses as divine agencies of archetypal patterning can be compared to the ‘governing’ principles posed by scientific understanding as the ‘laws of nature.’ See divinity.

H

Habitual: Used here to indicate thought and behavior that are reflexive and familiar thus form the common context of psychic identity for both individuals and collectives. Habitual behavior is so pervasive it remains essentially ‘invisible’ until it is challenged by overtly contrasting experience and thought. It constitutes a pattern of thinking, feeling, knowing—or, put another way, of not thinking, feeling, knowing. Habit is as much proscriptive and prescriptive. Thus to some degree the habitual is inherently ‘unconscious’ or unacknowledged. Its attitudes tend to be protected from logic or experience that might contradict their assumptions. This status of the habitual relates to how identity and reality tend to be constituted by Turner’s “normative social structures,”

Duerr's "tame," and Husserl's "natural standpoint." See habitual identity, habitual reality.

Habitual Identity, Habitual Identification: Indicating specifically those characteristics of sense-of-self that are most habitually asserted and confirmed in behavior and thought. This applies to both individual and collective identities as well as to how people typically identify all things and phenomenon. This reflexive status of identity and mode of identification becomes established in the context conformity of individuals to social standards and adaptation to pragmatic concerns in 'ordinary reality.' See identification.

Habitual Reality: A phrase designating the reflexive or habituated sense-of-world structured by dominant tenets of cultural belief and socially structured concepts that discriminate between the real and the unreal, possible and impossible, valid and invalid. This 'established status of being' is not regarded here as monolithic or devoid of contradiction except in the respect that its contrasts are typically unacknowledged. Like habitual identity, the reflexive character of habitual reality typically derives from specific socialized contexts of pragmatic concern but is also constituted by dogmatic belief in principles that might have no practical application and are often logically inconsistent. Habitual reality is the basis for what is generally termed here as 'the ordinary.'

"Hagazussa": Duerr's term of historical origin for a feminine mythical creature that straddles the fence between the "tame" realm of the human-cultivated garden and the "wild" one of the undomesticated and thereby 'in-human' forest. He describes it as known to display irreverent or socially contrary behavior—walking backwards, looking between her legs. This figuring is a prime example of the metaphorically metamorphic dynamism of mythical representation. By personifying the boundary between wild and tame, human and nature, this figure activates awareness of the radical complexity of that interface and the concurrent status of being that it indicates—what is human is not only tame but also wild or 'of nature' and so humanness cannot know itself unless it acknowledges both, seemingly opposed, conditions of consciousness. See wild, tame.

Healing: A common term for a seemingly simple concept but one that deserves careful reflection. The healing of wounds, injuries, or psychological distress and dysfunction is generally regarded as a restorative process that reestablishes a previously existing status of function and comfort—one understood as a condition of optimal well-being free from disease or abnormality. To be healthy is similarly understood as to be without distress, pain, or notable 'internal' conflict. An expectation can be detected in these definitions that to be healed is to 'become as one was before illness or injury.' However, such an assumption suggests that persons are not, or should not be, significantly changed by experiences of pain, dysfunction, disease—whether of a psychological or physiological character. That attitude about 'dis-ease' is regarded here as deriving from the personalistic concerns of egoic identity and its reflexive intention to assert a singular, self-consistent, comfortably confident or untroubled status of identity. That attitude or

self-aspect in psyche tends to resist both discomfort and significant change in sense of self. From the psychological perspective that understands psyche as a polycentric composite of psychological complexes, of which the egoic identity is but one, this notion of healing becomes suspect. For the inclusive or total psyche (the 'larger Self') pain, suffering, and lasting debility can be seen as playing important roles in the 'unfolding' of individualizing character and more subtle, complex knowing of self and others.

Such a role for 'dis-ease' as a life, identity, and reality-changing factor is a consistent archetypal motif in mythical and religious expressions. In brief, the implication of these is: 'no suffering, no deep awareness; no identity altering dis-ease, no enlightenment about the 'true' nature of self and reality.' Gods are rarely figured as entirely beneficent benefactors of egoic preferences for comfort, untroubled security, control, and wish fulfillment. To the contrary, they are typically provokers of trials and tribulations essential to being human. In this regard deities can be regarded as 'imagoes of the larger Self' that 'mirror' an internal impetus of non-egoic self-aspects to alter the ordinary status of identity and reality held by egoic attitudes. Thus the notion that healing should 'wipe away' the effects of injury and suffering becomes psychologically suspect. Cultural and social attitudes that do not value the effects of dis-ease express simplistically reductive approaches to 'being human.' Concepts of healing that approach suffering, debility, and conflict as elements of experience to be meaningfully incorporated into a sense of identity and reality, as potential sources of more complex knowing of self and other, can be regarded as relatively less reductive of the nature and dynamics of psyche. Healing thus can be approached more as metamorphic, incubational process of maturation than a simple 'restoration of the status quo' that should 'leave no scars.' Scars can have potent psychological significance for the maturation of self-knowing.

Heresy, Heretic: The roots of these terms include the Latin *haeresis* and Greek *hairesis*, and *haireisthai*, translated generally with a meaning of to choose. In more recent history to be a heretic has been understood as professing opinion or doctrine at variance with orthodox standards for religious belief. Thus 'a' heresy posits unorthodox views that refute or contradict fundamental doctrines established as standards of belief or reality in a social collective. To be a heretic thus involves *choosing* to openly defy the authority of such society-founding precepts. This notion is used here particularly to characterize a heretical extremity of some depth psychological tenets and a philosophy of concurrent being. These views radically contradict fundamental convictions of materialistic positivism and oppositional identification held to be central to modernist attitudes. This is regarded as a heresy because professing it overtly contradicts an elemental orthodoxy regarding the basis of reality and identity that are, in a psychological sense, 'religiously held.' In the briefest phrasing: a philosophical acceptance of manyness or pluralistic status that is not subordinated to a hierarchical dominance of oneness or linear logic and mechanistic causality is a modern heresy. See 'metaphysical heresy.'

Hermeneutic: This term is used here in the standard sense of interpretive or explanatory. From the Greek *hermeneutikos*, for interpreter, and *hermenuenein*, for to interpret.

Hermeneutics: A term for theories or methodologies of interpretation of meaning originally associated with interpretations of biblical texts and later applied to other texts, law, and artistic expressions. There are various approaches to hermeneutic interpretation. These are in a sense 'ways of reading.' Each references some perspective upon how meaning is to be derived. Texts can thus be 'read' as allegories of some established doctrine, in relation to historical contexts, in reference to scientific data, or in terms of sociological, psychological, and philosophical theories. Hermeneutic methods thus tend to approach what is to be interpreted with a certain focus or bias about how to interpret meaningfully. A general categorization of hermeneutic perspectives is offered by Caputo in reference to degree of emphasis upon reductive conclusions. He thus distinguishes between conservative, moderate, and radical models for interpretation, these ranging from the most to the least reductive or more singularly exclusive to more radically inclusive (Caputo, John. Radical Hermeneutics).

Hermeneutic Teaching: Used here to indicate a quality of teaching that emphasizes learning how to interpret and create explanations 'for one's self' rather than simply reiterate ones supplied instructionally. Such an emphasis on concern with learning how interpretive meaning is 'made' in reference to different hermeneutic criteria encourages a greater autonomy of individual intellect. It can enable awareness of how one has been conditioned to interpret reflexively as well as how to engage different hermeneutic strategies in differing contexts. See hermeneutics.

Hermeneutics of Radical Complexity: A phrase used here to indicate an interpretive method or criteria that is appropriate to understanding radically complex phenomena. That would require pluralistic and inclusive references for a logical validation of radically interactive dynamics among the non-hierarchically related factors or components of concurrently plural status. As such it must be a 'more than positivistic' and thus 'extra-ordinary' mode of interpretation.

Hermeneutics of Reductive Certainty: A phrase used here to indicate a fundamentally reductive interpretive method or criteria. This mode of interpretation is focused upon generating an explanation of all phenomena in relation to absolute, fixed, and exclusive criteria for states of being.

Hero, Heroic: The notion of the heroic is important to understanding the roles of egoic or ordinary identity in psyche. In general, heroic status is attributed to persons who demonstrate exceptional strength and endurance in the performance of some extraordinarily difficult task. The hero thus 'goes beyond the ordinary' and often appears in some way superhuman. Such 'excess' of effort and accomplishment is typically associated with actions taken for the benefit of others or society. Heroes assert their exceptional capacities on behalf of those who are less able or disabled, usually by confronting forces or entities seen as antagonistic to society (the enemy, the evil one,

‘heartless’ nature, uncivilized beasts). Heroic status tends to be singularly reductive and is typically posed in dualistic contexts of combat between Good and Evil, Right and Wrong. Thus the heroic is defined not only by exceptional effort and capacities but also in moral contrast to that which it challenges and defeats. The hero thus exemplifies the ideal values of a society and its cultural references. Members of a society identify with heroes and tend to feel ‘enhanced’ when ‘one of their own’ is granted such status.

The actual performance of the extra-ordinary actions that constitute heroic accomplishment are difficult to attribute to an ordinary status of identity and personal capacity. Thus whatever enables a person to ‘act heroically’ would seem to derive from some other source, such as the non-egoic attributes of the ‘larger Self’ or external sources such as ‘the gods’ (or perhaps pharmacological stimulants). Thus, from a psychological perspective, heroic posture is suspect. It resembles a condition of inflated egoic identity in which the “I” becomes infused with energy that is not ‘of its ordinary self-identification’—such as the ‘powers of the inclusive self’ (conscious and unconscious) that egoic status claims as its ‘personal attributes.’ The suggestion here is that heroic capacity derives from qualities of awareness, intelligence, strength, and determination that the egoic identity cannot simply ‘summon at will.’ These are, rather, attributes of the non-egoic self which ‘come into play’ only under exceptional circumstances. Persons who are enabled by the conjunction of extra-ordinary capacity and contexts that stimulate it to accomplish extra-ordinary feats often reject being classed as heroes. They do not feel personally exceptional or responsible for any ‘miraculous’ event. It is the ordinary social order that tends to declare them as such.

Where and whenever heroic traits or attributions are proclaimed one might take note of what the potential motives for such inflational extremity and reductive polarity are ‘really about.’ Heroic attitudes do not appear commonly associated with attendance to radically complex dynamics of relationship and meaning. Contexts for heroic action typically involve simplistic choices and little analytical reflection. To idealize heroes then is to privilege decisive, usually unreflective action and give the credit of accomplishment to egoic identity (whether the persons involved accept it or not). Such an attitude is readily used by those who wield social power to promote egoic unity and determination—as in nationalistic righteousness and enthusiasm for heroic service to country. However, in ancient contexts, the hero was often considered to be ‘at odds’ with the gods and prone to ‘go too far’ in challenging them, so that he was eventually destroyed by his own arrogance or hubris. This fate of extreme heroic attitudes indicates the dangers involved when egoic attitudes attempt to pose their personalistic, ordinarily reductive consciousness as capable of controlling extra-ordinary or radically complex dynamics of existence. It is risky for the egoic attitude to lay claim to the radically complex capacities of the ‘larger Self.’ See inflation.

Heterodox, Heterodoxy: Terms used to indicate a status of not being in agreement with established beliefs; the holding of unorthodox opinions.

Heter-, Hetero-: From Greek *heteros*, for other.

Heterogeneity, Heterogeneous: Terms employed to indicate a status of being constituted by dissimilar elements; not homogenous but variously composed. This status implies some incongruity of component aspects.

Heteromorphous: A word for having an irregular or atypical form or forms, as in the stages of insect metamorphosis.

Heuristic: This word derives from a Greek root *heurisken*, for to discover. It is generally used in the sense of ‘to reveal,’ and especially ‘to persuade.’ ‘A heuristic’ would then be a particular mode of discovery or persuasion.

Hidden Curriculum: A term used in discourse on education to indicate pervasive but unintended or unacknowledged effects of school curriculums and experience on how student identities and intellects are conditioned. This word suggests that there can be a *covert* ‘curriculum of study’ or set of implied lessons that students learn even though these are not directly taught or advertised. Schooling in this sense is viewed as a process of intrinsic socialization of identities and values that ‘teaches’ much or more than ‘an education of the intellect.’ Attempts at ‘school reform’ are considered here to be frustrated in part by a failure to acknowledge these ‘hidden curricula’ in schooling practices that insidiously indoctrinate students. See socialization of knowledge.

Hierarchic, Hierarchical, Hierarchism: Terms derived from the Greek *hieros* for sacred, and *arkho*, for rule, generally used to indicate a ranking of a group of entities in a series of graded distinctions that assert a sequence of priority or importance.

Hierarchies thus assert rank in a first-to-last or top-to-bottom orientation. As such, hierarchical association can discriminate identifications or statuses in such a way as to acknowledge a plurality of aspects within a oneness (a singular hierarchical order). Such structure reductively subordinates all of these to a single element, such as the people to a king, the world to a monotheistic god, or cosmic creation to the Big Bang.

Perspectives of ego psychology hierarchically order psyche as subordinate to the egoic identity of personality—i.e., egoic identity is and should be the ‘head’ of psychic identity and control. Hierarchical order relates to notions of mechanism and linear causality in their mono-valent sequencing of phenomenon as actions and reactions that derive from one initial cause and conclude in a similarly single effect.

Hierarchical Patch Dynamics Theory: This phrase is used in more recent theory on the dynamical activities in natural environments. It is meant to convey how a complex of locally specific environments, each having different characteristics of composition and patterns of interaction between plants, animals, weather, soil, and other factors, collectively constitute a ‘patch work’ of mutually influencing relations. These individualized contexts of order somehow collectively produce a relative equilibrium in a complex environment over time and space. That association can be termed hierarchical in so far as it generates relative continuity, even though its dynamical patterns are not linearly causal and thus not predictable. Its dynamics constitute a ‘patchwork’ of non-linear relations, yet the consequence appears as a hierarchy of effects. This concept illustrates the notion of radically complex interactivity between

concurrently explicit singular and pluralistic statuses. This term is posed in contrast to a more simplistic notion of steady-state continuity or homeostasis. See balance of nature.

Hierarchical Selfhood: Used here to characterize models of selfhood that subordinate all aspects of psychic content and activity to a singular, preeminent one—typically that of personalistic egoic identity as a unitary sense of personality.

“Holomovement”: Bohm’s term for the collective multidimensional totality of plural “implicate orders” and “explicate orders” in concurrent, interactive manifestation—a non-fragmentary description of inclusive totality. This notion provides a perspective on the interactivity between dynamic patterning and manifest form or action that is not reductively positivistic and thus allows for a radical interactivity of concurrently pluralistic states of being (or manyness in/as/of oneness).

Homeostasis: A term used typically to indicate a steady-state quality of equilibrium or self-constancy. Often deployed in descriptions of the continuity of biological organisms, such as the human body, maintained by asserting a predictably constant hierarchical ordering of parts and functions. This concept can be contrasted by a more diversified and non-linear notion of how continuity is generated, such as in the hierarchical patch dynamic theory of natural environments.

Homogeneity, Homogenous: Words used to indicate a uniformity of composition, structure, or character. Represents a status of reductive singularity. Contrasts with heterogeneous.

Hybrid, Hybridity: Terms used to indicate cross-breeding of relatively distinct species that has become associated with postmodernist thought about the inherently ‘mixed’ status of postmodern conditions. In the latter context, hybrid status is taken to be indefinite and uncertain in that it lacks a singular or essential quality. This notion, used to characterize the ‘end of modernist claims of reductive definition’ relates to a condition of metamorphic dynamism.

Hyper-realism, Hyper-reality: These phrases are used here to indicate a representational style that attempts to employ fantastic figuration *within an extended context of ordinary reality*. This maneuver allows egoic identity to experience fantastic representations of events and personal efforts in a way that enhances its sense of control over self, others, and world. This seemingly impossible positing of the fantastic as somehow viable for ordinary egoic identity to experience is accomplished in two general ways. One involves emphasizing personalistic concerns between egoically identified characters similar to those encountered in ordinary social life. Thus stories are plotted around competitive personal struggles and normative social values of the good versus the bad—even though the contexts and actions involved are extra-ordinary. There appears thereby an aura of egoic psychological behavior that seems ordinarily familiar. Another way the fantastic is made to seem somehow real is to extend some principles of ordinary plausibility into extra-ordinary contexts. That is done either by extrapolating the logic of existing technological accomplishments and scientific theory or preserving an ordinary status of personal identity and social structure in an ‘other

worldly' context. Such style often appears suggest mythically dynamical quality of radically complex reality by deploying metamorphic images and themes. But the stories it is used to present can typically be categorized as wish fulfillment fantasy. The style it consistently associated with personalistic heroics that do not relativize the constructs of normatively structured identity and reality principles to a concurrency of polycentric psyche or radically complex interactivity. This partial representation of non-ordinary reality can be regarded as a psychologically compensatory expression of egoic wishes that ultimately reaffirms the dominance of ordinary reality and identity. These terms are also used by Baudrillard to indicate that signs can come to seem more real than reality, as in advertising where the image seems to be more important than what it represents. In his view hyper reality is a function of simulation. Such representation refers back to itself as 'the real,' and when experienced as such, psychologically becomes the real, thus effectively displacing any status of 'being a reference to the real' that is not simulates. Reality thus disappears into hyper reality. See simulacra.

Hyper-Representation: Baudrillard employs this term in describing a shift from representation that refers to some actual reality toward a simulation of reality. He presents a notion that modernism generated a language that asserts a capacity to accurately represent reality and that, thereby, it ceased to represent reality 'as its reference,' instead implying that *it* is the real. In company with the identical and indefinite reduplication of objects and images, 'the real' to which these once referred is now simulated, and so further omitted from the system of social significations. Representation thereby becomes representation of itself, as reality, and thus creates, by way of hyper-representation, a hyper-reality more real than the 'originally real.' As such, both the formerly valid categories of real and un-real are effaced in the dominance of this hyper-realistic simulation of hyper-representation. Representation as re-representation of an order of reality, or non-reality, that is 'out there' ceases to exist in this semiotic mobius loop of self-referential reduplication—a reduplication that includes diversity, such as the references of clothing fashions that change by way of different combinations of the same elements, or the variations of models of consumer products that are all the same products imitating each others' imitations of each other's reduplications of each other's variations, etc. This notion provides an important perspective on what might constitute a post- or after-modernist socio-cultural condition as involving a sort of vertigo of duplication un-constrained by rules of representation of a real status 'beyond simulation.' See hyper-realism, simulacra, postmodernism, re-representation.

“I”: The first person pronoun, associated here with the ordinarily familiar, reflexively singular sense of self. This status of identity is posed in terms of a composite personality or persona generated by an egoic function in psyche that negotiates a unitary sense of selfhood in relation to various psychological complexes, inherent traits of character, developmental experience, and socialized standards for identity and reality. However,

this “I” of personality is not regarded as necessarily an accurate representation of inherent character or the diversity of psychic complexity in a given person. Further, the “I” is considered here to develop in some respect as an adaptive defense of complex selfhood from social reductions. Thus it is intrinsically ‘in denial’ of much of individual psychic diversity that has been repressed for the sake of social adaptation. The “I” thus inevitably becomes an obstacle to complex self-knowing and must be subjected to some initiatory process of ‘relativization’ to a more inclusive self-identity. This struggle for more complex or inclusive self-knowing is figured in the various trials and tribulations the “I” suffers in mythical representations that metaphorically depict encounters of self-consciousness with the radical complexities of self, other, and world.

“I, Not-I, Not-Not-I”: These three terms together are used to represent a dialectical process of negation of simple self-identity that results in a more inclusive one. The initial singular status of “I” is alienated from some aspect of self by a second position that discerns some part of self that is somehow incongruent with the initial status of identity, thus is “Not-I.” For example, the “I” might be identified as one’s thoughts and feelings. Thus one’s body is not “I.” However, since the “Not-I” is also somehow of the self, a third, more complex status of “Not-Not-I” emerges. Thus, I am not ‘not mind and body.’ These terms are used after Schechner and others, to indicate the constellation of an intermediary and also inclusive status (the “Not-Not-I”) between self as “I” and not-self as “Not-I”; a status activated by experience of participation in activity or identity not associated with the habitually established “I”; a metamorphic experience of plural identity. An actor playing a role becomes not his or her typical “I” but also not simply “Not-I.” (Schechner, Richard. Between Theater and Anthropology. Such distinctions and over-lappings of identification of the self and/as otherness are considered typical of complexities of polycentric psyche. Experience of such contrasting yet inter-active status facilitates ‘dis-identification’ with habitual identities by way of an alienation of sense-of-self from a singular “I.” See dialectic.

Idealism: A tendency toward, or preference for idealized states of being is signified by this word. Ideals are defined as concepts of absolute perfection, propriety, excellence, or ultimate models that are necessarily abstracted from any condition indefinite identification. Thus idealism, as tendency to assert or favor ideal states, poses extremely singular standards or references for ‘how things are’ or ‘should be.’ It thereby involves a radically reductive impulse.

Idealistic Rationalism: A conjunction of idealistic purpose and rational method is indicated by this phrase. The term rationalism suggests the more reductive application of rational analysis toward posing utterly self-consistent and exclusively correct rationales. This phrase is meant to describe how that form of reduction can be linked to an idealistic intention or attitude so that such rationales are developed specifically to affirm idealized standards or models of identity and reality. Idealistic rationalism is thus rationalism in service to idealism, which in turn is regarded here as a form of idolatry. See idealism.

Identity: This term is another for which the associated meaning seems rather simple, in so far as it appears to indicate one singularly particular state of existence. However, primary definitions given for it involve a plurality of references, such as ‘a collective set of characteristics,’ or ‘set of behavioral and personal characteristics by which an individual is recognized.’ Thus what indicates ‘an identity’ is a pluralistic set of references that are thus likely to include some contrasting traits. The word is used here in one sense to designate personal sense-of-self, But is also applied to any discriminated sense-of-other, any particularized this, that, or it, and any collective these, them, or those. And identities are understood as ranging from singularly reductive to radically inclusive. See identification.

‘Identity Consciousness’: A term used to indicate how a particular model of or mode for establishing identities can dominate conscious attitudes. What identity is and how it is composed tends to be generated by a habitual attitude in an individual or collective of persons. However, such an attitude or identity consciousness is not necessarily pervasive, as a person can have differing assumptions about identity in differing contexts. And further, the ‘conscious’ assumptions about what constitutes one’s primary method and criteria for making identifications are not likely to include all methods and criteria actually active in identity how one asserts identities. Identity consciousness is to some degree reflexive or unconscious. Thus perspectives disruptive to habitual assumptions about identity are required in order to reveal the extent of identity consciousness is structured—what biases it might be asserting.

Identity in Difference: A phrase indicating a status of diversified identification. The notion of identity is here contexted as involving some significant contrasts that do not reduce to a singular, uniform status. Identity in/as difference can be considered as metaphorical or metamorphic identity.

Identification: The activity of discriminating distinctions on the basis of certain criteria to assert identities or sub-identities from those distinctions. An activity of mind that necessarily creates contradictory assertions of identity due to the metaphorical nature of being and the metamorphic dynamic of becoming.

Idolatry of the Sign/Image: Idolatry is typically understood to signify a ‘blind or excessive adoration/devotion’ to some object or entity. A more archaic usage of the word idol is understood to mean ‘something visible but without substance.’ This latter sense suggests the dynamical character of signs that are intended to re-present or refer to some actual meaning or phenomenal manifestation. Taking these meanings together one gets a sense of ‘excessive devotion to a referential sign’—one held in contrast to a devotion to what is the sign is actually intended to signify, to the sign rather than any substance to which it might refer. The word idol derives from the Greek *eidos*, translated as form. Thus there is a further sense of obsession with a ‘form’ rather than a ‘content’—a view that suggests the form has become content. If that portrayal is accurate of a certain type of attitude, namely idolatry, then as a psychological phenomena it suggests projection of some internal psychic concerns ‘outward’ upon the

form of a sign, thereby investing it with some personal psychic energy that causes it to seem worthy of extreme adoration or devotion. One can think of the Christian cross, image of Buddha, or a national flag in this regard. This concept can be related to Baudrillard's notion of simulation of reality that displaces representation of the real, thus becoming 'more real than the actual.' Abstractly logical representations of phenomena can be taken 'as the phenomena' and thus become simulations that are, semiotically, still signs, and thereby invested with some excessive devotion that constitutes a form of 'blindness' in that only the 'form of the sign' is 'seen' because as simulation it has come to be experienced 'as real,' as 'the meaning.' Again, the energy for such veneration appears to be generated by the idolatry, not the referential content of the sign cum simulation. See simulacra, systematic reduction as simulation.

Image: Another of those seemingly simple terms that has convoluted associations. It is used in reference to both the 'literally' manifest pattern of light created by physical forms (as perceived by vision or recorded in photography) and the psychical corollary of a mental image. One of these has, or at least derives from, a thing, whereas the other is 'purely psychical' or 'thingless.' Further, an image can be 'made' into or as a thing (photograph or painting). Is an image then a form or a perception of a form? Or is it a 'specter,' an image without form? Is a painting and image or is the psychic experience of the painting the image? According to the 'psychology of perception,' all images can be regarded as 'formless psychic phenomena,' whether or not they correspond accurately to empirically (mirror) actual entities, because images 'occur in consciousness.' And a mental image can be generated from sensory perception other than the visual, as in tactile 'knowing.' Blind persons 'think in images' as well as the sighted. Some depth psychological theory even posits that 'psyche is image' because of a primordial origin of consciousness in images. As such, images are the elemental semiotic unit or modality of abstract representation that enables human knowing and communication. Thus the ordinarily simple notion of image is laden with uncertainties about knowing the empirically real from the psychically imagined. That humans do indeed typically develop practically accurate discretion about what is an empirically accurate versus inaccurate 'image-ination' of self, other, and world would not seem so mysterious if they did not also think and communicate in an array of non-literal, symbolic images whose valid meanings are not derived from verifiable mimetic representation of empirical phenomena. Some images are 'mere signs' of literal things and other images are complex nexes of references to concepts and experience that might be entirely imaginal' — that is, they may be pronounced abstractions or psychic creations that bear no direct relationship to the literally real. See sign, symbol, semiotics, simulacra, imaginal body.

"Imaginal Body": Avens' term for the 'totalistic' or inclusive status of embodied mind (mutuality of psyche < > soma) indicating that 'the body' is known psychically, or 'imagined,' and yet is also inherently psychical if psyche/mind and body/soma are not ultimately differentiable. Thus there is no body without imagination and no imagination

without body. And, since ‘the body’ is always ‘represented’ as image and idea, even as the surgeon cuts and sews it, it is ever an ‘imaginal body’ even in science—it is unknowable except ‘as imaginal,’ as psychically known. That is so whether it is ‘imaged’ in the immediate process of perception and sensation, or as bio-chemical formulas. The body exists as imagination (including perception and sensation) in the mind that is thereby creates the body. (Avens, Roberts. Imaginal Body)

Imagination: A word widely used but little reflected upon, it suggests the ‘activity of image making’ that occurs ‘in’ or ‘as’ mind/psyche. Images are typically considered to be ‘of something,’ to reflect or imitate a form. Thus the making of psychic images enables practically accurate representation of the world. However, ‘to imagine’ is often associated with psychic creativity and overtly symbolic expression, meaning the generation of images and ideas that are novel or not literally representative—thus ‘imaginary.’ Thus imagining can serve to physically imitate empirical phenomena or to produce ‘creative interpretations,’ fanciful impressions, and ‘unrecognizable’ abstractions. As Bachelard put it, imagination in this sense has the function of ‘deforming the images of perception’ (Bachelard, Gaston. On Poetic Imagination and Reverie). There is a psychological perspective that assumes both these types of ‘image-inations,’ the literally representative and the ‘imaginally’ interpretive, to be equally real to psyche, which is in turn considered to manifest ‘as image.’ That differentiation can be approached in terms of an ordinarily reductive and definitive context for imagination (the practical sort) and a more extra-ordinary or mythically dynamic mode of imagining the forms and dynamical activities of phenomena. It is important to note that the mental ‘faculty of imagination’ not only serves literally realistic and interpretively symbolic modes of imaging but also is also associated with linguistic, conceptual, emotional, musical expressions. See image, imaginal psychology, representation.

Imaginal Psychology: The name for a psychological perspective focused upon a notion that psychic life is preeminently composed in symbolic rather than literalistically representational images. In this view the empirically actual world of phenomena, as perceived and understood in the imaginal process of consciousness, is constituted in symbolic psychic imagery whose meaningfulness is not dependent entirely or even primarily upon its accurate imitation of literal things and events ‘out there.’ The advent of modern science has often been used as criteria to judge pre-modern humans as fundamentally ignorant about the ‘nature of reality.’ However, one can easily observe that humans survived and prospered quite successfully for eons while knowing the world in ways now considered empirically inaccurate. Thus the metaphorical and symbolic representations pre-modern cultures generated to understand the natural world must somehow have been psychologically effective in enabling the adaptation and survival of humans. In the view of imaginal psychology, this observation indicates that the human psyche is firstly symbolic and metaphoric in its understanding and secondarily literally realistic. Thus the reductively mechanistic knowledge of scientific modernism might be generate a more literally accurate ‘imagination’ of phenomena but that is no

less ‘a symbolic imagination of how things are.’ Both the literally real and the ‘imaginably unreal’ are imagined--‘the real’ is ‘always already’ psychical or imaginal. In this view, psyche, or the ‘reality of consciousness,’ does and does not correspond to empirical actuality. Even ‘reason’ is an imaginal ‘production’ that exists as an abstract symbolic ‘function’ in consciousness.

There is a suggestion here that human consciousness exists by virtue of its ‘psychical detachment’ or ‘creative abstraction’ from ‘reality.’ As such it does not seem likely to be definable or ‘manageable’ by reductively mechanistic principles. Given that notion, an understanding of psyche would seem best derived from study of the creational and signifying activity of imagination rather than of physical brain activity or reference to any set of normative societal structures as a reliable basis for judging consciousness as ‘healthy versus pathological.’ Imaginal psychology thus regards life as ‘firstly psyche-logical,’ or, as Romanyshyn puts it, “psychological life.” (Romanyshyn, Robert. Psychological Life.) See image, imagination.

Imago: Derived from the Latin *imago*, for image, this term has a psychological use indicating a psychic identity or image formed in one’s consciousness ‘of’ another person. Such an imago is regarded as representing how one experiences or ‘imagines’ that person, rather than how they might actually be. The imago is how another exists in one’s own psyche. A father or mother readily comes to be represented by such an imago in a child’s psyche. The child is thought to subsequently interact psychologically with that imago-identity as much or more so than with the actual person-as-parent and the latter’s empirical behavior. The psychic intensity of the internal image or identity comprising the imago of the parent comes to be experienced by the child as a psychic entity *in and of itself*. Thus there are often considerable discrepancies between actual others and the imagoes one forms of them in one’s own mind. This sense of identity-as-imago extends to things and phenomenon as well as persons. Differentiating the seemingly actual experience of other-as-imago from other-as-person can require difficult self-reflection upon one’s unconscious assumptions and motives for creating and preserving the internal imago—encounters with which seem a real presence ‘out there’ by the individual experiencing (or projecting) it. See projection.

Impersonal: Overtly suggesting an opposed status to that of personal, this term is used here particularly to indicate aspects of both self and the collective psychic field that are not perceived as, or do not function as, part of what the egoic function of identity experiences as “I.” Impersonal psychic activity and agency thus contrast with the wishes and assumptions of habitual personality. Thus impersonal psychic agency can be associated with non-egoic psychic complexes in the totality of the ‘larger self’ in an individual, with forces figured in such images as those of gods, and even scientifically posed ‘forces of nature.’ Impersonal elements or forces act ‘upon the world’ and ‘in persons’ in a manner that is autonomous from and often threatening to personalized identity. This notion of some ‘impersonal psychic agency’ that can have a nexus of

origin either 'in here' or 'out there' suggests the polycentric composition of psyche and notions of some transpersonal context for consciousness. See personal, transpersonal.

“Implicate Explicate”: A combining of Bohm's terms for implicitly and explicitly formal 'orders' of manifestation. This conjunction is used here to indicate the intermediary status of “implicate” potential 'flowing' into “explicate” form *as* “thought forms.” In this view thought forms have no durable formality, are not quite empirical actualities, since they are 'only' psychic activity (cannot be measured). However, these are not 'merely' implicit potential as they do manifest an “explicate” form as consciousness. Thought forms thus constitute a state of immaterial form that is empirically actual but intangible, suggesting an 'implicate status of the explicate,' a condition that could be termed, according to ordinary perspective, an 'un-real real.' A context of 'coming into being' or manifestation of creational archetypal patterning exemplified by the 'thingless thinging' of consciousness manifesting thoughts.

“Implicate Order”: Bohm's term for the 'ordering' that occurs on a pre-formal level or the “flowing movement” that is perceivable only in the more explicit forms of thoughts and material objects alike as “explicate order.” Such a 'pre-condition of potentiality' and thus an 'invisible' source of tangible forms is somewhat comparable to the notion of archetypal tendencies, which precipitate in the particularized patterns of formal manifestation. The “implicate order” also can be associated with the notion of an extraordinary context of complex inter-relations that occur between emerging explicit phenomena, the potential patterns of form these might 'follow,' and the non-linearly associated effects of causation concurrently asserting influence. Taken together, these constitute radical complexity of how some 'ordering' emerges out of evidently chaotic contexts of potential and causal interactions. See deterministic chaos, “explicate order.”

Impossible: A seemingly simple negative term posed here as context dependent. That is, what is impossible depends upon what is possible, according to the standards of socially structured criteria for reality. When a definition of what is impossible is proposed as a universally valid standard it will necessarily be a radical reduction to a positivistic standard of 'the possible.' Impossibility is thus firstly a subjective orientation to 'the real' defined by cultural beliefs and socially affirmed criteria. As such it is a condition of 'ordinary reality' that is not necessarily 'in agreement' with much scientific understanding. But even scientifically objective definitions of the possible are frequently 'revised' as more is learned about what is, after all, possible.

“Impossible Subject”: The term used by Kugler to denote the complex 'inter-subjectivity' or identity of polycentric psyche implied by depth psychological and postmodernist thought. From the perspective of the elemental reduction typical of modern science and society, this basis for identity appears too divided, fragmentary, diversified, and conflicted to possibly constitute 'a person.' It is a self-as-radically-complex-subjectivity that a self 'just cannot be' as a singular self, and thus, in terms of ordinary, oppositional reality, it is impossible. However, the possibility of conceiving it as valid seems to demand conceiving it as impossible since it is being conceived from

within a socially structured sense of reality and identity that cannot validate such diversity as singularity. Thus, it becomes logical to speak of the reality of the 'impossible subject.' See polycentric psyche.

"In illo tempore": A Latin phrase used by Eliade to indicate a 'time before time' or 'original time' in which creation took/takes place; 'time' that might be termed 'anti-chronological time' or 'totalistic time' (Eliade, Mircea. Myth and Reality).

Mythological representations in archaic societies typically include references to this logic-confounding temporal status that 'was before' and thus ever is 'outside of chronological time.' Mythical enactments in ritual inductions of more-than-ordinary-being often involve a shift to such a 'time of creation' that can be reconstituted by certain symbolic gestures and attitudes. This 'other worldly time' can be understood as 'the time of the radically complex interactivity of the concurrencies of being' — that 'time' in which the polyvalent dynamics of mutually interactive relationships among onenesses that are manyesses 'take place' and thus constitute the backdrop for the more ordinary realm of seemingly linear progressions of singular causes and effects. In archaic understanding, the existence in the later, ordinary time and reality, require periodic 'returns' to the 'timeless time' of the non-linear time of creation, chaos, or eternity. Experience of the non-linear dynamics of that 'time of times' tended to be regarded as a source of 'energy' for maintaining more ordinary existence. See ritual induction.

Inclusive, Inclusivity: The pervasive embrace associated with these words is used here in a general sense of an encompassing of both similar and disparate elements in a non-reductive mode of association. It is posed as a contrast to exclusively singular or self-consistent states that exist by asserted oppositions, hierarchies, or linear causation and thus contribute to fragmentation and absolutism. A notion of non-reductive totality requires one of indefinite inclusion of contrasts and contradictions. See inclusive totality.

'Inclusive Totality': This phrase provides a reference to a pervasive context of existence or reality that 'includes everything.' Such inclusion must incorporate even the exclusively opposed ordinary categories of real and unreal, possible and impossible, and a concurrency of singular and plural status. As such it is a status necessarily 'beyond' the definitional limits of socially structured identity and reality. That status is radically complex in its embrace of concurrencies, interminable particularizations, and chaotic non-linearity that qualify it as extra-ordinary — a condition that requires inclusive knowing if it is to be 'reasonably engaged.' From the perspective of more pragmatically reductive ordinary reality, inclusive totality is an 'un-real real' status. It is also described by an interactive inclusivity of Turner's conditions of "structural < > anti-structural," and Bohm's "implicate < > explicate."

'Inclusive Identity': Used here to suggest identity that is composed of various and contrasting identifications that also have some coherent mutuality, a non-reductive manyess in/as oneness. It is posed in contrast to the exclusively singular identities of

dualistic oppositionalism and reductive mechanism. This mode of identification is also associated with a more archaic cultural status of participation of personal identity in impersonal and non-human intentionality of psychic agency. Thus inclusive identity implies acknowledgement of some aspect of transpersonal references for identity. Such status is understood in the dialectic process illustrated in the interactive notion of “I < > Not-I < > Not-Not-I.”

‘Inclusive Knowing’: This term is posed here to emphasize the non-reductive quality of knowing in the context of polycentric psyche and the complexities of concurrent being/becoming. It is knowing by both onenesses and manyesses together. Thus it implies a knowing that is various, is not only oppositionally composed, and thereby must be more than positivistically defined. To know inclusively thus requires a non-reductive logic of reality and phenomenal causality. Such knowing is dependent upon a mediation of habitually structured categories of real and unreal by way of extra-ordinary epistemic methods. See epistemic.

‘Inclusive Understanding’: A phrase used here similarly to that of inclusive knowing but emphasizing the role of inclusive or radically complex models for interpreting the meaning of concurrently singular and plural statuses. See hermeneutics.

Incommensurability: A term indicating a condition of having no mutual basis of exact comparison. Thus the methods and knowledge of different scientific disciplines are regarded as ultimately not reducible to a singular understanding of all phenomena. Due to significant differences of analytic method and criteria, along with contextual applications, knowledge fields tend to be incommensurable. Similarly there can be no absolutely accurate or final translation from one language to another because the subtle complexities of each language render the meaningfulness of even common expressions somehow different. However, many significantly meaningful correlations can be found among knowledge fields as well as between languages. Thus the view is taken here that incommensurability of ways of knowing and interpreting (epistemics and hermeneutics) actually enhances the complexity of knowing by enabling knowing variously.

In-corporated: A hyphenated version of the standard word incorporation posed to play upon its meaning of blending or merging parts into larger ‘bodies.’ This form is meant to indicate a ‘becoming bodied,’ used here to emphasize the movement from an abstract to a tangible or singular to a plural status.

Indeterminacy: In a general sense this term indicates ambiguity or inconclusiveness. In a more specific reference to Derrida’s notions of deconstruction, it is used to suggest the deferral of meaning from one word (signifier) to another in language, constituting an ‘indefinite dissemination’ that renders meaning dynamically indeterminate. See deconstruction.

Individuality: Notions of some uniqueness of identity are typically associated with this word. One’s individuality is ‘that which makes one a separate, particular individual.’ The term derives from the Latin *individuus*, for non-divisible. That meaning suggests that individuality is a condition of absolute, unitary singularity. However, individuality

is also defined as deriving from ‘identifying’ attributes or traits that *collectively* distinguish a person from other persons. This notion of the singularity of individuality that derives from some pluralistic status is examined here as an example of the conundrum of manyness in/as/of oneness. It is explored in relation to how a society that overtly values individualized identity might logically approach education and schooling

Individualistic, Individualism: These terms are used to emphasize the notion of singularly exclusive personal identity. Thus they are used generally to indicate an importance and priority for ‘being unique’ and having a separate personal identity that is equal or superior to the importance of any collective context. Thus an individualistic society is considered to be one that bases its collective identity or unity upon the preeminence of the individual identities that comprise it. However, such an orientation is rather self-contradictory and tends to fragment any sense of metamorphic mutuality among a social collective since ‘individualism’ comes first. This inherent conflict between individuals and the collective provides an example of the concurrency of pluralistic status: individuals are defined as uniquely singular composites of distinctive traits that compose pluralistic social collectives whose unity is derived from the composite commonality of its individualized members who are socially identified as different. Further, there appears the oddity of a collective of persons linked by their claims to be individualists who are different even though as such they are in some sense identical—all being individualists. And, devotion to the concept of individualism in itself does not mean persons are notably individualized. The pursuit of being an ‘autonomous individual’ does not necessarily lead to an individualized status of intelligences and character traits. See individuality, egalitarian, pluralism.

“Individuation,” “Individuated”: These terms have a psychological emphasis in Jung’s usage for how particular persons come into egoic awareness of the complexities of their own particular psyche’s intrinsically characteristic individuality. That development is associated with maturation and the evolution of a more radically complex awareness of the polycentric nature of their own psyche. Thereby, a more ordinarily singular sense of self, typically developed in early life to accommodation of social standards, is displaced by the contrasts of an ‘unfolded’ character. To “individuate” in this sense requires painful dissociation of egoic function from “persona” and a confrontation with an indefinitely complex psychological life (Kugler’s “impossible subject”). That confronting of the egoic identity with the ‘larger Self’ tends to result in a sense of there being ‘no knowing one’s self’ singularly because the Self is only known as the particularized variety of its ‘individuality.’ Individuation is thus much more than simple assertion of difference or non-conformity by an individualistic egoic wish for autonomy and singular importance. The term stands in contrast to the meaning of individualism taken as asserting a reductively singular sense-of-self posed in opposition to that of others.

Induce, Induction: A general sense for these words of ‘stimulating an occurrence by persuasion’ is referenced here in examining how more complex understanding of the

inherent complexities of self and world can be ‘persuaded to emerge in consciousness’ by way of some ‘confounding experience.’ This concept of ‘bringing forth awareness of what is already there’ by inducing experiential persuasion is observed here in respect to the psycho-somatic effects of mythical representation and ritual enactment. These extraordinary modes of representation and expression are considered capable of precipitating a more-than-ordinarily complex experience of self and world. Such a context of induction is illustrated by initiatory ritual in archaic cultures. These involve a controlled experiential encounter with metamorphic status and the mystery of supra-social energies or creational forces. Initiates are exposed to strange and unfamiliar contexts for identity and reality that supercede the normative conventions of social life. In such an ‘altered state’ fascination with mythically dynamic images, ideas, and actions that are so intensely enacted as to generate a tangible experience that can facilitate a knowing of the radical complexity of inclusive or totalistic reality. Such encounters can also be described with Turner’s terms of shifting from the socially structured to an “anti-structural” status. It is important to note that experiences of such extra-ordinary complexity and super-social reality also occur spontaneously. Experiences of natural disasters, war, disease, and accidents can induce radical shifts in sense of self and reality. However, those are not deliberately contexted as experiential inductions of psychic awareness, nor typically attended to with a mythical orientation toward their meaning for psyche. See ritual induction.

Inductive Reason/Logic: A term for a logical process that ascribe properties of relation to types derived from observation in an effort to establish a probable truth or accurate statement using an ‘if this, then that’ formulation for comparative reasoning. Inductive method generates a conclusion that adds some additional information to initial premises, such as: Objects move when struck with a hammer. The harder hit the farther they move. Thus for every action there must be an equal and opposite reaction.

Industrial Schooling: This phrase is meant to indicate how the technical means of mechanical production became a primary influence on educational theory and schooling practices with the rise of industrial economies in the 19th and early 20th centuries. From the structure of school buildings and the division of topics of study for the sake of efficiency to the uniform management of study time and standardized testing, the mechanism of industrial societies played an impressive role in determining the character of modern education. In this view the student has become a ‘worker,’ a ‘producer of learning’ that is measured in reductively quantitative references and schooled in instrumental forms of reason. Efficient productivity according to a universalized schedule and set of standards thus takes on a preeminent role in schooling. Students who fail to perform to universalized standards are reflexively classed as ‘defective products’ of the ‘system of education.’ See instrumental reasoning.

‘In-human’: This hyphenated form of inhuman is meant to play upon the standard meaning of ‘lacking ordinary human feeling or form.’ The hyphenated version is meant to suggest that intentions or behavior that are ‘inhuman’ are actually ‘in’ humans. Such

an other-than-ordinary-humanness exists as some realm of psychic agency and intention that is not readily identified with personal self or normative notions of 'the human.' Yet it is often said that a person's offensive or criminal behavior is inhuman. Such a status 'inhuman humanity' is perceived in mythical representations of supernatural humanoids, monsters, and anthropomorphic divinities. These can be understood as representing psychologically repressed elements of human psyche that are socially improper, yet manifest very genuinely human characteristic of psyche. The murderous, the monstrous, the divinely destructive though creative, are also part of humanness—thought they are 'seen' as 'the other' that carries a projected self aspect.

Inflation: A term used psychologically to indicate a relative over-valuation of particular aspects of self-identity in respect to other aspects of self. Often stated as ego inflation because it is that relatively singular sense of self that 'takes on' greater importance or power than it actually can manifest. When ego function in psyche becomes identified with more potent aspects of the 'larger Self' it 'inflates' or exaggerates its relative importance in the total psyche. This is similar to an individual assuming greater importance in a social collective than he or she actually has. Such an attitude is expressed outwardly by identification with heroic status or supernatural forces such as god. Habitual identity typically becomes inflated by assuming it represents the entire self. However, both negative and positive forms of inflation are proposed. The more obvious positive form is described above. The negative form of inflation involves identification of egoic identity with an exaggerated under-evaluation of self--thereby constituting an inflated sense of ones' debasement, immorality, incompetence, etc. See "shadow."

Informal Learning Contexts: A phrase posed to indicate how learning can take place in contexts not specially designed or managed for formalized teaching and study. Such contexts are the more ordinary social or natural environments in which topics of study can be examined without formalized abstraction. See formal learning contexts.

Informal Logic: See informal reason.

Initiation, Initiatory: These terms are used here in reference to anthropological study of ritual processes in archaic cultures that guide initiates through rites of passage, or life stage transitions. Those practices are understood as efforts to 're-order' personal orientation to self and world as part of a process rendering those in transition suitable for a more mature level of cultural awareness, social responsibility, and complex spiritual/religious understanding (relation with cosmos). Such socio-cultural initiation appears to involve significant psychological effects that alter not only a person's social status but also sense of self and of cosmos. Thus the dynamics of this process are extended here to represent an archetypal pattern of identity reorientation in psychic life.

There are two aspects to such initiation of sense of self and world into more complex orientations, one 'internal' or personal and the other 'external' or social. In one regard, initiatory shifts in sense of identity and reality appear to occur intrinsically in response to intense or traumatic experiences that induce extra-ordinary awareness and

reflection. Adolescents encountering the mysteries of sexuality, soldiers confronted with the traumatic contexts of war, and persons entering marriage can experience radical shifts in sense of self, world, and reality. However, if such experiences are not provided a context of social affirmation and an adequately mythical form of reflective representation, egoic personal identity is less likely to reorient conscious sense of self to accommodate the psychic effects of these experiences. In the absence of an overtly enacted social acknowledgement of psychic initiation of identity status the individual psyche is likely to remain conflicted over its 'self altering' experiences. This relationship of internal initiatory experience and external social affirmation are illustrated in Turner's discussion of how social structures can enact their own submission to a more-than-ordinarily complex order of nature or "anti-structural" status. (Turner, Victor. The Ritual Process.) See ritual induction, "anti-structure," Dionysian initiation.

'Inscendence': A term posed here to provide a contrast to that of transcendence. It is meant to suggest a 'move' that is psychically 'down' and 'inward' rather than 'up' and 'over.' Thusly figured, there are shifts of ordinary or habitual of sense of self and world that 'take consciousness out of one's self' (transcendent) and those that 'take consciousness deeper into the complexities of self and world' (inscendant).

Transcendent shifts are typically figured as somehow superceding or 'over leaping' the gap between oppositional identifications such as self and not-self, spirit and matter. By contrast inscendence figures an 'inward' and 'downward' orientation into the present complexity and mutuality of embodied polycentric psyche. Inscendent status is thus more a concurrency of states that appear as opposites to the pragmatic reductions of more ordinary identifications of self and reality. Thus notion relates to that of metamorphic embodiment and *descensus ad inferos*.

Intangible: Used here to indicate that which is not only insensible but conceptually unfamiliar, thus alien to ordinary parameters for reality, and thereby difficult to validate by way of habitually developed 'sense abilities.' This approach to the tangible and intangible involves a notion of 'conceptual abilities to sense.'

Interdisciplinary: This term commonly indicates some activity of research or study that involves more than one academic discipline and thus some relationship between differing methods for analysis or representation. The term itself suggests some 'passing between' or 'going back and forth' between contexts of disciplinary methods for analysis and interpretation. Interdisciplinary study is done often for the sake of supporting the claims of one discipline by citing the claims of another. See transdisciplinary for a contrast.

Intelligence: This extremely broad term suggests all psychical capacities that are involved in generating conscious awareness and discretion. In general this involves ability to select, adapt, and shape environments, to conceive impressions of cause and effect, to communicate with other entities, to adapt in response to experience, solve problems, reason logically, and achieve intentionally posited goals or objectives.

However, such notions do not appear adequately specific to guide the prolonged developmental processes of the extreme complexity of the human psyche. The radically adaptive character of the human species obviously requires an unusually long and complicated maturation process (brain studies indicate 20 years). Thus the questions, ‘What is intelligence?’ and ‘How do we measure it?’ can seem ridiculously simplistic. Firstly, it appears to be ‘more than one thing’ and secondly, it might not be ‘measurable’ in any effectively universal manner. Some theories of specific categories of intelligence have been offered, suggesting that there are discrete, multiple intelligences (Gardner, Howard. Multiple Intelligence, Intelligence Reframed.) Emotional experience or sensing, once regarded as in conflict with rational intelligence, has now been shown to be intrinsic to effective rational cognition (Damasio, Anastasio. The Feeling of What Happens.) See “multiple intelligence,” emotional intelligence, sense abilities.

Intra-psychic: A term indicating a context for interactivity that is ‘located’ within the psychic field of an individual mind or consciousness. It is hyphenated here to emphasize its interiority and an accompanying notion of plurality that manifests ‘within’ or between aspects of that field. The term contrasts inter-psychic. See polycentric psyche, self reflexive subject.

Inter-psychic: A term indicating inter-activity between individual separate psyches or psychic fields—such as between different persons. It is hyphenated to emphasize its orientation to activity *between* different minds or psyches. Contrasts intra-psychic.

Inter-subjectivity: A term used to denote the self-reflexive character of subjectivity in an individual psyche. In this view, an individual consciousness or mind manifests multiple subjective aspects, as indicated by the statement, “I have been arguing with myself about whether to get married or not.” A more reductive view of subjectivity regards personal consciousness as a singular context or field of feeling and thought—a singular subject. The inter-subjective state resembles the interaction between the subjective intelligences of two or more persons. Only a polycentric psyche could generate inter-subjectivity ‘by itself,’ as intra-psychic activity. Relates to the use made here of intra-psychic. See polycentric psyche.

Interiority: A term designating a sense of presence or activity *within* a field of individual psyche. It is used to suggest a boundary of self or identity that differentiates contexts for ‘outer’ and ‘inner’ life. Interiority is then a subjectively experienced ‘innerness’ of selfhood.

“Interiorization”: Giegerich deploys this term in association with those of absolute negation and sublimation to characterize a dynamic of consciousness ‘turning’ or ‘moving’ ‘into itself.’ In one sense, consciousness ‘internalizes’ the world ‘out there’ by perceiving and conceiving a psychic reflection of it. Thus consciousness is and is not the ‘known world.’ It generates a ‘status of existence’ that is actual but not positivized in any ordinary or materialistic manner. Thereby, Giegerich determines psychology as a ‘discipline of interiority.’ To be psyche-logical is to consciously contemplate consciousness, to ‘interiorize’ the knowing of knowing—consciousness

‘coming home to itself’ in/as its feelings, concepts, images. Capacities for perceiving and interpreting that are ordinarily directed ‘outward’ thus become their own ‘object’ of examination—entering ‘into’ their subjectivity as subjectivity. One might term this ‘self-interiorization.’

In so far as there are ‘things’ having meaning ‘for consciousness’ that are ‘out there’ in the world, those can be examined as ‘having interiority’ as well. ‘External’ phenomena are known through/as consciousness (‘accurately’ or not) and, as known, constitute ‘entities’ that have significance that can be ‘interiorized’ or ‘reflected back into their selves’ as a logic of consciousness. Psychological insight thus derives from a reflective process that analytically interiorizes or ‘turns back upon themselves’ synthetic statements about ‘how the world is’—as logical forms or conditions of consciousness whose meaningfulness is ‘interior.’ A ‘logic of meaning,’ of psychically significant signification, can thereby be discerned in all phenomena that are known by, and thus are of, consciousness. That interiority of meaning is a non-positivistic, thus negated status, the significance of which is a sublated form of positivized being and meaning. It is not a logic of the empirically determine world but of consciousness or psyche (Giegerich, Wolfgang; David L. Miller; Greg Mogensson. Dialectics and Analytical Psychology). See sublation.

Internal, Internalized: Terms used to differentiate the context of an individual psychic field with its intra-psychic activity from that of an external context composed of inter-psychical activity between others. This contrast allows for a concept of how external psychic elements can be ‘taken in’ or internalized by an individual. Internalization is an important concept for comprehending how personality formation is influenced by social and environmental experience. The internalization of social conventions along with the internal constitution of imagoes of others (such as Father and Mother) from subjective responses to their external behaviors, appear inevitable and essential to human identity. Sense of self and world require some internalization of ‘external’ experiences and concepts. However it often poses contradictions in a psyche between such internalized sense of how one is supposed to be and how one’s individualizing intelligence and character intrinsically seek expression. This usage is not a positivistic reference to a literal interior space but to a relatively discrete context of psychic or cognitive activity that is necessarily imaginal. See introjection.

“Interpretive Insecurity”: A phrase used by Heather McHugh to characterize the ambi-valent truthfulness of poetic diction. This notion relates to the question of what sort of hermeneutic method is appropriate to interpreting the meaning of concurrent being’s radically interactive diversity. McHugh cites Dickenson’s poetic style as an exceptionally effective mode for making the polyvalent complexities of meaning in language and experience explicit. The implication is that meaning, if it is to be inclusive, must ‘equivocate’—must ‘speak with more than one voice’—and thereby remain ‘insecure,’ at least relative to an ordinarily reductive or mechanistic mode of understanding. (McHugh, Heather. “Interpretive Insecurity and Poetic Truth:

Dickinson's Equivocation." American Poetry Review, March/April 1988, pp.49-54.)
See poetic diction, hermeneutics.

Introjection, Introject: A term used in analytical psychology for indicating how a person 'takes in,' or introjects, attitudes, beliefs, or behaviors manifested by others, and incorporates them into patterns of identification of self, others, and the world. In such a manner a sense of self or reality comes to be composed of distinctly external references. This concept suggests the way in which a personal identity is configured by general influences of socialization ('taking in' social conventions). It is more explicitly used in reference to relatively foundational aspects of personality that appear somehow alien to one's intrinsic character. An introjection can thus involve a 'taking on' or 'in' of how a parent or sibling habitually defined one ("your are just not very smart"), or some self-aspect of another person that is projected by them 'on to' the person who subsequently introjects it into their own sense of self or personality. The latter instance might involve one person who felt angry and judgmental yet projected that onto another person who eventually comes to believe that he or she is angry and judgmental as the first person continually asserts. This mutuality of projection and introjection can also occur more subtly, with one person repressing a self-aspect, such as intellectual assertiveness or affectionate compassion, and another 'taking on' or in that repressed role or function as if it were intrinsically their own. See internalize, projection.

Instrumental Instruction: A phrase used to indicate how instruction in schooling can be configured to emphasize an objectifying view of things, concepts, and people as elements involved in technical manipulations. Learning thusly focused promotes an approach to ideas as instruments for executing managerial techniques—whether of numbers, machines, or human relations. Such an attitude is closely associated to the term instruction here, posing a contrast to what is meant by the term teaching. An approach to knowledge as a technical 'instrument' asserts a reductive influence on all understanding. See instrumental reason, instruction, teaching.

Instrumental Reason: A term associated with some Marxist theorists, used to differentiate intention or action that treats its object as a 'means to an end.' Such reasoning is not concerned with the objects it seeks to define or manipulate but only to assert control over these—reason that is 'an instrument of control.' This notion is contrasted by that of communicative reason, used to indicate rational approaches to objects and entities as being 'other persons,' or deserving of a communicative rather than a dominating attitude. Instrumental reason is often viewed as the dominant form of reasoning constituting modernist social structures and fundamental attitudes. (Adorno, Theodor; Walter Benjamin. The Dialectic of Enlightenment)

K

Know, Knowing: A vexingly broad, thus vague term that can be taken as indicating all modes and experience of becoming aware of and learning about phenomena as

particularized elements of differentiated contexts. To know thus implies to generate distinctions between entities as things and actions. This process of generating differential awareness is sometimes divided into such categories as more sensate and experiential, more intuitive and emotional, or more rationally abstract and intellectually cognitive modes. The term is further used to imply some advanced or relatively complete condition of awareness and understanding about a particular type of phenomena (I know how to build boats). The distinction about modes of knowing foregrounded in work presented here is between reductive and non-reductive, or singularly exclusive and pluralistically inclusive formulations. These are characterized by differing logics: a more linearly causal rationality versus a more dialectical, ambivalent, and recursive reasoning. No hierarchy of importance between inclusive and exclusive modes of knowing is asserted here, only that there is significant difference in how self, other, and world are thusly known. A concept of radically inclusive knowing or understanding is proposed that derives from the concurrent engagement of singularly exclusive and pluralistically inclusive modes of knowing. See epistemology, cognition, gnosis, knowing, knowledge.

Knowledge: Generally used to indicate some accumulation of differential knowing that constitutes ‘something known,’ or knowledge. Knowing then comes to be knowing differences about different things or phenomena. As such, knowledge becomes what is known about specific phenomena, and so a seemingly abstract and definitive status of ‘the known.’ But some knowledge is difficult to understand in this manner. Emotional, intuitive, even sensate forms of knowledge are resistant to neatly separate categorization or reductively definitive statements. Thusly arises an issue of knowing the differences of knowing and the different knowledges thereby generated (disciplines or fields of knowledge often composed in distinctive ‘discourses’). Knowledge that is distinguished by quantitative techniques of differentiation (measurement) is thus a radically different form of ‘the known’ as presented by more comparative, qualitative, or symbolic methods of knowing. Contrasts of formal and informal logical proposition structure these knowings in incomparable ways. Thus some forms of knowledge represent more reductively definitive knowings of difference than do others. It is not easy to logically associate these contrasting knowledges and they are easily confused in illogical ways. In addition, different knowledges develop in relation to the same subject or topic. Embodiment is known by way of biologically scientific knowing as well as spiritually philosophical knowing. And finally, many categorizations of ‘what is known’ overlap and are even co-dependent for their meaningfulness despite significant differences of how these define and categorize difference. The primary contrast in types of knowledge explored on this web site is that between more singularly reductive and more pluralistically inclusive modes. See knowing, knowledge fields, disciplines of knowledge, epistemology,

Knowledge Fields/Domains: The concept of differentiated ‘domains’ of knowledge exemplifies an intrinsic impulse to differentiate types or qualities of knowing and the

knowledge that can be derived from these. These are formalized by sets of methodological and theoretical criteria. General domains such as 'the arts' and 'the sciences' are further subdivided into categorical domains such as physics, biology, literature, and music. These distinctions are also termed disciplines of knowledge or academic study. They can be understood as indications of how consciousness generates different 'sense abilities' or modes of intelligence capable of producing different knowledges and forms of expression. The criteria that establish what the bounds of knowledge fields are generally derived from normative social structures. But these also derive from cultural values that can be conflicting, or contradicted by operant social structures. Thus the different knowings of distinct knowledge fields can both reinforce and challenge operant social structures. Sociologists, psychologists, and philosophers debate the character and interactions of social structures within and between their domains of knowledges.

The boundaries of knowledge fields and intellectual disciplines tend to fragment knowing and understanding into incommensurable contexts of logical validity. Specialization in effect promotes reduction to more singular, competitive states of knowing. Thus some effort is required to link them if there is to be any shared, cohesive, or inclusive level of socio-cultural knowing. Thus there is the notion of liberal arts study, or a collectively organized study of diversified knowledges. This involves some notion of inter-, cross- or trans-disciplinary study. Any radically inclusive understanding of the complexities of concurrent being obviously involves some such re-association of knowledge fields. That effort is approached here on a basis of identifying archetypal continuities between how different domains and discourses approach a more inclusive rather than reductive understanding of phenomena. See disciplines of knowledge, interdisciplinary, meta-epistemic.

L

Larger Self: An expression used here to indicate Jung's concept of more-than-egoic field of psyche or selfhood. This concept enables posing an inherent interplay in psyche between a personalistic egoic identity and a much larger context of selfhood (the self < > Self relationship). See self < > Self.

Learning: The broadest term for indicating a process of increasing awareness or understanding, sometimes understood as any change in behavior (physical or psychical) due to experience. There is evidence in language usage of a differentiation of learning as a process, a possession, and a status: one learns about phenomena and one thus 'has learning' or 'is learned.' How learning occurs (psychically and neurologically), and what in mind or psyche 'does the learning,' remain topics of diverse speculation. It appears evident that learning occurs variously in different individual persons as well as in differing contexts, relative to different topics, and by way of differing physical and mental attributes. Considerable diversity of modes of intelligence and how these interact

in different individuals at different ages has been indicated by brain science studies. The perspective taken here on contemporary approaches to education holds that schooling practices often fail to attend adequately to these complexities of learning. See knowing, knowledge, intelligence, “multiple intelligence,” sense abilities, education.

Legitimation: A term used to indicate how standards for knowledge, social structure, or modes of discourse gain authority. The validity of concepts and identities derives from culturally referenced social assertions of legitimation. Thus what standards are legitimated differ between social and cultural contexts. This concept of social rather than rational legitimation for knowledge is promoted by Lyotard. He posits the source of valid meaning in “language games” particular to specific socio-cultural contexts (Lyotard, Jean-Francois. The Postmodern Condition).

Liberty: Concepts of freedom and autonomy are of great importance to societies promoting individuality and pluralistic tolerance in human relations. However, liberty is often approached in a simplistic manner. There are significant distinctions between being ‘free from oppression’ and being ‘free to act as one’s self.’ Protections from arbitrary government intrusions on private life and against assault or theft by other citizens are considered the basics of political liberty that protect one ‘from’ oppression. However, economic liberty involves a capacity to ‘act economically’ that is dependent upon access to and knowledge about economic recourses. As in protection from oppression, enabling economic liberty is also a concern of the society since economic resources do not tend to be equally available to all citizens.

Somewhat similarly, the liberty to ‘act autonomously as one’s self’ is not only a matter of ‘liberty from oppression’ but of an individualized sense of one’s character and a general knowledge of society and world that enable such action. Psychologically speaking, personal liberty requires individualized self-knowing and developed capacity to apply individualized intelligences in socio-economic contexts. Thus education that emphasizes social conformity over individualizing of intelligences and character serves to repress the potential liberty in a social context. It can be said then that persons are ‘at liberty’ in so far as societies protect them from coercion and oppression while providing them access to economic resources. Individuals are ‘at liberty’ in so far they are individualized through education and initiatory experiences that develop complex self-knowing and develop characteristic qualities of intelligences. See equality, freedom.

Life-stage Associated Learning: This phrase is presented here to portray a concern with promoting learning styles and topics of study that might be more appropriate to identifiable physiological, psychological, and sociological stages of maturation in individuals. An example given involves the question of what modes of understanding to emphasize when during childhood development. There are indications that more overtly symbolic and metaphorical ways of understanding are pertinent to brain development at early ages. Thus early emphasis upon reductively definitive, quantitative modes of knowing and interpreting self, others, and world might be incapacitating some qualities of intelligence.

“Liminal,” “Liminality”: These words are part of Turner’s terminology for a status of being and identity ‘outside’ ordinary contexts of normative social structure. The term is taken from the Latin *limn*, for threshold or doorway. Liminal status is thusly figured as a threshold context ‘where’ the socially structured sense of identity or reality confronts that of totalistic nature. That supra-social condition, termed by Turner as “anti-structural” status, tends to be regarded by social structure as chaotic and threatening. Such liminal status is deliberately induced in traditional ritual practices that prompt experience of extra-ordinary, “anti-structural” contexts and forces. This term posits an in-between condition or ‘status-less status of being’ since it is ‘positioned’ at the margins of socialized structures for identity and reality, ‘where’ the more-than-socially-structurable realm of inclusively totalistic nature begins.

Exceptional psychic energy or intensity tends to manifest in conditions of liminality, giving it a potentially identity-altering potency. However, any subsequent re-orientations of sense of self and world tend to depend, necessarily, upon some social validation. Unless experience of liminality in engagement with “anti-structural” conditions is granted social sanction to supersede the ordinarily definitive standards of social conventions, as in ritual culture, its effects are likely to be defused. Only when liminal status is affirmed as essential to the existence of social structure, despite its violation of same, can an interpenetration of these fields be encountered that ‘relativizes’ the limits of habitual identity to ‘inclusive totality’ (Turner, Victor. The Ritual Process). See “anti-structural.”

“Liminoid”: This is Turner’s term for experience of being or identity that is ‘outside’ the validated standards of “normative social structure” thus potentially liminal. When some supra-social context of “anti-structural” dynamics of identity and reality is encountered but not acknowledged and valued by society it becomes liminoid. Experience that might constitute liminal engagement between social order and more-than-socially-structurable qualities of inclusive totality are not contexted by cultural ritual or mythical practice it tends to become superfluous entertainment or simply aberrant behavior. The liminoid is simply a ‘marginal’ status of experience, relative to ordinary standards for ‘proper’ identity and reality. Unlike the condition liminality, liminoid status remains peripheral and insignificant since it is neither re-related to social identity nor empowered to modify it. Such is the experience of marginalized individuals and groups in modernist culture who have an experience of identity not defined by dominant habitual social standards as important. Liminoid experiences can include being identified as a social deviant, being a member of an underclass, and having disturbingly potent dreams. See liminal, anti-structural.

Linear, Linearity: These terms are applied here to various activities and styles of thought to imply a quality of singular alignment, mono-valence, mechanistic procedure, and a progressive, sequential mode of reasoning. As such these qualities are regarded as excluding any valid existence for pluralistic status, bi-valent interactivity, or concurrently causal phenomenon. Linearity is used here particularly to characterize the

archetypality of thinking and moving in directed trajectories or lines. It is contrasted to a constellatory mode of figuring of relations and causation. See mono-valence.

Linear Causality: Used to designate formulations of causal relation that proceeds in a progressively linear manner. Such representation of casualty is considered here to be mechanistic and imply an inherent irreversibility. Such modes of evaluating phenomena are more inherently reductive to definitive sequences of causality and thus positivistic.

Literalism, Literality: These terms derive from the Latin *littera*, for letter, and thereby imply a sense of ‘to the letter’ or ‘exactly as written.’ Such meaning further associates to the notion that words have exact definitions and that language can be absolutely accurate—hence the phrased ‘the literal truth,’ ‘literal facts,’ and ‘literally real.’ A condition of literality is subsequently imputed to materialistic status. As such, it is an inherently singular and positivized condition that is incapable of representing the complexities of concurrent being and becoming. ‘The literal’ is not symbolic or metaphorical. Expression that is classed as not literal is often termed imaginal and unreal. Thereby, it might be said that literalism construes an attitude incapable of thinking psyche-logically or in terms of the ‘reality of psyche.’ A literalistic perspective is associated with the reflexive attitudes of egoic identity in identifying aspects of self and world.

Literalistic: Used to designate a positivistic tendency in thought and expression that equates the real with tangibly material or measurable phenomenon, and to take words, thoughts, and theories as thusly positivized things. See literalism.

Literary Consciousness/Mentality: A phrase used here to suggest that literacy shapes modes of consciousness. Conventions of knowing, knowledge, and expression in literate societies are likely to manifest organizational traits derived from reliance on written language as a primary medium of communication. See medium is the message.

Logic, Logical: Derived from the Greek *logos*, this word has come to represent the application of self-consistent reasoning to differentiate rationally valid and invalid inferences and arguments. As such logic is distinguished as having more formal (mathematical, syllogistic) and informal (comparative or relativistic) modes. In both forms it involves inferences and propositions that are tested by way of deductive and inductive reasoning. A further differentiation is posed in work on this web site that contrasts a more reductive mode of logic (mono-valent, linearly progressive, exclusively conclusive, singularly exact) and a relatively non-reductive one (polyvalent, pluralistic, inclusive, dialectical, recursive). It is important to remember that the logical validity of rational statements depends upon the structure of an argument. In the formal mode, logical consistency derives from the form itself (conforming to the rules of mathematical equations or syllogisms) and in the informal mode validity depends on the consistency and cogency of comparative reasoning between examples.

Thus the appearance of logical consistency in either mode is not a guarantee of empirical accuracy. Inferences in formal structure can be self-consistent but empirically inaccurate. Further, accurate representation of some aspects of phenomenal occurrence

is not empirically testable, such as explanations of symbolic meaning or the radically complex dynamics of psychic activity in human consciousness. What is logically reasonable depends upon differences of method, criteria, and context—as well as care not to confuse inferences derived from different methods. All too often conclusions drawn from informal logical analysis is regarded as if it were definitive in the manner of formal reasoning.

It is also worth remembering that much of scientific knowledge derives not from formal logical processes but more informal, contextually limited, and indefinitely hypothetical arguments the validity of which is considered dependent upon ‘not yet having been proved inaccurate.’ The diversity of knowledge fields and their incommensurability also suggests that the validity of self-consistent logic depends upon methodological criteria and contextual references. In yet another view, there are logics for ordinarily pragmatic, socially constructed contexts of identity and reality as well as those appropriate to more radically complex and inclusively totalistic ones. See formal logic, informal logic, rationality, logos, mythos.

“Logical Negativity”: Giegerich’s term for that status of logical thought that is not defined by positivism or positive versus negative oppositionalism. This is a status of logic enabled by the ‘negation of negation’ derived from a dialectical process and its recursive reasoning. A double negation is required to get ‘beyond’ the simplistic limitations of a positivistic basis for valid reasoning. In a status of logical negativity positive and negative status have mutuality. They are co-operative rather than antithetically opposed. Such is the character of the non-reductive “logic psyche”—or the inclusive understanding of psychic totality in consciousness (Giegerich, Wolfgang. The Soul’s Logical Life.) See dialectics, absolute negation, positivism.

“Logocentrism”: Derrida promoted this term to indicate an assumed identity in Western intellectual tradition between words, intended meanings, and the actual things these represent, as if words were exact and unambiguous signs whose meanings actually made reality present. The ‘logos’ of speech and writing are thus reflexively regarded as manifesting the actual presence of things and thereby capable of stating the absolute truth. This assumption is expressed in the religious tenet of Western religion: ‘the word made flesh.’ The possibility of the immediate presence or centrality of reality and truth in language (logocentrism) asserts modes of knowing and interpretation that are reductively literalistic. These characteristic assumptions posit an implicit “metaphysics of presence” according to Derrida, attributed to Western philosophy since Plato. A tendency to repress diversity is also attributed to logocentrism’s logic of reduction to binary opposites (such as presence < > absence) and its assertions of universal truths. The privileging of the ‘logos of language’ over reality is attributed to an intellectually dishonest pursuit of certainty (Derrida, Jacques. Of Grammatology). That notion relates to a distinction presented here between rational analytical method and the purposes to which it becomes subordinated. Logical reasoning itself is not regarded here as the ‘cause’ of logocentrism. Rather, it is the ‘guiding purpose’ of attaining final truth and

accuracy that privileges the role of a metaphysics of presence over honestly rational analysis. Reason subordinated to reduction predetermines its conclusions. Derrida's critiques tend to be eminently reasonable in resisting the presentation of any 'final truth' while analyzing this logical contradiction in the underlying assumptions of Western philosophy. That assessment that cannot 'honestly' be made of the many reactive condemnations of his ideas as an assault on the very possibility of truth and certainty. See metaphysics of presence.

Logos: A Greek word that is the root of logic in English. It is variously translated as word, thought, speech, principle, reason, and 'final purpose.' In ancient Greek philosophy it developed as a reference for human reason and was posed as the counterpoint to what came to be considered the irrational realm of mythos or mythical thought and representation. See logic, mythos, rationality.

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Manifestation: Used here to indicate the 'coming into being' of all 'form,' be it as material object, psychic energy, dynamic pattern, or thought form. This is not a positivistic definition of manifestation that limits formation to an empirically measurable status.

Manyness, Manyesses: Primary terms used here to indicate diversified, pluralistic status that can be regarded as 'an entity' and actually applies to all entities from the perspective of concurrent being.

'Manyness In/As/Of Oneness': The compounding of prepositions in this phrase is intended to emphasize a sense of oneness as inherently and concurrently diversified yet still a valid, particular status. This construction is meant to forestall a reflexively positivistic assumption that a binary hierarchy of priority must exist between seeming opposites such as singularity and plurality. See concurrency, concurrent being, concurrent status.

Materialism: The notion of reality as constituted by objectified physical materiality is referenced in this term. It is used particularly here to denote an oppositional attitude posing the real as empirically material and the unreal as immaterial in the sense that it cannot be measured. As such materialism presents a fundamentally reductive view of existence that is related to notions of positivism and literalism.

Materialization: The general sense of this word tends to be the process of material constitution. However, it is contexted here in connection with a concept of 'the real' as an interplay or immaterial and material status. If body and mind are considered co-existent, though mind be an 'immaterial event,' then each somehow shares in the status of the other. A logic can be derived from that view asserting how even non-physical form has some 'materiality.' Further, the phenomenon of materializing involves some immaterial element of patterning. Intentionality can be considered 'immaterial' as 'thought form' yet can be observed to effect material substance by directing its

materialization—both in altering neuronal activity in the brain and by generating physical actions with further material consequences (such as hammering a nail).

Material, Matter: Employed mostly in typical usage as denoting physical substance. It is also used, given the notions of co-existence of pattern in/as/of form considered here, to indicate the ‘substance’ of psychic phenomena—as in ‘the matter of thought’.

Maturity: The seemingly obvious meaning associated of this word of being ‘grown up’ or adult is approached here as implying some inevitable processes of metamorphic change in the consciousness of identity and reality over a lifetime. A status of maturity is considered here not only in relation to human physical aging and mental development but also in the more general sense of ripeness and fulfillment of some intrinsic character that precedes the termination of biological life. To mature in this sense is to ‘unfold’ one’s often ‘hidden self.’ In general this implies development of a more complex identity, one more overtly aware of polycentric psyche and its implications for self < > Self and self < > other relations. However, given assumptions of individualized character, achieving one’s ‘ripeness’ involves articulating the particularities of character—however peculiar these might seem given social standards for proper being. Maturity thusly regarded involves several aspects of development. One is physiological, involving development of a full range of physical and neurological capacities (body and brain). A second is social, involving adaptation to collective life within socially structured demands for adult status. A third concerns learning to be an individualized person capable of autonomous thought and expression relative to social conventions. A fourth extends the concern with individuality to learning about one’s particularizing character and how to live it given social contextings for behavior (which can involve learning to question and evade these). A fifth concerns developing a more-than-socially-defined sense of the world or cosmos, a relationship with the inclusive totality of nature (a mythical sense of self and world). This range of concerns for maturation of human individuals can readily be regarded as a life-long process, though one emphasizing specifically prominent life-stages. As such, it closely relates to Jung’s notion of “individuation.” See life-stage associated learning, individuation.

Mechanical, Mechanism, Mechanistic: Terms deriving from the Greek *mekhane*, for machine, that convey a particularly linear, progressive sense of cause and effect, one exemplified by scientific analysis of motion. These words are used here to characterize method and mentality that view and evaluate existence as having a linear causality composed of sequential events and effects whose outcome is deterministic and predictable--as in the model of a clockwork machine. Such an attitude tends to be materialistic, positivistic, and literalistic in its explanation of phenomena, which in turn tends to be represented in a reductively fragmentary manner that poses hierarchical orders of singular parts operating in progressive sequences. Though these parts are linked by a deterministically functional operation, process, or theory, each tends to remain a singular fragment in conscious understanding. Such an attitude toward composite constitution of unity is particularly resistant to validating ambi-valent or non-

linear dynamics of causal association and conditions of concurrently diversified status. See fragmentation.

“Medium is the Message/Massage, The”: McLuhan’s phrase used to suggest that the mediums of human expression or communication are intrinsically meaningful. He illustrates this theory by considering the history of literate cultures and how writing, as a technology of expression and communication, has come to configure consciousness and society. Writing, as a medium of expression, comes to exert a pervasive influence on thought and social structures. It is intrinsically meaningful in how its grammar and syntax order thought and meaning. Its influences (message) are to abstract and ‘literalize’ meaning, as well as ‘linearize’ thought. McLuhan regards electronic media as having a different type of influence, or message, than the technology of writing. The electronic form is more imagistic, kaleidoscopic, and transgressive of ordinary time and space boundaries because of its instantaneous and concurrent transmissions (qualities he associates with mythical experience). Its message is thus often not its conceptual content (news, stories, advertisements) but its quality of immediacy, concurrency, and transformative dynamics. He puns upon that notion of an implicit dynamical ‘message’ that supersedes conceptual content in a typically unconscious manner with the phrase, “the medium the massage.” He offers a notion that people are being manipulated to conform to the preferences of the commercialized interests that produce it by the experience of electronic media, rather than by product appeal or any logical persuasion. These insights provide an important perspective upon how epistemic knowing and heuristic interpretation are influenced by the ‘forms of expression.’ This notion is referenced here by the phrase ‘the tale of the telling.’ See outering.

Medical Model: A phrase meant to convey a reductively mechanistic approach to physiological and mental status structured around the implicit binary opposition of healthy versus unhealthy (or pathological). A reflexive assumption involved in this opposition privileges a necessarily abstract and even idealized condition of health over its opposite of pathological conditions. Given this model (particularly associated with Western societies), medicine readily comes to be construed as a technical practice of intervening in biological and psychological processes to restore, or ‘impose,’ the privileged, abstractly idealized condition of health. As such it tends to be practiced in a mechanistic manner epitomized by surgery and administration of pharmacological chemicals for the purpose of excising or otherwise eliminating ‘symptoms of disease.’ This mode of conceiving and practicing medicine is also termed allopathic because it seeks to directly induce opposite or different effects than are existent in body or mind. The application of this medical model to psychology and psychotherapy is of particular concern for those who regard psyche as intrinsically composed of contrasting elements, the interactions of which, in relation to the emergence of complex self-knowing and maturation of character, necessarily involve ‘dis-ease.’ Approaches to the treatment of depression illustrate demonstrate how the medical model can be regarded as repressing difficult but perhaps essential processes of individuation. See healing.

Mental Health: A term that implies there is a particular mental status that is healthy in contrast to one that is not. Use of this notion is regarded here as contributing to an oppositional, either/or status for ‘proper mental conditions.’ Different cultures at different times tend to define differing types of attitudes and behaviors as normative, acceptable, or proper. A dictionary sized volume of differentiated diagnoses of ‘mental un-health,’ known as the Diagnostic and Statistical Manual of Mental Disorders (DSM IV), is used in contemporary psychiatry to guide diagnostic differentiation of specified conditions of mental pathology. Yet there remain considerable differences of opinion and empirical data about what constitutes “mental health.” The primary question considered here is whether there are instances of ‘dis-ease’ that are ‘healthy’ reactions to conditions of socially structured environments and relations. If so, then there are collectively defined conditions of mental health that can be decidedly un-healthy for individual psyches. See healing.

Mentality: This word is used here to indicate an overall orientation to modes of knowing, interpreting, and validating existence, such as in designating a mechanistically reductive attitude as a dominant trait of the ‘mentality of modernist rationalism.’ This notion of mentality, as an orientational attitude toward methods of knowing, is considered to be generated largely by “normative social structures” and their underlying basis for asserting valid reality and identity.

Meta-epistemic: The prefix meta is an ancient Greek word translated as beyond. Conjoining it with epistemic, for way of knowing, is meant to imply a ‘way of knowing beyond ordinary knowing’ as well as ‘knowing that knows knowing.’ In general then this term applies to epistemic reflection upon epistemic processes and methods. It is used more specifically here to indicate radically inclusive knowing that constitutes a meta-level engagement of reductive and non-reductive, singular and pluralistic modes of knowing. Thus it ‘goes beyond’ simple oppositions or oscillation between singular and plural status to know by way of both concurrently. See radically inclusive understanding.

Metalanguage: A term for language that is about language—such as this glossary or linguistic analysis. Literary criticism is also considered by some to be metalanguage.

Metalepsis: Term for a figure of speech that combines ordinarily unrelated references to configure an unusual, often original expression. In this mode of ‘figuring’ something of a puzzle is usually posed by references that are ‘two or three times removed.’ The reader or hearer must stop and ponder what the associations might be between two or more entities put in some conjunction. The ‘play’ of meanings in this mode can ‘play off of’ more familiar metaphors. The statement, ‘I will have to Frankenstein my father after this trip’ indicates a mode of reviving or reconstituting someone in reference to reviving the dead in the story Frankenstein. One must know that story to understand the reference. Similarly, one might say to a friend after a hard night, ‘Come over and roll away the stone,’ indicating one is in need of resurrection. In narrative, metalepsis can involve a confusion of frames of reference so that one historical context is mingled with another,

or different stories and contexts are seemingly confused. This mode of ‘distant association’ or ‘play on plays on words’ and overt discontinuities between distinct narrative, temporal, or spatial contexts tends to confront ordinary awareness with its self-imposed limitations. Such ‘leaping’ across or compounding of figurative associations and contexts for identity are indications of the how extra-ordinary awareness of the interconnectedness of things, thoughts, and meanings is ‘made known.’ They suggest the radical complex associations of concurrent being.

Metamorphic, Metamorphosis: The concept associated with this word is essential to the notions presented here about pluralistic status in concurrent being and becoming. The Greek roots for this term translate simply as ‘change of form.’ But the type of form change it is typically used to describe is radical, such as that resulting from ‘acts of sorcery’ (princes into toads) as well as biological transformations (caterpillar to butterfly). The extremity of form change suggested also tends to involve some intermediary stages—such as the pupae phase of the caterpillar to butterfly transformation. These offer essential references for understanding the complexities and radical transformations of identity and sense of reality that occur in psyche. It is also an apt figurative reference for the notion of concurrent becoming that involves an on-going condition of metamorphic change of status. See metamorphic becoming, metaphoresis.

Metamorphic Becoming: This is a use of the notion of metamorphic change to designate the inherently form-changing status associated here with a process of pluralistic ‘becoming.’ This is not a simple process of transformation from one singular status to another but a more multidimensional condition of continually transitional becoming, an ongoing metamorphic condition of being ‘this-and-that.’ All entities are thus regarded as undergoing metamorphosis continually and thereby always variously constituted in a process of becoming whose status of being at any given moment is metaphorically diverse not literally singular. See metamorphic.

Metamorphic Dynamism: Used here to indicate the fluid, ‘ambi-valent’ dynamical quality of form-changing in which one status is in the process of becoming another, indicating a pluralistic condition of ‘both this and that.’ Such dynamical ambi-valence relates to the notions of Dionysian and mythical dynamism. It also echoes Bohm’s notion of “wholeness in flowing movement.” See metamorphic.

Metamorphic Experience: Used here to denote a tangible or felt engagement with ‘becoming other’ while also ‘being one’s self’ in which a status of “Not-Not-I” is engaged through an altered state of embodiment. Such experience can be considered as ‘internal’ tangible engagement with plural status in a process of being/becoming other. This notion involves a sensed transubstantiation of metamorphic embodiment that can induce a gnosis or gnowing of the radical complexity of concurrent being. See imaginal body, ritual induction, metamorphic embodiment, metaphorical metamorphosis, gnowing.

Metamorphic Embodiment: Used here to indicate a somatically experientiable status of ‘becoming other,’ of being self-and-other in a changing constitution of sense-of-self. A felt status of psycho-dynamic plurality of identity. See metamorphic experience.

Metamorphic Survival: Used here to indicate a capacity to adapt to changing and threatening contexts by inducing alterations or metamorphoses of identity and psychic constitution. Such an adaptive mode is a frequent motif of mythically dynamic narratives. It is exemplified in tales of the youthful Dionysus who, though torn apart by the Titans, reconstitutes with the ability to change his form at will as a way of evading the reductive powers of tyrannical forces of unilateral order and hierarchy.

Metamorphosis: Used in the general biological sense of a qualitative change of form from one status to another instigated by some inherent characteristic of self-transformation, thus implying an inherent or fated impulse to such reconstitution. In the psychological view, polycentric psyche seems to impel egoic consciousness toward experiences (often traumatic) that confront it with a metamorphic plurality of identity, thus generating a life-long ‘metaphoresis.’ See metamorphic.

Metanarrative: A term from postmodernist theory indicating summarizing explanations and interpretations of human behavior, society, and history that reductively assert absolute, all-inclusive truths and reality. These can be social, political, religious or scientific explanations of ‘how things are.’ Such definitive descriptions are considered to promote both denigration of diversity and totalitarian repression of social pluralism. Enlightenment style rationalism is partly credited for a modernist tendency toward metanarrative reductions, exemplified by various –isms such as capitalism, communism, fascism. See totalizing.

Metaphor: In general use this term indicates a phrase or expression known as a ‘figure of speech’ in which one thing or status is represented in terms normally used to denote another, quite different one. Metaphoric expressions thus imply relations between entities or contexts by transferring qualities from one to another. This meaning suggests a notion of primary importance to the views engaged on this web site. Metaphoric expressions serve to suggest a commonality and pluralistic status of contrasting yet somehow complementary categories of being. As a mode or style of expression metaphors can be posed descriptively in language (a human storm), conceptually (the surgery of love), or as visual forms and images (drawing of a centaur). The syntactical mode of making meaning in metaphoric expression is essential to knowing the extraordinary status of concurrently pluralistic being, or manyness in/as/of oneness. It metaphoric association manifests the logic of mythical dynamism (mytho-logos).

But just what is metaphor ‘figuring,’ if not familiar reality? What ‘happens’ in metaphorical expression that ‘makes meaningful’ what is ordinarily a contradiction in terms or a categorical confusion? The roots of this word are given as the Greek *meta*, for beyond, and *pherein*, for to carry. As such, metaphorical expression ‘carries meaning beyond’ some boundary of normative, more ordinarily acknowledged limits or bounds for what is validly meaningful. The underlying structure or syntax of the extra-ordinary

semantics of metaphoric meaning is approached here as archetypal conjunction. Metaphors are experienced as particularly meaningful when differing archetypal patternings are conjoined to form them in a way that resonates with one's experience of the radical complexity of concurrent states of being and becoming. Thus the archetypality of 'stormy nature' and that of an angry crowd of humans becomes metaphorized as a human storm. The elemental or archetypal energy of unpredictable, chaotic weather patterns is conjoined with the unusual lack of orderly behavior in a crowd of people. The wildness of nature is appropriately, though extra-ordinarily, shown as manifesting in and as human behavior. Ordinarily separate categories of being, weather and human intentionality, are logically conjoined.

Such conjunction of archetypal fields of reference in metaphoric expressions appears to provide the most apt and compelling representation of how the concurrency of differently categorized phenomena are understood by mind or psyche. Obviously, the aptness or accuracy of a metaphor is subject to assessment just as is any more ordinary rationale of self-consistent analytical reasoning. The same metaphor might be more apt in one context than another. But as a mode of knowing and promoting understanding, it loses its particular effect when engaged as a code that can be exactly translated or reduced to literalistic, ordinarily meaningful, mechanistically material terms of reality. Metaphor as metaphor, as 'meaning that carries beyond' the ordinary, is in a sense metamorphic—it transforms the evidently singular and separate appearances of things into their inherent concurrencies. That is not to assert that metaphors are literal but that they are nonetheless accurate or 'really really real.' They manifest statuses of being that are psycho-dynamically accurate representations of pluralistic, radically complex status. But again, some metaphoric expressions are more apt, more effective than others as re-presentations of the archetypal dynamisms in particular radically complex concurrencies. See metaphorical metamorphosis, metaphoresis, archetypal conjunction. See metaphorically metamorphic, metamorphic sensibility.

'Metaphoresis': A term posed in this study to suggest a process of on-going metaphoric being and becoming characterized by continuing and changing concurrencies of ordinarily dissimilar conditions for identity. It can be thought of as 'living metaphor' in such a way as to enact an on-going metamorphosis from one metaphorical conjunction of archetypal qualities to another without ever being 'simply one way/thing or another.' It is further suggested here that there is some intrinsic impulse in the character or fatedness of each person that, given opportunity and egoic attention, would 'shape' the metaphoresis of their lived life. The spelling of this term is meant to play upon that of poesis, for a creation or making. See metaphorical metamorphosis.

Metaphoric Being: Used here to designate a pluralistic status of being comprising essentially diverse and un-like aspects inherent in a *complementary* mutuality of contrasts that constitute an 'inclusive plurality' or 'identity in difference'. This

expression is used to characterize concurrent being in a manner similar to how metamorphic being is used to describe concurrent becoming. See metaphoresis.

Metaphoric Sensibility: Used here to identify a developed capacity to be consciously attentive to the ‘feel’ of contrasting but complementary status. This is a particularly psychic sensibility in contrast to a perceptually based one since it involves generating an imaginal experience of plurality as metaphoric being and metamorphic becoming. Such sensibility is taken to be ‘developed’ in ‘practicing’ conscious engagement with seemingly dissimilar but complimentary things and conditions. In this psycho-dynamic process generates a ‘real experience’ of what is ordinarily unreal. Such an ability to *sense* metaphorically is regarded here as essential to inclusive knowing of concurrent being and totalistic reality by way of mythical dynamism. Development of such capacity or sense ability is associated with exposure to appropriately non-ordinary stimulus for neuro-physiological brain development in childhood and adolescence. See sense abilities, metaphoric being.

‘Metaphorically Metamorphic’: This phrase compounds two primary descriptors used here to convey the dynamical character of concurrent being and becoming. The concurrency of contrasting but complementary qualities associated with metaphoric description is meant to emphasize a concurrent condition of ‘being-this-and-that’ while also being in a transitional formal status of metamorphosis. The conditions of concurrent being and becoming are thusly figured as co-existent. See metamorphic becoming, metaphoric being.

Metaphysics, Metaphysical: Meta is a Greek word translated as beyond. It is combined with the word *physis*, for physical matter. The direct translation is thus ‘beyond physical matter.’ In the general sense, these terms are used to refer to a philosophical concern with so-called ‘first principles of origin’ and ‘problems of ultimate reality.’ As such, metaphysical thought ‘goes beyond’ the tangible evidence of empirical data in attempts to understand the ‘ultimate nature of being and reality.’ It is thereby concerned with the ‘more than physical’ or meta-physical. Such a meta-status of being is referenced here in the phrases ‘of the totality of phenomenal manifestation’ and inclusive totality. Metaphysical thought is often defined as somehow antithetical to scientific and positivistically logical understanding. However, all modalities and criteria for establishing valid states of identity and reality (including the materialistic and mechanistic) are regarded here to be derived from assumptions about the ultimate nature of reality. Thus even scientific principles are considered metaphysical assertions. See metaphysical heresy, metaphysics of presence.

Metaphysical Heresy: This phrase is posed here in relation to the notion that all societies base the validity of their structures upon ‘first principles’ about the nature of reality and truth. Social structures and standards can thereby be termed metaphysical. Given that those principles are specific to particular socio-cultural contexts, they can vary dramatically. Thus it is always possible for members of a society to assert first principles of reality and causation that fundamentally contradict the most basic

metaphysical tenets of a dominant social structure—and thereby the conceptual nature of reality which that structure validates. However, to do so can incur the wrath of those whose power and confidence are invested in the standard versions of The Real and The True. Individuals who overtly contradict the dominant social version of metaphysical first principles are often subject to dismissal, ridicule, marginalization, demonization, and even persecution. The more extreme responses of such social reaction are obviously manifested in the history of religious persecution of heretics in Western societies. It is important to note that the concept of heresy involves choice. The roots of the word in Greek convey this distinction. Historically, a religious heretic was understood to *choose* to defy the dogma of Church doctrines (which were the official institutional standards for socially approved metaphysical principles through many centuries). A heretic is thus not simply an ‘un-believer’ or ‘other believer,’ but a ‘member of the faith’ who chooses to defy the standard doctrine. For a period of European history, scientific thought was often considered as contradictory to such doctrine and thus a potential bases for heretical assertions by persons considered to be Christian. Subsequently, it can be said that, with the so-called scientific and industrial revolutions, the official metaphysics of Western societies came to be based in principles of mechanistic materialism. So regarded, the assertions about ‘ultimate reality’ derived from applications of scientific method can be characterized as ‘metaphysical heresy’ that subsequently became socialized metaphysical doctrine.

However, the scientific revolution has continued to ‘revolve’ in such a way as to ‘choose to contradict its own principles.’ The ultimate truth of Newtonian inspired ‘classical physics; has been challenged by Einstein’s relativity, quantum theory, and notions of deterministic chaos. Aspects of these insights into the constitution and behavior of time, space, subatomic particles, and the non-linear causal dynamics suggest some rather different metaphysical first principles. In so far as such scientific bases for reality and truth are incommensurable, there can be no central, singular, universal metaphysical doctrine without there also being scientific heresy. ‘First principles’ have become overtly incommensurable (a mythical condition of understanding, by the way). However, despite these conflicts in the reality-founding theories of scientific materialism, a principle of mechanistic reduction (associated here with fundamental attitudes of modernist social reality) has remained reflexively dominant. It continues to effectively subordinate science’s self-contradictions and limitations to it as primary first principle. The principle that true knowledge is positivistically accurate and exact in its definitions of a mechanistic reality is ‘The First Principle.’ Thus all scientific principles tend to be applied in typically pragmatic attempts to manipulate matter and calculate its activities in the support of mechanistic understanding and uses. The persistence of that metaphysical dominance of positivistic mechanism indicates, as Bohm notes, that the philosophical implications of the self-contradictory, radically complex knowings of science have mostly been ignored—even by the physicists most familiar with them. The metaphysical import of relativity, quantum theory, non-linear dynamics, etcetera,

remain “liminoid” or peripheral to the reality of “normative social structure” with its bias for mechanistic reduction. Few persons and fewer ‘authorities’ have made the heretical choice to challenge the reflexive supremacy of the ‘first principle of mechanism.’ Thus, in a sense there are scientific notions that constitute ‘un-activated’ metaphysical heresies.

This evident failure of scientific method to uniformly ‘organize’ all phenomena in a unified mechanistic manner (a ‘theory of everything’) constitutes its failure to ‘banish metaphysics’ by explaining all reality in physical terms. That failure of positivistic literalism to ‘explain everything’ turns the issue of posing a valid metaphysics back to rational philosophy and psychology (some would say religion). In so far as that challenge has been engaged, it is proposed here that the more prominent metaphysical heresy of recent times is expressed in theories about the plurality of psychic identity and subjectivity, along with the anti-structuralist and postmodernist challenges to the notion of a ‘metaphysics of presence,’ or access to definitive, ultimate meaning posed by positivism and mechanism. Analysts in these areas of study had ventured to choose to assert a basis for truth that is not absolute and reality that is variously concurrent.

Admittedly, there has been some vehement reaction to such assertions. But the main difference in the latter part of the 20th century regarding serious metaphysical heresy is that the dominant ‘order’ has ‘learned’ to simply ignore or appear to incorporate contradictions and dissent, rather than ‘burn the heretics at the stake.’ In so doing, the potential for a collective social encounter with a heretically more-than-socially-structured (“anti-structural”) dimension of identity and reality has been effectively postponed. See heresy, metaphysics of presence, anti-structural

Metaphysics of Presence: A term used in critique of philosophical discourse to designate an underlying principle of Western philosophical thought that privileges presence over absence and implies a potentially direct and final access to meaning. It implies that the criteria for reality and truth must have a positivistic basis that can be constituted, or ‘made present,’ in or as language. This critique of Western philosophy’s claim to truth develops particularly in the thought of Nietzsche, Heidegger, and Derrida, leading to the latter’s notions of “logocentrism” and “deconstruction” of unacknowledged binary oppositions in supposedly logical assumptions (Heidegger, Martin. Identity and Difference; Derrida, Jacques. Of Grammatology). By revealing how assumptions about the existence of absolute categories of truth are logically untenable, Derrida and others indicate how any literalistic interpretation of language statements is ‘metaphysical’ or ‘beyond empirical verification.’ In the views presented here, all cultural mentalities or attitudes to truth derive from some such metaphysical orientation to the nature of reality—including scientific ones. See metaphysics, deconstruction, logocentrism.

Method and Purpose: See analytical method and purpose.

Metonymy: This word derives from the Greek *meta*, for beyond or after, and *onoma*, for name, suggesting ‘named after.’ The concept associated with it involves the act of

naming one entity with the name of another related entity in a name substitution. Thus the earth might be called ‘the mother,’ since its role is conceivably ‘motherly.’ This figuring in speech is somewhat different from metaphor, which would construct the relationship of earth and mothering in a more compounded expression as ‘mother earth.’ These modes of association by naming are distinguished as ‘by similarity’ for metaphor and by contiguity, for metonymy. A particular category of metonymy is termed synecdoche, which specifically entails naming an entity by one of its parts, such as ‘wheels’ for automobile. Metonymic expression is a significant manifestation of a sense of overlapping and interpenetration of seemingly separate entities. Its use is pervasive in ordinary speech, though seldom overtly registered. It indicates an important awareness of the radically interconnected or concurrent qualities of things in the interplay singularities and pluralities.

Mind: Used here in a broad sense as similar to psyche and spirit but more specifically a reference to cognitive functions of the brain that enable consciousness but are not identical with brain anatomy or physiology. See psyche.

Modern, Modernist, Modernity, Modernism: These are terms for a diverse range of traits usually attributed to relatively recent world history—particularly as dominated by Western European influences. In some instances these are used to designate a defined historical period, in other usage they indicate social, philosophical, economic, artistic, and technological traits of society in different contexts of time and location. As historical period, modernity is posed as commencing at various times from the Renaissance to the late 19th century, depending on the criteria. Those criteria include such factors as the rise to prominence of humanist philosophy, materialistic science, capitalist economies, nationalism, rationalistic social theory, pluralistic socio-political orders, industrial technology, and radical divergences of artistic styles. All these are considered relevant references for modern status. In the context of the work on this web site, these various references constellate a set of shared archetypal traits. Stated briefly, these involve historically exceptional ‘accelerations’ of: a) radically fragmentary logical and empirical reduction (scientific rationalism); b) non-participatory alienation of human perspective from nature or the non-human (anxious antagonism toward nature); and c) radically diversified, non-traditional proliferation of knowledge fields and aesthetic expressions (intellectual disciplines and artistic movements). Thus the view taken here is that modernity is not so much ‘about’ the developing preeminence of science, technology, and pluralism, but the role that reductive thus fragmenting modes of understanding have producing those socio-cultural contexts.

The word modern derives from the Greek *modo*, translated as ‘just now,’ and *modus*, for measure. Its dictionary meanings are vague, given as ‘of recent times’ and ‘relating to advanced style or technology.’ Modernity seems to be about ‘the new,’ the emergent, the latest and different thus somehow definitive consequences or developments, which constitute a sort of ‘sum of the past’ that also, departs from the past. The word’s etymological origins of ‘the immediate present’ or ‘just now,’ along

with that of measurement, are provocative of meanings associated with modernity in the work on this web site. Those origins can be taken to indicate concerns with the linear convergence of time, thus history, upon an ‘all important present moment,’ and with measurement or quantification as the primary means to understand and ‘be in’ that ‘all-culminating,’ all-important present. This characterization of the archetypal background meanings, or motives for meaning, in the notion of modernism, are offered as a way of validating how these terms are understood here.

‘Modern times’ are approached here specifically as socially structured expressions of an historically exceptional collective impulse to impose reductive definitions upon identity and reality. That impulse takes two primary forms. As analytical reduction, it seeks to differentiate the parts of all entities and reduce them to their smallest, most universal components. As overall reductive metaphysical purpose, it asserts a conclusive goal for such analysis—that of validating absolute and final truths. Modernity thusly figured is characterized by reductive purpose and method. However, those traits are not understood as actually producing what the finalities they seem to intend. Origins for this exceptionally reductive impulse are associated here with various metaphysical principles assuming a unitary, hierarchical continuity to existence (including primary influences of monotheistic Judeo-Christian theology and ancient Greek natural philosophy). These are seen as coinciding with historical events to generate a cultural motive and social structure suitable for the development of materialistic science and technological mechanism as primary factors for establishing social order. A cascade of radically reductive differentiations of states of existence and modes of specialization (multiplying disciplines and domains of knowledge) resulted that are considered here as actually having a fragmentary effect on both society and consciousness,

Again, this consequence occurs despite a stated social intention to accomplish ultimate unity in social and scientific ‘orders of being.’ Modernity’s impulse to reductively measure fixed, particularized mechanistic reality thus appears self-defeating. Modernity thereby becomes the ‘ever-changing just now of interminable reductions or measurements.’ Yet, since those finite measurements and calculations, though increasingly complex, never generate the ‘final sum’ of existence, and because no social theory eliminates the traumas of social existence by reducing it to a ideal order, and since successive avant-garde claims to having ‘arrived’ in the ultimate moment and concept of being modern continually erupt and fade—for all of this, modernity and modernism are fraught with anxiety about the success of its own intentions. Similarly, ‘the modern’ is propelled continually ‘forward’ in seeking its goal of a truly definitive ‘now’ that is the ultimate ‘measurement of being.’

This self-frustrating intention also can be related to contradictions in the so-called ‘Enlightenment Project’ of saving humanity through rationalism and science. However, regardless of just where these traits of modernity originate, the consequences of modernist rationalisms include the radically violent events of the 20th century.

Pretensions to self-consistent unity have been frustrated from science to society and art. These are all reflected in the artistic expressions of modernism--the term also used to specifically indicate aesthetic and artistic responses to the 'traumas' of modernity's rapid social, economic, and political convulsions. Aesthetic views that attempted to express the conflicted but mostly unacknowledged distortions of modern life took the form of *avant garde* movements (from Impressionism to Abstract Expressionism and Performance Art). These can be understood as modernist reflections upon the hidden or denied complexities and anxieties of modern societies.

To reiterate the view of modernity explored here: There are two philosophically related categories of distinction applied here to modernism, relative to its abstractly reductive compulsions. One concerns an attitude that eschews any inherent sense of participation with other-than-human and even psychically 'in-human' phenomena, preferring instead to emphasize a notion that intentional consciousness and cognition are exclusive to singularly identified personalistic human entities operating in a pragmatically mechanistic context (rationalistic scientific humanism). Another area of primary distinction involves the metaphysically driven intention to define and understand all being in definitive, thus typically quantitative and mechanistic terms. However, modernity is also characterized by this impulse being concurrently frustrated by the endlessly diversifying or pluralizing effects of reductively differentiating rational analysis. Modernity, in short, manifests a compulsively positivistic, mechanistic fundamentalism that continually defeats itself by way of its own endlessly differentiating methods—although, for the most part, doing so unconsciously. Each 'just now' of 'perfect measurement' (rational, social, scientific, artistic) that it generates is immediately surpassed by the 'new new thing.' This overall attitude is further associated with an implicit attempt to 'reduce' the extra-ordinary realms of the more-than-socially-structurable (radically complex, mythically dynamic concurrencies of being) to an ordinary status of singularly definitive, pragmatically instrumental ordinariness.

The notion of a historical uniqueness to such modernism derives from a particularly oppositional mentality about the real and the unreal in comparison with pre-modern or archaic societies. In the latter, a sensed experience of personal and collective human participation in the other-than-human world and cosmos promoted a sense of 'living in two realities'--the more ordinary, socially structured one and an extra-ordinary or "anti-structural" thus mythical one. Modernity is thereby often considered to be anti-mythical. It is a status of human consciousness that considers itself 'beyond' the superstitious imaginings and 'bad science' of myth and spirituality. In so claiming, it can be said that modernism constitutes a religious attitude toward its own 'metaphysical mythic stories' about scientifically and logically derived absolute truth and reality. See metaphysics of presence, reduction, archaic culture.

Modern Art: This term is most typically used to indicate artistic expression that violates the European standards of realistic representational criteria extant in the late

nineteenth century. What is sometimes called a ‘crises of representation’ involved a succession of non-realistic styles. These ranged from impressionism and cubism to abstract expressionism in painting and sculpture, with related ‘revolts’ in music, dance, poetry, and literature. Taken all together these typically abstract and difficult to interpret styles of aesthetic expression are sometimes termed modernism. However, from the perspective of this study, such expression actually coincides more with certain notions of a more uncertain postmodern condition than the literalistic and definitive mood associated here with modernity. The idiosyncratic styles of much that is classed as modern art tend to assert a distinctly pluralistic mode of signification and mythically dynamical mode of configuring identity and reality. As such, these styles occupy a marginal or “liminoid” status relative to the dominant attitudes of ‘modernism-as-compulsive-reduction’ and its mass consciousness as consumer society-- despite their limited popularity in aesthetically elitist social contexts.

Understood as a reflexively reductive impulse, modernism’s most dynamically appropriate ‘art’ would be photography, due to its seeming exactitude of representational reproduction of material reality. And indeed, it is the photographic image more than painting that pervasively dominates representation of social reality in 20th century societies. Advertising, with its utterly pragmatic manipulative purposes and reliance on literalistic representation, is arguably the most modernist context of artistic expression relative to the notion of mechanistic reduction. What is generally termed modern art can thus be regarded as an expression of the limitations of modernist inspired attempts to re-produce the literal sense of what is or ‘what is present.’ The non-representational styles of ‘modern art’ defy modernist literalism as an adequate mode for re-presenting reality. These are then, in a psychological sense, compensatory expressions ‘against’ the reductivity of modernity, or perhaps expressions of its ‘underlying character’ of fragmentary dissociation. However, even as defiance it tended to be subsumed into the reductions of a commercialized art market that reduces non-reductive expressions to hierarchies of aesthetic importance and fixed monetary values. And as a mass-produced, or interminably re-produced, consumer product, the mythical dynamism of these images is converted into a ‘sign for sale’ like thousands of its exact copies.

Due to this discrepancy of associations between the ‘epistemic deconstructions’ of much contemporary art and more pervasively literalistic modernist attitudes, this term of modern art is largely avoided here. See art.

Modernist Mentality: Used to indicate a general philosophical perspective characterized by reductive rationalism, mechanistic literalism, and a non-participatory orientation toward the world—all of which promotes objectified manipulation over relational reciprocity. Despite a diverse set of ethically egalitarian references in modern societies, this attitude is dominated by instrumental reasoning that reduces all existence to a pragmatic problems of management. It acknowledges no extra-ordinary context of more-than-socially-structurable reality. See modernism.

Monism, Monist: Used to indicate a tendency to assert singularities, particularly as an ultimately inclusive reduction of all manifestation to a singular status of existence. One who asserts the dominance of an undifferentiated unity or whole. This notion contrasts with those of dualism and pluralism. See reduction.

Mono-valent: Employed here to indicate a singularity of direction or ‘valence,’ as in force vectors and ‘lines of reasoning.’ The principle of mechanism is thus regarded as dynamically mono-valent or linear in contrast to the ambi-, bi- or poly-valence of more recursive or dialectical modes of explanation and representation. See linear.

More-Than-Ordinary: A phrase used here, in alternation with extra-ordinary, to indicate that any ordinary contexting implies a contrasting one that is ‘other ‘ to, and necessarily ‘greater than’ it, since ordinary status is limited by what is familiar or socially structured. More-than-ordinary status thus generally correlates with notions of inclusive totality, nature, the “anti-structural.” See ordinary, extra-ordinary.

Move, Movement: Used here in the general sense of activity that alters location. Also used in a less literalistic sense of mental or psychic re-orientation, such as a shift in perspective or mental configuration. A dynamical change of thinking, interpreting, expressing. See dynamic.

Move-Toward-That-Is-Away: There are various ways in which humans direct their conscious attitudes toward relations between ordinary and extra-ordinary status. Some of these genuinely seek to generate some inclusive understanding of interactions between socially structured and more-than-socially structurable contexts of identity and reality. The terms myth, religion, art, and science all suggest modes of exploring and representing engagement with the radical complexities of more-than-ordinary reality. However, such ‘moves toward’ relations with the radical complexities of concurrent being and becoming can be self-limiting, if not self-defeating. Approaches to any “anti-structural” context of phenomena that rely upon definitive descriptions and positivistic, linear causation tend to become deterministic reductions of concurrency. There are differences of representational and interpretive method. Thus mythic and artistic modes are viewed here as characteristically less reductive than the religious or scientific, though all can become subordinated to reductively positivistic interpretations. In this latter sense they become ‘moves toward’ inclusive understanding that is actually away from it. Social institutions tend to preserve their power by substituting ‘moves-toward-that-are-away’ from validation of radical complexity for genuine liminal experience of same.

More-Than-Socially-Structurable: This phrase indicates the realm of phenomena that are not adequately defined by social standards for identity and reality. Ordinarily structured modes of knowing and interpretation (epistemics and hermeneutics) are thus viewed as inherently limited in capacity to represent the concurrent being of inclusive totality. Whatever might be ‘beyond’ socially imposed standards or metaphysics for identity and reality are ‘more-than’ socially structurable and tend to require an extra-

ordinarily polyvalent mythical mode of dynamic representation to be appropriately engaged. See extra-ordinary, social structure.

Multidimensional, Multidimensionality: Used here in the general sense of a plurality of concurrent contexts of activity and being. Particular emphasis is placed upon the interactive concurrency of such plurality and thus a ‘non-locality’ of causal generation. Relates to the notions of non-locality and radically complex concurrency.

Multidimensional Identity: A phrase used to imply identity composed by concurrently contexted references that hierarchically ordered or categorically similar. The view taken here is that this is the actual though seldom acknowledged constitution of identity.

“Multiple Intelligences”: Gardner’s term for his theory of differentiated modes of ‘being intelligent.’ These now include linguistic, logical-mathematical, musical, bodily-kinesthetic, interpersonal, intrapersonal, and naturalist intelligences. Categories under consideration for inclusion in his list include spiritual, existential, and moral modes of intelligence. In addition he proposes that different persons express individualized emphasis upon certain categories and differing supportive relations between intelligences (Gardner, Howard. *Multiple Intelligence; Intelligence Reframed*). The import of this type of approach to human intelligence is considerable for educational theory and schooling practices. It suggests that uniform teaching and testing, as well as expectations of consistency in learning styles, are dramatically inappropriate for individualized development. Such uniform contexting of learning is ineffectual at assisting individuals to discover either the prominence of the differentiated intelligences or their particularized interactive relationships in a give person’s mind. See intelligence, sense abilities.

Mutuality: This word is commonly understood to imply a similarity of relations *between* two or more persons, an equal exchange of feeling or respect, and something shared or owned in common. It is used here in the sense of relational co-existence or shared interest. Emphasis is placed upon a quality of co-generation or co-participation such that two or more entities or identities cannot be distinctly separated—they are distinct yet manifest ‘mutuality.’ Relates to the notion of ‘erotal’ relation. See co-participation, erotic.

Mystery, Mysterious: The notion of mystery is associated here particularly with that of an extra-ordinary, more-than-socially-structurable condition of radically complex totality. As such, mystery is a condition of polyvalent associations of cause, effect, and meaning, which does not reduce to pragmatic, literalistic standards for valid reality. Thereby, it is not a ‘problem’ suitable to be ‘solved’ by way of linearly progressive rational explanation. Thus usage of this word to characterize confusing events that can be ‘straightened out’ or explained in mechanistic terms indicates an attempt to subordinate the radically complex, “anti-structural” domain to the socially structured—the extra-ordinary to the ordinary. Such a projection of the authority of reductive rationalism onto the field of radically complex totality indicates, in psychological terms, an expression of pronounced egoic inflation, or the wish for

absolute, singular control over phenomena. In pre-modern and archaic cultural contexts the notion of mystery did not pertain to the pragmatic realm of ordinary reality. Rather, it had to do with the mythical dynamics of ‘the other world,’ the realm of archetypal forces explicitly represented by gods, monsters, and metaphorical metamorphosis, that in turn implicitly figure the dynamical character of radically complex, inclusive totality. So contexted, the mysterious was a condition of radical complexity to be experienced and acknowledged, not resolved (reduced) into mechanistic processes of predictable causation suitable to ordinary controls. The terms for mystery are thus used here to reference this ‘logical confusion’ about the categories of ordinary and extra-ordinary complexity.

Myth: This is one of those extraordinarily difficult terms to define because of the pervasive influence of modernism’s reflexive reduction of extra-ordinary context to ordinary or socially structured reality. Given that bias, the noun myth is defined here in distinction to that of the adjective mythical. From the perspective of positivistic, reductive rationalism, the word myth denotes a general category of fantastical or unreal stories. From a perspective that acknowledges a valid status for the radically interactive complexity of pluralistically concurrent being/becoming, myth can appear mythical—as a mode of knowing that is dynamical rather than literal. As such, the term identifies narrative representations of the dynamical character of the order and nature of reality *not confined to* the contexting of normative social order and habitual identifications in pragmatic orientation to the world. It can also be regarded as expression of the interactivity of ‘totalistic reality’ that is necessarily ‘super natural’ relative to the ordinarily natural. As such, myth (the thing of a narrative) is necessarily an un-real ‘thing’ to ordinarily reductive knowing. Yet the same ‘thing,’ a myth, can be a dynamically appropriate expression of a ‘different order of reality.’ What myth indicates then are ‘ways of being and becoming’ that are beyond representation in ordinarily practical modes of expression. But again, these are not things but irreducibly complex dynamics of relations of forces that generate evidently singular things. Myth can thereby be said to articulate archetypal forces or patterns that manifest as objectified reality.

To further complicate the task of distinguishing what is meant by myth, it can be understood as having a ‘social purpose.’ As such, it connects socially structured reality to an extra-ordinary or ‘super natural’ source of mythical dynamism. In this role, myth possesses a concept or reference to some extra-ordinary or archetypal potency that infuses socially structured meanings and values with a sense of ‘superior purpose’ or ‘life energy.’ It brings the ordinary status of being and social order into relation with validating origins, such as ‘god.’ In this sense myth is any reference that suggests a ‘more than social origin’ for social structures and cultural values. Thus scientific theories, though derived by way of reductively linear rationalism, can assert a ‘mythic influence’ by indicating a ‘super -social’ status of meaning—that of the ‘objective laws of nature.’ Thus an important distinction is that myth as explication of the ‘super

natural' or 'totalistic reality' is not necessarily figured in overtly mythical terms—both rationalistic assertions of universally deterministic principles and scientifically posed narratives can be regarded as myth in terms of their psychological and philosophical basis for socialized order and reality. Here arises a distinction about covertly and overtly mythical expressions.

The status of the meaning of 'myth' then is appropriately difficult to define. It is a 'thing' ('story,' archetypal motif) that somehow conveys an originating archetypal principle that precedes socialized order. As such myth structures society by having some *a priori* status of valid existence (like gods, 'the nation,' or natural selection) that mysteriously governs the metamorphic manifestation of phenomena. As such it implies some radically complex mode of causation and being, whether covertly implied by seemingly positivistic reasoning, or overtly figured by fantastic, mythically dynamic modes of representation. See mythology, mythical, mythical dynamism.

Myth-ing: The notion of myth is approached here as involving a concern with the more-than-ordinary conditions of radically complex phenomenal interactivity, or concurrent being and becoming. Myth, as such, is 'about' how that extra-ordinary quality of relations between entities and states of being can be known and meaningfully understood. Thus the term myth-ing is used here to emphasize that myth, as a way of knowing, is a representational mode of expression and thus can be understood as a verb or activity. 'To myth,' thereby, is to associate some ordinary condition to some archetypal or background origin that has extra-ordinary qualities. Myth 'myths' thusly by representing some aspect of 'the familiar' in relation with more-than-socially-structurable qualities of dynamic being and becoming that impute or involve a pluralistic or concurrent status.

As such, myth-ing has two aspects: a type of *modeling* of identity and reality that is pluralistic and 'supra normal,' and a *mode* of representation that is necessarily metaphorical in its figuring of radically interactive relations between ordinarily differentiated states. Its modes of representation are thus non-linearly dynamic and ambi-valently logical. The conjunction of human and horse as centaur is a mythical model of radically complex being represented in a metaphorically metamorphic mode of figuring. The model/mode *centaur* serves to 'myth' the archetypal presence of animalness in human consciousness. Gods and goddesses are mythic models of archetypally creational forces that are more-than-ordinary or 'beyond social control.' Thus their personifications 'myth' the intentionality of archetypal forces that originate and shape manifestation. Even the 'laws of physics' can be understood as myth-ing models in so far as these pose an extra-ordinary reality that is some how 'a source' of ordinary reality. Myth-ing then is a mode of conceiving and representing that 'gives form' to the relations between ordinary and extra-ordinary status, particularly in terms of the radically complex interactivity of inclusive totality or concurrent being/becoming. See myth, mythical.

Mythic, Mythical: These terms serve to specify the ‘activity of myth,’ or ‘how myth myths.’ They are contexted to suggest the quality of metaphorically metamorphic expression typical of myth and its dialectical dynamism (mytho-logos) that are taken as intrinsic to inclusive knowing and the figuration of ‘totalistic reality.’ The mythical is thus a quality of irreducibly complex expression that conveys inherent manyness in/as/of oneness. It manifests the radically complex interactive dynamics of concurrent being and becoming. It can also be characterized as psyche-logical. See myth, myth-ing, mythical dynamism..

Mythic Knowing: Indicating knowing that is characterized by non-reductive, non-positivistic conception and experience of concurrent status and its radical interactivity. It involves inclusive knowing through singular and plural status concurrently.

Mythic Participation: Used to emphasize an experience of participating in phenomena in a non-linear, radically complex, and metamorphic manner. A sense of concurrent being and becoming that transgresses ordinarily ordered states of identity and reality.

Mythic Movement: Used to indicate an interactive quality of ambi-valent associations and meaning involving mutualities such as personal < > impersonal, human < > in/non-human, ordinary < > non-ordinary, “structural” < > ”anti-structural” contexts.

Mythical Activity: Behavior that manifests the metaphorically metamorphic expressions, thus the interactivity qualities of radical complexity. Such activity induces experiential awareness of ‘mythic movement’ by enacting extra-ordinarily complex relations and ambi-valent associations of identity.

Mythical Dynamism: A term posed to represent the ambi-valent dialectical activity of a logic of radically complex concurrency or inclusive totality. This associative activity manifests in mythic expression as a metaphorically metamorphic style of representation. The dynamical quality of multidimensional presence in ordinary and non-ordinary contexts constitutes a being in ‘both worlds’ concurrently. See dialectical process.

Mythical Hermeneutics: The notion of modes of interpreting meaning represented by the term hermeneutics is contexted here by reference to mythical style or dynamism. In reference to the notion of hermeneutic modes as ranging from reductively conservative to radically non-reductive, a mythical mode of interpretation would necessarily be radical. Thus mythical representation, as that which expresses the dynamical qualities of radically complex, pluralistic status in concurrent being and becoming, poses an interpretive impression of how phenomena are meaningful that is radically non-reductive. See hermeneutics, radical hermeneutics.

Mythical Logic: Indicating logic that associates through ambi-valent, dialectically recursive dynamics not confined to linear and positivistic constraints—poly-logical. See mytho-logos.

Mythical Meaning: A term for meaning that is mythically dynamic, ambi-valent in its associations, and derives from a pluralistic sense of ordinary and extra-ordinary, singular and pluralistic statuses.

Mythical Status: Used to indicate a condition of pluralistic, concurrent status that exceeds conditions of ordinary identity and reality, thus a metaphorically metamorphic condition.

Mythical Style: Used to indicate a more-than-ordinary, non-realistic mode of expression that poses the metaphorical nature of being and the metamorphic dynamic of becoming in *seemingly* positivistic image, form, or action. In its more overt form it is often described as fantastic representation due to its inclusion of such elements as gods, heroes, monsters, miracles, and magic. Mythical style is not regarded here as merely fantastic, however. While ego-entertaining fantasy uses similarly un-real representations, mythical style is more focused on disrupting the positivistic and personalistic reductions of ordinary attitudes. Thus mythical style is distinguished as genuinely metaphorically metamorphic in overtly figuring the dialectical dynamism of a manyness in/as/of a oneness. It tends to frustrate attempts to be read as an allegory for egoic wish fulfillment or code for some ordinary conditions of phenomena. Thus it characterizes representational style that uses narrative, image, or actions, to confront ordinary identity and reality with the interpenetration of real and unreal, 'natural' and 'super natural,' or socially structured and "anti-structural" status in a "liminal" context.

Mythology, Myth-ology: These versions of the same word are meant to assist in differentiating the complex sense of meanings associated with the term. The typical version is commonly used to refer to both a particular collection of narrative cultural expressions (Greek mythology) and the systematic analysis or comparative study of myth as cultural narrative and mode of making meaning (comparative mythology). The latter meaning, that of the -ology or study of myth, is represented here by the hyphenated version of myth-ology, used to emphasize a concern with the distinctive 'logics of mythical representation.' This concern is further differentiated between 'objective' or positivistic approaches (myth as 'thing' of cultural story or belief) in contrast to more subjective or psycho-dynamic ones (myth as expression of inclusive psychic logic or logos of understanding).

To reiterate then, mythology is used here in a broad sense to indicate all cultural manifestations of myths, or narratives composed in characteristically 'un-real' figuration or mythically dynamic style that involve relations between ordinary status and the archetypal qualities of extra-ordinary, racially complex conditions of being. Myth-ology, in contrast, is used more specifically in reference to analysis of myth as socio-cultural artifact, or of mythical of style as an essential epistemic mode of expression for representing and knowing the radical complexity of concurrently inclusive totality. These distinctions can be differentiated as comparative mythology, sociological myth-ology, and psycho-philosophical myth-ology. See myth, mythologos.

Mythological: The adjective form is used here in reference to myth as distinctively psychodynamic, dialectically logical mode of representation. See myth and mythologos.

‘Mytho-logos’: A term for a concept of mythical logic that is a primary reference for work on this web site. The notion of logic as a unitary expression of rationally self-consistent reasoning that provides the most accurate mode of representing the composition and dynamic relations of phenomena is central to Western intellectual tradition. It has long been associated with the Greek root *logos*, said to originally have derived from a sense of ‘an accounting,’ or reckoning (as in ‘keeping accounts’) and understood to have developed a sense of rational reasoning in contrast to irrational expression (such as inconsistent reasoning or fantastic mythical stories). A counterpoint to this emphasis on self-consistent thus linear logic as *logos* is offered here that validates a more recursive, dialectical, ambi-valent mode of reasoning. It is termed mytho-logos because these dynamical traits of logical association are found to be indicative of how mythical representation ‘makes meaningful sense.’ This is the logic of radically complex, thus non-linear, interactivity of complex fields of concurrently and mutually manifesting phenomena. It is a logic that cannot be singularly or simply progressively stated. It is a logical form whose expression requires a polysemous use of words, recursive dialectical thinking, and concepts and images that transgress ordinarily exclusive categorization and conventions. It is regarded here as a logic of inclusive totality and thus as manifesting even in scientific representations. An example is the theoretical explanations of radically complex contexts of chaotic systems that manifest self-organizing behavior (chaos and complexity theory). See mythical dynamism, dialectics. See *logos*, logic, myth.

“Mythopoeic Imagination”: Jung used this term to designate aspects of human imagination (the ‘mythically creative’) that somehow reiterate archaic archetypal patterns of thought or consciousness. These are distinguished by expression in mythically dynamic representations (symbols and dreams). He observed significant continuity in the symbolically expressive representations of the mythopoeic imagination across cultures and historical periods—archetypally similar images that also appeared ‘spontaneously’ in the dreams of individual persons. Thus he considered these to represent the existence and persistence of a “collective unconscious.” The mythopoeic or ‘myth making’ imagination gives all individuals access to the archetypal forms of that collective field of psychic references. See collective unconscious and mythopoesis.

Mythopoesis: This term combines a sense of ‘the mythical’ (being of an extra-ordinarily complex, psyche-logical reality, or some status of the extra-ordinarily real), with one of *poesis* or creative production. Mythopoesis can thusly be understood as generation of mythical expressions and representations distinguished by metamorphically metamorphic style that figures archetypal patterns in human consciousness. Mythopoesis is the production of myths.

Mythopoetic: Used to indicate more specifically poetic expression or style in language that has mythical qualities and thus implicates a sort of mythical poetics.

Mythos: In general usage, this term denotes a broad sense of the pattern of attitudes toward inclusive being and related values that are expressed in a cultural identity and its

social structures. Western European cultures are depicted here as manifesting a ‘mythos of mechanism’ that contexts relations between ordinary and extra-ordinary status. The term derives from the Greek *muthos*, for story. A mythos can thusly be understood as a ‘story of how things really really are’ in reference to a more-than-socially-defined reality. A contrast has existed in Western philosophical attitudes since the ancient Greeks between *mythos* and *logos*, or story and rational speech and thought. Thus mythos is used here particularly in reference to that opposition posed between supposedly irrational myth that is unrealistic or ‘untrue’ and rational analysis that is assumed to provide an accurate explanation of existence and causation. See mytho-logos.

N

“Natural Standpoint”: Husserl’s term for the established sense of self and reality that one takes to be ‘how things naturally are’ (Husserl, Edmund. *Ideas*). This notion relates to that of ‘ordinary reality’ as constituted by dominant cultural mentalities and social structures. That ‘natural standpoint of modernity’ as posed here involves a reflexive view of Nature as a mechanistic construction that can be defined and controlled.

Need: Used specifically here to indicate basic elements of survival and stability. This pragmatic context of requirements for personal and collective live is contrasted here by categories of want and desire. Want is regarded as appetite driven and desire as a fated, character-driven quality of longing that is not satiated by material consumption. See desire and want.

Negative: Used in reference to dualistic or oppositional contexting as the polar opposite of positive, and thus a ‘positivized status’ in so far as it is absolute and definitive. See positivism.

Negation: Common meanings of denial, nullification, contradiction, and invalidation associated with this word are applied here, but particularly in a portrayal of dialectically complex logical process. See negation of negation.

“Negation of Negation”: This phrase is used directly after Giegerich’s explication of dialectical thought and logical process. The notion associated with this double negation concerns how an initial status or proposition can be negated by a subsequent one and then the second by a third that in such a way that restates both the first and second negated positions--which thereby negates the initial negation. A secondary negation by a third position can acts in a recursive way to reconstitute the seemingly opposed first and second propositions or conditions in a form that is and yet is not both of them. First and second positions thus come to be ‘in relation’ rather than simple opposition. The first negation is a simple one of difference or contradiction. But if a third position is proposed that negates that simple opposition, then the relationships between what

simply seemed different become much more complex. Difference is no longer a matter of being opposite or simple 'not like.' There is a general sense thereby that the concept of simplistic negation is in a sense negated if it can be itself negated. See absolute negation.

Neurosis: Used in psychological contexts to indicate a condition of anxiety-driven behavior. Neurotic behavior is most often associated with individual persons who are experiencing a disruptive or debilitating preoccupation with specific personal or social concerns. Anxiety and compulsive thought or behavior thus arise in relation to, or avoidance of such diverse topics as traveling on airplanes, expressing sexual feelings, and experiencing extra-ordinary qualities of radically complex being. Neurosis can be an individual or collective phenomenon. Various socio-cultural milieus can be understood as manifesting specific neurotic concerns in given historical moments. In terms of the views presented here, modernist attitudes are posed as generally expressing a neurotic anxiety about conflict between singular and pluralistic, individual and collective states of identity and reality. Politically this neurotic behavior manifests in antagonistic assertions of anarchic individualism and totalitarian collective conformity.

Neutralization of Diversity: A phrase indicating how contrasting diversity can be present but be effectively neutralized by the imposition of hierarchical order that privileges one aspect over others. Contrasting differences can also be diluted by a process of simulation in popular culture that effectively homogenizes contrasts as equated signs of difference in psychic awareness. Difference is simulated as consumer choice but everyone is basically behaving the same as consumers. Thus the notion that 'we are all different and unique' becomes a basis for everyone being the same. See simulacra.

New Physics: A term used to distinguish between the relatively mechanistic notions of classical or Newtonian physical science and those of theoretical and subatomic physics. The classical mode posits continuity and predictability that accommodate to a pragmatic and thus more ordinary sense of reality. The world according to the newer theories of quantum physics poses a more extra-ordinary reality that cannot be known with exact certainty. That view is characterized by the work of Einstein, Planck, Bohr, Heisenberg, and others that assert notions such as time < > space relativity, probability, indeterminacy, complementarity, action at a distance, and the participation of the observer in the activity of the observed.

Nihilist, Nihilism: Terms for an attitude of negation that concludes all values are baseless and knowledge is not actually communicable. Thus moral and social orders are based on contradictions and not worthy of respect.

No-Thing: Reference to the things of representation and thought that are not objective things in a material sense yet are as real as any in consciousness. See thingless things of thought.

Non-egoic, Non-egoic Psychic Expression: Terms for aspects of psyche and manifestations of psychic expression that are not associated with the psychological

complex comprising egoic identity or directed by its typical intentionality. Also understood as aspects or manifestations of the unconscious or ‘larger Self.’

Non-equilibrium Continuity / Stability: A phrase from ecological science used to indicate a quality of continuity that is not simply static but involves significant perturbations. This concept of ‘discontinuity in continuity’ is contrasted to a more homeostatic concept of relatively undisturbed continuum, often associated with the expression ‘the balance of nature.’ The concept of natural environments that somehow maintain characteristic traits over time while also demonstrating considerable disruption relates to theories about self-organizing chaos. This is an example of interplay between a context of ‘ordinary’ continuity and extra-ordinary factors of radical complexity. See chaos.

Non-human: Used to indicate an other-than-human status, particularly relative to socially structured standards of humanness.’ Particular interest is taken here in that which is classed by ordinary standards as not human yet shares exhibits human traits—or that which seems to overlap humanness but is not acknowledged as such. This category includes aspects of psyche that are unconscious or repressed by personal and social egoic identities. An example is the animal nature of being human. It also involves a sense of that which can be regarded as expressing some intentional agency, even though classified as animal, mineral, vegetable, or immaterial. Relates to impersonal.

Non-locality: The notion of locality tends to be understood as indicating a singular moment in time and place in space that contexts an immediate reality. However, this term is associated with an observation made in quantum mechanical physics that particles separated by considerable space can appear to ‘communicate’ because both simultaneously respond to a change induced in one of them. Thus there is a non-local effect or continuity described as quantum entanglement. This phenomena can be thought of as a discontinuity of reality contexts, that is, the ‘localized’ reality of one particle is effected by or effects that of another with no empirical evidence of how the two are connected by any detectable ‘mechanism.’ The particles are evidently connected, of some unity, yet not ‘in the same place.’

This notion of non-local connection is used here in a somewhat related sense to characterize conditions of concurrency that involve ‘displacement’ of aspects of ‘an entity’—both in space and time. Thus musical notes that compose a melody are not simultaneously ‘present’ though the melody is known only in a psychic sense of its wholeness as those notes. The entity of the melody is not ‘localized.’ Non-locality of pluralized aspects suggests a non-positivized status of presence or locale. Such a sense of diversified presencing of a manyness as/of/in a oneness is particularly important to understanding a psycho-somatic reality not restricted to the objectified criteria of ordinarily conceived materialistic reality. A condition that is inclusive of the ordinarily real and extra-ordinary, or unreal, is necessarily non-local in any ordinary sense—in so far as it cannot be positively ‘located’ in either an empirical or logically reductive definition. Such a field of activity evidently involves causality that is concurrently

generated from various dispersed aspects and even discontinuous contexts of time and space. As such, causation is not simply progressive in a linear sequence, thus it is without a singular locality. See co-presencing.

Non-linear: In general this expression is used to indicate structure and activity that do not exhibit uniform alignment. Non-linearity is thus an attribute of any set of associations that do not arrange in some singular direction or sequence. As such it involves a condition of concurrent or recursive associations. Entities and events in non-linear relations are much more difficult to describe or control than those arranged in singular sequences of discrete events with predictable consequences. Non-linear dynamics are associated with chaotic phenomenon and the radical complexity of concurrent being and becoming. See chaos theory, recursive, multidimensional, dialectical

Non-participation, Non-participatory Status: Indicating status exclusive of any and all other status or 'status with no overlap.' This notion is used here particularly in regards to designations of identity. A sense-of-self that does not logically validate or experience a mutuality or continuity of 'itself' in that of 'others' or the world is posed a non-participatory. Non-participatory status is defined by singularly exclusive modes of identification such as the fundamentally dualistic oppositions of spirit > < matter, mind > < body, self > < other, and human > < non-human. Notions of mechanism in which entities 'act upon' each other but do not 'co-participate' in/as each other exemplify how such exclusively established status 'functions' dynamically. See objectivity.

Normal Science: Silvio Funtowicz and Jerry Ravetz use this term to characterize scientific attitudes and practices that do not incorporate the uncertainties of the principles in more recent chaos and complexity studies (Silvio Fontowicz, Jerry Ravetz in Introducing Chaos, by Ziauddin Sardar, Iwona Abrams). It can be understood as the 'normative social standard' or ordinary attitude toward science as a pragmatically mechanical tool for investigating and controlling natural phenomena. See post-normal science for a contrast.

"Normative Social Structure": Turner's term for the 'structures' of societal order that provide conventional standards governing behavior, belief, identity, definitions of reality, and even configurations of human consciousness. These conventional structures assert and maintain the normative character of a given society in the terms of the reality context it validates. Normality is relative to each society's conventional standards, thus normative social structure varies. But without it there can be no cohesive social order or identity. It is a practical necessity. Society as a phenomenon derives from the imposition of these structural abstractions upon the radical complexity of nature and cosmos.

Social structures not only differ from one society to another but also typically exhibit subcategories of conventional behavior that context identity and even reality different depending upon context. Thus standards for normal or proper thought and behavior can be conflicted or contradictory. Members of any given society must learn to know when one set of conventions applies over another. For example, there are

contexts in which it is proper to exhibit one's identity as a sexually motivated animal and contexts where it is not. A particularly significant contrast between conventional standards concerns notions of ordinary and extra-ordinary status of identity and reality. Most societies establish some boundary between the typically practical, socially acceptable contexting of valid reality and an exceptional or more-than-socially contained one. Thus there is often reference to an 'other world' where the 'rules' of existence are different. Human societies are considered to be inherently antagonistic to nature since they establish themselves in contrast to that larger field of existence. However, that differentiation requires some acknowledgement if human consciousness is to have a relationship with what normative social order does not adequately define. Thus arises a need for a socially approved awareness of what is extra-ordinary in relation to normative identity and reality. That distinction necessarily constitutes 'another reality.'

In so far as normative socialized references for identity and reality acknowledge a field of nature or cosmos that is larger than, and ultimately un-definable by, socially structured order, a society thereby begins to mediate the contrast between its reductive abstractions of phenomenal being and the radically complex (thus extra-ordinary) conditions of inclusive totality. Turner terms this the conflict between the dominance of social reality 'centered' upon its hierarchy of reductive definitions and values and the more-than-socially-definable realm of "anti-structural" nature 'against' which human society necessarily asserts its valid reality. Thus societies usually assert a 'margin' beyond which normative structuring of identity and reality are untenable. This concept of normative structure relates to notions of ordinary reality, Husserl's "natural standpoint" and Duerr's "tame." See ordinary reality, anti-structural.

Not-I: See I, Not-I, Not-Not-I.

Not-Not-I: See I, Not-I, Not-Not-I.

Notion: This term is associated with a rather general sense of mental image or representation as well as to an imaginal quality of whim or fantasy. In the later context it is some impulse that 'comes to mind' or 'arises' in consciousness as if 'of its own will' or unexpectedly. Its Latin root of *nocere* is translated as 'to come to know.' From the perspective of polycentric psyche and an unconscious aspect of consciousness, notion is also used to indicate relatively autonomous 'status of being seeking human knowing.' Thus an implication is intended that notions are not simply productions of an egoically directed intellect but conditions of awareness ('thingless things' of psyche) whose origins are mysterious. That sense relates also to Giegerich's usage with capitalization, "Notion," indicating that the depth psychological concept of psyche-as-real (objective psyche; "Soul") must be regarded as having the status of a 'first cause,' a sort of 'creational' or divine agency, to carry its full significance. Notions thus have an archetypal 'source' in psyche and being whose validity is not dependent upon empirical or pragmatically logical affirmation.

“Nothing Outside the Text”: Derrida’s phrase expressing the notion that there is no thought or understanding ‘outside’ of language, or beyond the ‘text’ of linguistic consciousness. All things are known as/in language thus those ‘things’ exist in/of it. If there is then no knowing ‘outside’ of language then there is no thing that is not ‘in and of its texts.’

O

Objectivity, Objectivist: Used in the general sense of a status of separate, discrete existence (that of an object). As such, it can be observed as a material phenomenon having quantifiable properties that exist regardless of human awareness of them. Thus these terms imply an assertion that only entities and phenomenon that can be empirically discriminated are to be regarded as real. Objective status tends to be opposed to subjective status as ‘phenomenal things’ to ‘immaterial consciousness.’ Yet objectivity is known by way of subjectivity (human consciousness) that is capable of perceiving and verifying it by way of measurement. Thus a problem arises in that subjectivity is difficult to objectify since it is an unquantifiable or un-measurable thingless thing of consciousness. Nonetheless, it is the non-objective status of subjective consciousness that posits the valid, indeed definitively real condition of objectivity. That ‘ultimate’ reality of objective status, existing regardless of subjective perception of it, is effectively transcendental—or metaphysical.

Objectivity as the standard of valid existence defines the radically reductive reality of positivistic attitudes. The predominance of such attitudes necessarily leads to regarding words, thoughts, and concepts as positivized things, or representations as the things represented—even though such objectification is illogical by the criteria of material or positivistic reality. That confusion is inevitable in a perspective of positivizing objectivity since knowing objective status can only occur through subjective activities of psychic awareness and thus the psychic representations of objective things must be ‘taken as those things’ if there is to be any valid sense of reality as fundamentally objective. Yet measurements are not the objects measured but psychic, thus subjective, representations of those ‘things.’ Objectifying in these senses obscures the metamorphic dynamism of psychical < > material aspects of manifestation and consciousness. See literalism, materialism, mechanism, subjectivity.

Objective Perspective: Used to indicate a point of reference for observation and analysis assumed to be uninvolved in the phenomenon or objects being examined. This notion constitutes a ‘non-participatory’ status for an observer that assumes absolute distinction between entities or objects. That assumption further implies that observation and measurement will not effect the status or activity of the observed. See ‘non-participation.’

Oneness, Onenesses: Primary terms used here to indicate exclusively uniform or hierarchically ordered conditions of being. See singular identification.

Ontology, Ontological: Terms identifying the study of the nature of being or existence, which essentially asks, ‘what are the fundamental categories of being?’ Attempts to answer that question seek to specify the nature of objects, identity, and change. Different philosophical approaches generate differing answers and these compose differing concepts of existence or reality. Some are more subjective, objective, or relativistic in the premises emphasized. Foundational ontologies, such as theological ones, assume an inherent hierarchical order to being that imposes a limit to such enquiry. Strictly philosophical approaches tend to be more indefinite or open ended about defining existence. A psychological approach to ontological questions tends to context being as a psychic phenomenon (existence known in/as/by psyche) that is derived from but not exactly the same as a physiological or embodied experience. All ontological assertions can be regarded as metaphysical (even those that claim an exclusively empirical validity such as science) because each imposes a human or psychically generated definition of being upon actual phenomena. That representation then effectively becomes a ‘supernatural order of existence’ that ‘stands in’ for actual phenomenon as ‘the real.’ Ontological explanations of phenomenal existence are not that existence itself—though some representations of it might more accurately represent compositions and dynamical relations of phenomenal manifestation than do others. See metaphysics.

Operant Myth / Mythology: This phrase is offered here to emphasize that some cultural myths tend to be more influential, or *operant*, in structuring social attitudes than others. Myths, or cultural mythologies, pose stories of relation between ordinary and extra-ordinary status. These can be classed as spiritual, religious, or scientific in regards to how ‘reality’ is narrated. All are differentiated by archetypal characteristics of patterning in form and dynamical activity that readily shape conscious attitudes and even experience. Representation of such archetypal motifs can be overtly mythic, as in the archetypal mode of the Greek god Apollo, who is associated with rhythmic order and linear rationalism, or more pragmatically abstract, as in the idealized privileging of mechanistic materialism in the scientific narratives of technological modernism. The important point implied by the term *operant myth* is that the primary archetypal patterns shaping consciousness and social structures are not necessarily obvious or acknowledged. Thus, archetypal tendencies overtly promoted by social or personal declarations of purpose and value are not reliable indicators of what patterns are actually conditioning consciousness and social order due to their mythic status in consciousness. See archetypal analysis, overt and covert myth.

Oppositional: Employed here to designate a polarized figuring of identity status in a binary contrast (such as ‘on or off’). In this configuration the status or identity of ‘a’ is posed in direct opposition to ‘b’ such that each directly defines the other by exclusive dissimilarity. An oppositional relationship is ‘black or white,’ as it were. See binary, dualist.

Oppositionalism: Used to indicate the reductive tendency to make discriminations and identifications by way of structuring exclusively categorical, binary oppositions between polarized ideas, phenomenon, and objects. See oppositional, dualist, binary, reduction.

Oppositional Reality: A phrase used here to characterize an attitude that asserts ‘the real’ as a singular, exclusively consistent context of valid actuality that stands in direct opposition to that of the unreal. Such an attitude is regarded here as attempting to impose a condition of ordinary reality upon that of extra-ordinary complexity. An oppositional attitude toward the real is intrinsically dualistic and thus incompatible with inclusive understanding of radical complexity.

Oral Consciousness, Oral Mentality: These phrases are used here to emphasize that there appears to be some distinctive character to consciousness derived from predominantly oral expression and communication. This notion poses a contrast between the configurations of consciousness developed in social contexts that rely more directly upon oral versus written modes of discourse. This distinction is considered as having significance for educational methods in early childhood development because too early an emphasis upon writing and reading might interfere with emergence of less reductive modes of symbolic understanding.

Order, Ordered: A general term for hierarchic structural relations that assert influence over succeeding events in a predictably progressive manner. Orderly phenomenal activity or behavior is identified as demonstrating some predictably periodic rather than unpredictable aperiodic ‘behavior.’ The orderly is thus associated with linear dynamics of sequential influence that are deterministic in generating causal effects. Nonetheless, orderly traits of structure and activity are now determined to emerge from seemingly aperiodic, discontinuous contexts of phenomenal ‘behavior’ — a condition termed deterministic or self-organizing chaos. Absolutely consistent, deterministic order appears to be an abstractly reductive concept of status that is not actually characteristic of Nature.

Ordinary, The: A word derived from the Latin *ordo*, for order. The notion of ‘the ordinary’ thus derives from that of ‘the ordered.’ Ordinary status and contexts are those that are ordered in familiar and expected ways. These exist only in terms of human determinations about ‘what goes with what’ and ‘how things happen.’ Specific order is a socio-cultural construction deriving from particular interpretations of phenomenal manifestation. The order of ordinariness is ‘imposed’ upon self, others, and world for the sake of establishing and maintaining a manageable basis for consistent identity and social continuity. The ordinary is thus pragmatically reductive even if it can be analyzed as empirically impractical or illogical. Reductive distinctions are required to generate society and identity. What is ‘out of the ordinary’ (unexpected, unusual, different, unpredictable) is ‘out of order’ and thus to some degree deviant relative to the structural determinations of normative social standards for valid identity and reality. Because culture and society exist by way of this delineation of order and the ordinary (in

reference to ‘proper’ modes of knowing and interpreting phenomena) there exists a reflexive impulse to ‘accommodate’ what is ‘out of the ordinary’ to a familiar order. Thus persons and social collectives are continuously involved in efforts to maintain and extend the dominance of ‘the ordinary’ over phenomena and experience. The complexities of both self and world are continually being 'reduced' to the practical limitations of 'the ordinary.'

Contrasts between ordinary and non-ordinary status indicate the characteristic conflict between socialized and more-than-socially-structurable contexts of being and experience. That antagonism is between the reductive order of culture and radically complex orderings of nature, between an assumption of the validity of singular identities and the radical interactivities of concurrent being and becoming. Subsequently, ‘the ordinary’ is a logically and even practically flawed or limited reduction of inclusive totality, of the ‘really really real’ status of being. Thus social continuance, for all its dependency upon an abstractly reductive order of the ordinary, eventually depends upon some mediation between the ordinary and the extra-ordinary, between its simplifications and the radical complexities of the actual environments to which social order must accommodate for the sake of human survival. That unavoidable differential between ordinary order and the orders of nature requires mythically dynamic modes of knowing and interpreting phenomena that express what is termed here mytho-logos. See extra-ordinary, radical complexity, mytho-logos.

Ordinary Identity: A term posed here to indicate sense of self or others as expressed and experienced in terms of normatively structured social references for selfhood.

Ordinary Reality: Used to indicate a sense of what is real, actual, and valid according to personal or social habits of identification. Thus the real becomes what is most commonly and consistently accepted in either an individual’s assumptions (conscious and unconscious) or those of a social collective. Such a sense of the real is structured by dominant social conventions that configure reality as habitually defined and experienced. In some cultural contexts this reflexively ordinary sense of reality is periodically confronted with a socially validated status of extra-ordinary reality. This contrast/conflict is figured by Turner in terms of normative social structure and “anti-structural” status. Ordinary reality also relates to Husserl’s “natural standpoint.”

“Organs of Reality”: Cassirer’s term for the function of mythic representations as ‘psychic organs’ rendering the complex dialectical logic of totalistic, non-positivistic reality in an evidently ‘positive form’ (Cassirer, Ernst. The Philosophy of Symbolic Forms Vol. 2). Myths in this sense ‘pose’ as ‘objective’ representations of phenomenon but, by way of their fantastic mode of expression and inherent self-contradictions, serve to ‘deconstruct’ their seemingly objectified form to manifest the “sublated” dynamics of a more inclusive, thus radically complex totalistic reality—a reality neither simply singular or plural, exclusively positive or negative, material or immaterial, and thus not ‘ultimately’ objectively figurable. Myths as such ‘operate’ as psychic ‘organs’ that ‘enact’ or precipitate a process of complex knowing that ‘secretes’ the dynamical reality

of reality. This term relates to the notion of ‘metamorphic dynamism’ being manifested in the condition of the ‘un-real real.’ Such an activity of consciousness also corresponds to Giegerich’s “absolute negation” of logical positivism, and Bohm’s reality in ‘flowing movement’ expressed as concurrent mutuality of “implicate” flow in/as “explicate” form. See sublation, mythical dynamism.

Other, Otherness: Used here to reference an identity or status that is unlike or separate from one’s own. It is used here particularly to pose an alien or uncanny sense of difference. In reference to experience of polycentric psyche, this term is meant to suggest a non-objectified sense of what is ‘not-self’ relative to self yet also, as the ‘otherness of self,’ has some quality of being that is also self—as in the otherness of self to itself. Relates to notions of alienness as essential to contexting erotical relations—no otherness, no context for precipitating erotic mutuality. Otherness is thus essential to intimacy—either ‘with self’ or with others.

Other-Than-Human: A phrase used here to indicate a status of being and consciousness that ordinarily is not associated with human status as socially defined. Thus the other-than-human can be non-human animals and plants but also experiences of the bestial, demonic, or divine in one’s human consciousness—the other-than-human qualities of the more-than-socially-defined self.

Other World: A reference to a dimension of existence ‘other’ to that ordinarily identified as present actuality. In philosophical terms that other-than-ordinary context relates to the inclusive totality of more-than-socially-structurable phenomenal totality and in psychological perspective it indicates the more than egoically identified complexity of psyche or ‘larger Self.’ Such an extra-ordinary ‘realm’ is figured in myth and fairy tale in which the ‘activity of totalistic psyche’ or inclusive reality can be given appropriately non-positivized, thus non-ordinary expression. In order to be somehow comprehensible, that expression must indicate an additional or extra-ordinary context of being that mirrors and interacts with that of ‘ordinary reality.’ The two are thus figured as having points of overlap or interpenetration characterized as thresholds. This notion of the ‘other worldly’ relates to Turner’s context of the “anti-structural,” Duerr’s “wild,” and Bohm’s “implicate order,” that are considered as experiencable only by way of “liminality” or the ‘un-real real.’ See extra-ordinary.

“Outering”: McLuhan’s term for characterizing the ‘projective’ aspect of the ‘media’ of human expression as an ‘externalization’ of human physical and psychic capacities. Language, systems, machinery, electronics are all such “outerings” that materialize mental capacities to imagine and create. McLuhan asserts that a consequence of such external literalization of human capacity induces a sense of amputation or diminishment of humanness that results in dependence on the externalized manifestation or technology. Thus the more technologically ‘projective’ a society becomes the more dependent it becomes on those literalized capacities of mind for a socialized sense of identity and reality.

Overtly Mythical: Used here to indicate descriptions, narratives, images, and actions that employ non-literalistic or fantastic modes of expression and representation associated with mythical dynamism. These are regarded as overt means of conveying a sense of archetypally ordering or intentional forces that are active ‘outside’ the realm of human social structure and ‘ordinary reality.’ Overt mythical representation is appropriately non-ordinary representation of the dialectical or metamorphic dynamism of totalistic reality—of psyche and the logic of inclusive knowing. Contrasted by the term ‘covertly mythical.’

P

Palimpsest: A term derived from the medieval practice of erasing a text from a parchment and writing another in its place. The result was an overlay of different texts that could, in some instances, both be read—perhaps by holding the parchment up to a light source. This notion is used now primarily in a figurative sense to indicate how literary works can have layers or levels of meaning. These can be ‘read’ separately or in some conjunction. The concept provides a way of figuring how singular and pluralistic status can be identified concurrently as distinct but related ‘texts’ of phenomenal manifestation. Similarly, mythical stories and images exhibit this quality in how they represent both an ordinary and extra-ordinary, or socially structured and “anti-structural” (radically complex) contexting of being and meaning. A palimpsest can thus be described as polysemous, or having multiple meanings.

Panoptic: Derived from the Greek *panoptes*, translated as all-seeing, this term suggests a perspective that can ‘take in’ all that is visible ‘all at once.’ It suggests an inclusive perspective that is psychological in its ‘vision’ and one not feasible from ‘within’ ordinarily contexted parameters on reality and identity. Thus a panoptic perspective is extra-ordinary, ‘other worldly,’ and radically complex.

Parable, Parabolic: These terms derive from the Greek root *para*, translated as beside, and *ballien*, for to throw (literally ‘to throw beside’) and combined as *paraballein*, translated as to compare. To be parabolic can thus be regarded as ‘going around’ a point of reference. A parable is typically understood as a relatively simple story that has allegorical implications about some philosophical lesson or moral meaning. Thus a parable has some ‘depth’ or other meaning that it alludes to indirectly, perhaps only metaphorically by way of its imagery. As exemplified by the tales attributed to Jesus in the New Testament, parables are typically brief stories that seem simple on their ‘surface’ yet are also symbolically ‘cryptic.’ Such condensed and symbolic form can be effective in suggesting or invoking archetypal traits of patterning that characterize dynamic modes of acting, thinking and understanding. In the context of the work on this web site such a tale ‘tells’ by ‘going along side’ or in some sense ‘around’ its subject or meaning. This ‘indirectness’ of telling is characterized here as parabolic and a necessary

trait of representing radically complex traits of phenomena. Fair tales often demonstrate this parabolic style of representation. See parabolic telling.

Parabolic Telling: A phrase employed here to characterize telling and tales that approach their meanings in a compact yet indirect manner, relying upon seemingly simple, typically brief depiction of events. This mode of telling a scenario or story tends to present seemingly abbreviated narratives, often with an episodic or condensed style of description. Characters and places are often not given proper names. Thus a story is about ‘the maid of the north,’ or ‘the old farmer and his wife.’ In one sense the style seems plain and direct, In another way it compresses elements in notably metaphoric manner of representation. This is considered here to be a ‘parabolic’ mode of telling in that it suggests often radically complex symbolic associations and psychological insights while somehow ‘going around’ these. It does not try to explain so much as imply intricate interactivities of factors. The traditional tales of archaic cultures (often referred to as fairy tales in modernist perspective) frequently exhibit this style. It is considered here to be a particularly psyche-logical manner of representation—that is, it ‘tells’ in the symbolically ambi-valent, metaphorically metamorphic mode of inclusive psychical understanding—for which meaning is concurrently various or polycentric, thus neither linear nor ‘to a single point.’

Such telling can be experienced by more pragmatically ordinary perspective as either simplistic or obscure and inchoate. Attempts to interpret this mode as presenting implicit code for an explicit allegory that has consistent and conclusive meanings (such as a ‘moral’ interpretation) indicate a reductive ‘reading’ that seeks to subordinate ambi-valent associations and polysemous complexities to more socially definable terms. The parables associated with the teachings of Jesus in the New Testament are often approached in such a socially conventional (rather than psychologically symbolic) manner. See parable.

Paradigm, Paradigmatic: In most general usage paradigm indicates an example or model, typically of some basic function, process, or method. A fundamental paradigm of scientific knowing is empirical observation and testing. Formal logic provides the most reductive paradigmatic mode of knowing and understanding. Informal logic provides less reductive ones. Such distinctions between paradigmatic modes of thinking or doing express archetypal motifs. See archetype, archetypal.

Paradox, Paradoxical: These words derive from Greek roots of *para*, for around or beyond, and *doxa*, for opinion or thought. It seems to have evolved from a sense of ‘in conflict with received opinion’ to indicating a condition of being self-contradictory. However, statements classed as paradoxes often in some way appear accurate (the child is father of the man). Paradoxical conditions can thus be assessed as incorrect or inexplicable from one logical perspective yet at times also representative of conditions that are in some regards valid according to deduction from another acceptable premise. Such a condition is either logically invalid or poly-logical. Radically complex conditions tend to seem paradoxical from the perspective of ordinarily reductive

standards for valid identity and reality—even when there is evidence for the mutual of its inconsistent qualities. Mythically dynamic representations are necessarily paradoxical to more ordinary attitudes because these attempt to manifest extra-ordinary concurrencies. Reductive attitudes reflexively react to paradox as simple falsehood or impossibility. Thus encounters with paradox are regarded here as implying radically complex conditions that offer opportunity for seeking radically inclusive understanding. Such understanding requires finding a way to know the seemingly opposed elements as concurrently valid yet neither identical nor hierarchically related. See paradoxical oscillation, poetic diction.

Paradoxical Oscillation: Indicating a shifting of a sense of validity ‘back and forth’ between aspects of experience or thought that appear related yet contradictory. An attitude of acceptance or ‘embrace’ of this oscillation can approximate the mutual validity of paradoxical references by resisting settling upon one as more valid than the other. This maneuver is regarded here as the closest oppositional mentality can approach to generating inclusive understanding of radically complex totality. It seems that reductively dominated attitudes often accommodate to such complexity by way of this mental maneuver--though it appears typically to be carried on in an unacknowledged or unconscious manner. Such alternating affirmation poses a condition of ambiguity that retains an either < > or relationship while implying a both/and status. It is suggested in work presented on this web site that a more inclusive understanding of radical complexity than enabled by paradoxical oscillation requires a psycho-somatic induction of ‘poly-logical sensing’—or an embodied knowing of concurrently plural and diversified status such as appears paradoxical to reductive logic.

‘Participation, Participatory’: These terms are directed here at characterizing an active, *reciprocal* involvement of one psychic identity in some specified ‘field of otherness.’ This notion involves experience of dynamic inter-activity or relational mutuality, or presence in/with other presence. This sense of participation is not defined by a literal condition of physical interaction. Instead the sense of mutuality implied is dynamical. It involves a status of ‘metamorphic co-operation’ between entities that together constitute a field of activity that is more than a simple action > reaction sequence. The dynamic of this participatory activity is recursive or reciprocal.

In so far as abstract intellectual understanding or insight derive from an objectified sense of ‘distance’ from what is ‘under consideration,’ this sense of participation is not indicated. Objectified perspective resists such a ‘being involved in,’ effected by, and affecting ‘the other.’ However, this notion of participation involves conceptual and symbolic ‘involvement’ in ‘the other’ and thus some element of cognitive ‘investment.’ A shift from an attitude of non-participatory, reductive objectivity to one of psychic interrelation is not necessarily easy to effect, Archaic ritual practices are regarded here as attempts to induce participation by giving the oppositionally structured, habitually objectified sense of self, other, and world an opportunity to enter into a context of mutuality with the non-ordinary and “anti-

structural” aspects of existence, psyche, and reality—to ‘move’ and be moved by an extra-ordinary context of agency and interactivity. There is necessarily some sense of affectual experience to such participation. Yet given notions such as Giegerich’s about the intensified logical status of modernist consciousness, investment of intellect in a radically dialectical process might enable ‘thinking participation’ in a manner related to more enactive ritual inductions. See co-participation, mutuality. co-presencing.

Participating Plurality: An expression indicating a condition of experiential involvement in concurrently diversified status. Such experience is known in contrast to a more ordinary one of objectified singularity and separateness from other singular entities. Such a status requires suspension of habitually reductive orientations to identity and reality as explicitly reductive to one condition or another. See participation.

‘Participatory Enactment’: Used to indicate activity that overtly enacts co-participation between distinctly sensed fields of identity or intentional agencies. That engagement can be internal, such as between the habitually sensed “I” and some “Not-I” aspects of self, or external, as with some other field of identity or psyche. Such participation tends to generate a status of “Not-Not-I” in which one’s individuality is actively engaged in a field of mutuality. This notion implies more than a cooperative activity, as when two persons do a task together (washing dishes). Rather, the quality of mutuality intended here involves enacting an ‘overlapping’ or intertwining of ordinarily differentiated states of being or thinking. Participatory enactment thus involves some uncertainty about where one’s own intentionality or effort ‘end’ and the other’s begins. See participation.

Participatory Identity: Applied to an overtly inter-active sense of self, other, and/or world in which identity is experienced as having mutuality with that of other identities and their intentionality. This involves a sense of identity in-corporating other identity in a reciprocal field. Identity is thus posed as active and malleable in contrast to a status of passive, objectified consistency. See participation.

Particularity: A term designating the specificity or characteristic individuality of manifestations as identifiable entities or forms; also used here in a more general sense of ‘archetypal particularity.’ Teapots express a general archetypal particularity of explicit form, yet each one is individualized as a particularization of that general patterning—even if it is distinguished by but a few surface scratches or its contexting in space and time. See archetypal particularity.

Performance, Performative: A general sense of ‘taking action according to some plan’ is associated with these terms, as in ‘following a script.’ The role of ‘an actor’ or ‘worker’ whose actions are predetermined is thus intended. This narrowing of a broader sense of performance is used to pose a ‘non-participatory’ condition, in so far as the ‘actor’ or worker is behaving in a rather rote or manipulative manner toward what is being acted or ‘acted upon.’ A further sense of certainty about the outcome of the actions performed is intended. One thusly ‘performs’ an established scenario or ‘script’ with known objectives or outcomes in a process that is not subject to significant

alteration by some ‘other agency’ than the ‘actor.’ This notion of performative action is posed in contrast to one of ‘enacting co-operatively’ in an ‘un-scripted’ context of “liminal” reciprocity between ordinary and extra-ordinary states of being. See enactment.

Performative Rationalism: A phrase offered here to distinguish applications of rationalistic thought intended to facilitate or promote procedural performance. Technological reasoning is a prime example of such rationalizing that has a programmatic and specifically productive purpose. Performative rationalism thus tends to be particularly reductive in its linearly progressive and conclusively directive use of reasoning. It constitutes an applied status of instrumental reason.

Performative Psyche: Used here to suggest a source of intentionality that, relatively speaking, derives from unconscious or non-egoic aspects of self or psyche. Thus a plan or ‘script’ for activity can be generated in consciousness that egoic-identity does not recognize as deriving from own intentions. Non-egoic psyche can be thusly considered to ‘perform’ its own ‘scripts,’ as in dreaming, through or ‘in the medium of’ the body and mind ordinarily ‘claimed’ by personal egoic identity. See active imagination.

Person, Personal, Personalistic: From Latin *persona*, Greek *prosopon*, for mask of the theatre, hence the role attributed to the mask, hence ‘a character,’ and finally a personage or person. These terms are deployed here to pose a contrast between notions of personality and character. The personal is considered here a condition of singular identity deriving from both ‘outer’ and ‘inner’ factors. Social standards for ‘being a person’ impose a sense of personal singularity and responsibility to others as such. An intra-psychoic egoic sense of self also tends to structure a uniform identity that can claim to represent the entire psyche. The introjection of social conventions and experience are thus combined with egoic ordering of self-aspects to create an identity and patterns of behavior that are considered here to constitute personality. Personal concerns are thereby those of a socially identified ego-identity. These concerns tend to be reflexively expressed and often appetite-driven in a manner associated with ‘wish fulfillment.’ That is, egoic impetus towards control, confidence, and social acceptance tend to configure personality and its ‘wants.’ Nonetheless, these are viewed as asserting influence over thought and behavior in a largely unconscious manner. As such, personalistic consciousness tends to be not only a limited but often inaccurate representation of the fuller range of psyche or innate character. It resists intentional involvement in co-participatory relations with the plurality of polycentric psyche or any sense of the intentional ‘otherness’ of the totality of Self.

Thus the personalistic attitude tends to be resistant to a pluralistic identity or any reflective ‘deconstruction’ of the dominant psychic complexes and “persona” that generate it. In this sense, personality can become the ‘enemy of self-knowing.’ Thereby, though personalistic concerns can be intensely felt and promoted by egoic function, their conflict with complex concerns of self and psyche can generate anxiety and so-called ‘pathological behavior.’ Personality, being constructed of egoic habits, is an

extraordinarily durable force in psyche and resists change even when it is the cause of extreme distress. Character, in contrast, is used to indicate more intrinsically individualizing traits of self and psyche that are often repressed by personality development, since the latter tends to orient toward social influences and standards while asserting a singular identity. See personality, character.

“Persona,” Personas: Persona is used here in direct reference to Jung’s specification of posture of self-identity as reflexively composed in response to socially structured standards and intrinsically reductive egoic functions. It thus includes elements of conscious and unconscious aspects of individual psyche commingled with references to ‘external’ experiences of and reactions to an encompassing collective social psyche. As the ego seeks a valid social basis for its configuration of ‘an identity’ it introjects aspects of what is perceived ‘out there’ to compose its own version of ‘proper reality and identity.’ The result is ‘a persona,’ the term for which derives from the Latin term for the theatrical mask of a character in a play. This term is pluralized here as ‘personas’ in the English manner rather than the Latin (*personae*), because that latter form is reserved for another usage. Persona, as a necessary construction of sense of self relative to society, and thus the ‘face of personality,’ is regarded as inherently repressive of significant self-aspects and intransigently resistant to re-orientation. Persona identity thereby tends to reflexively resist the complex process of self-knowing Jung terms individuation because the latter often elaborates aspects of character or selfhood that conflict with both persona and social standards. A concept of diversified or pluralized persona is presented under the title Dionysian *personae*. See personality

Personae: The Latin language plural of persona, used here to indicate ‘a’ sense of self that is also plural, constituting a ‘persona of personae.’ Such self-as-one-that-is-many is specifically characterized here as ‘a Dionysian *personae*’ to emphasize the dialectical dynamism and metamorphic character of such an identification.

Personality: The general notion of personality is contexted specifically here as an expression of egoic identity and its preoccupation with asserting a singular identity in relation to socially structured standards for identity and reality (the ‘mask’ of persona). Personality is seen in this view as a developed complex of attitudes and behaviors that orient self-identity primarily toward social conventions and contexts—whether in an attitude of conformity or rebellion. As such it is prone to ignore, repress, or distort many intrinsic aspects of self (here associated with the term character) that in some way appear to egoic function as improper, self-contradictory, or unmanageable given social references. Personality as a presentation of selfhood that mediates between self and society is an obvious necessity. Yet as such it is typically incapable of acknowledging and articulating much of an individual’s intrinsic character. Thus it readily becomes an obstacle to an individualizing engagement of egoic function with the more intrinsic characteristics of complex, inclusive selfhood. See personal, persona, ego psychology, character.

Perceptual Psychology, Psychology of Perception: These phrases are presented here to suggest a psychological perspective particularly concerned with how perception occurs as sensorial stimulus (such as vision) that is subsequently processed through cognitive brain activity to become converted into psychical representations of the perceived ‘objects,’ or ‘objects of perception.’ Just how such neurological ‘data’ as light registering on optic nerve cells becomes an imaginal status of psychical awareness would be the concern of a psychology of perception. It is presumed here that this process is directed by pre-established sets of identifications that orient sense data into categories of potential representations of the perceived ‘objects of perception.’ Even this bare concept of perceptual psychology indicates that the resulting representations cannot be those ‘objects’ so perceived—regardless of how accurately the psychic images might ‘mimic’ them. Barfield poses this contrast as that between the representations of psychical awareness and the “ultimately un-represented” things that provide the stimuli for perception (Barfield, Owen. Saving the Appearances).

Such a psychological perspective seeks to understand this process that generates psychical representations that are not what they represent and yet serve adequately to orient humans towards a real but ultimately unrepresented world. Some suggest that the inherent ‘gap’ between the perceived and the actual indicates human consciousness is solipsistic or entirely self-referential. Yet that perspective seems contradicted by the capacity of humans to accommodate pragmatically to the actualities of phenomenal manifestation. Thus perceptual psychology provides an affirmation that reality is known by way of psychic productions that are not the reality so known, while also affirming that reality is to some degree re-presentable in/as/through psyche.

Perceptual Persona: A term posed to particularize that aspect of self-identity and its socially oriented persona that structures habitual modes of figuring perceptions. Persona is here posed as asserting specific biases or preferences for how the ‘external world’ is to be perceived, what is to be ‘taken notice of,’ and with which perceptual senses. A persona invested in the notion of reality as being literalistically material might readily deny or ‘edit out’ certain perceptual experiences from conscious awareness, thereby ‘discarding’ or ‘discrediting’ perception of phenomena it can not validate by way of its literalistic criteria for reality. Persona biases are here considered capable of actually rendering a person ‘insensitive’ to experiencing particular types or qualities of phenomena. Perceptual persona would be much different in individuals having developed ‘metaphoric sense abilities’ and having learned to consciously register metamorphic experience, in contrast to persons denied development of such a perceptual persona. Similar biases are expressed in an ‘interpretive persona’ that is conditioned to provide only certain types of interpretations of phenomena regardless of the implications of what is presented for interpretation.

Personhood: Used to designate a status of sense-of-self as individual being that tends to be singularly asserted. Associated with socially structured and egoic identity. Contrasts to selfhood.

“Personification”: From Hillman’s usage indicating the capacity of consciousness to generate anthropomorphic ‘identities’ to represent non-egoic self-aspects, non-human nexes of psychic intentionality, or archetypal energies, as in ‘imaginary friends,’ the ‘gods,’ or ‘talking spirits.’ Such imaginal figuring provides a more tangible means for egoic identity to engage the non-egoic aspects of the larger self, as well as the collective social psyche and human unconscious (Hillman, James. Re-Visioning Psychology). This notion of personification illustrates how mythical representation relies upon using ordinary references to render qualities of the extra-ordinary and radically complex accessible to egoic consciousness. Personifying archetypal motifs as gods provides a tangible yet metamorphic status for these ‘present but absent,’ intrinsic but obscure, ‘spirits of origin’ that are both simple yet radically complex as endlessly individualized manifestations. See organs of reality.

Perspective, Perspectival: Used here to emphasize the particularity of ‘points of view’ or the philosophical assumptions ‘framing’ a ‘perspective’ on phenomena and causality. A dominant modality for composing identity and reality is indicated here as an overall ‘perspective.’ Such primary perspectives are typically derived from hierarchy of various criteria imposing a general archetypal tenor upon one’s ‘view’ of the world, such as ‘objectively analytical,’ ‘erotically participatory,’ or ‘mechanistically causal.’ This bias involves the notion of a ‘perceptual persona’ which pre-conditions what is actively noticed or registered in consciousness. Individuals are considered here to use various such ‘framings’ of point of view on self and world in relation to different contexts, sometimes even concurrently. Shifts between these are considered ‘perspectival shifts.’ Thus these are in one sense intrinsic to every psyche’s deployment of differing perspectives in different contextings. But in terms of an overall tenor or perspective, change is regarded as difficult to induce and requiring some intensity of extra-ordinary experience. See perceptual persona, perspectival shift.

Perspectival Shift: Used to indicate an alteration of habitual perspectives, particularly involving assumptions about reality, that can trigger a significant re-orientation in modes of identification. Though such shifts are considered here to be typical of contextually oriented attitudes, these also tend to be relatively unacknowledged by egoic identity. Thus this phrase is used in particular reference to overtly acknowledged shifts that might re-orient the general emphasis of self-consciousness to the character of identity and reality. A change that involves an alteration in the attitudes of ‘perceptual persona.’ See perspective.

Phase Change: A term from the science of materials used to indicate a transitional condition between more fixed states of order and composition of a given substance—specifically between categories of solid, liquid, or gas. Phase changes are differentiated with terms such as melting (becoming liquid), freezing (liquid to solid), condensation (gas to liquid), boiling (liquid to gas), deposition (gas to solid), and sublimation (solid to gas). These transitions occur to substances that have the same atomic structures from one formal condition to another. That phenomenon indicates a

metamorphic character intrinsic to material manifestations: water as gas, liquid, and solid is and is not the same thing. Relationship to ‘external’ factors such as heat and pressure reconfigure the formal qualities of matter that continues to have the same basic atomic and molecular structure. Similarly, different atomic structures can combine in various molecular constellations so that these ‘become other’ by way of association. As such they are and are not ‘their selves.’ These traits relate to notions of concurrently singular and pluralistic states of existence. See concurrent being, metamorphic becoming.

Phenomenal Manifestation: This phrase is employed here to indicate the broadest sense of ‘coming into being,’ of phenomenon as movements that ‘take on form’ or ‘transform’ some status of being—whether of objects or of dynamical patterns of activity.

Philosophy: A word derived from the Greek *philosophos*, for love of wisdom. Contemporary definitions include notions such as ‘pursuit of wisdom by intellectual means,’ ‘investigation of causes and laws underlying reality,’ and ‘inquiry into the nature of things based on logical reasoning or demonstration.’ In an inclusive sense, philosophy has been understood as involving all learning except technical precepts and practical arts. Such study is represented by the intellectual disciplines comprising university curriculums of science and the liberal arts, excepting medicine, law, and theology, for which the academic degree ‘doctor of philosophy’ or ‘PhD’ is granted. Philosophers, or practitioners of philosophy, are said to attempt to conceptualize and explain everything from existence, or being, to morality, goodness, knowledge, truth, and beauty. Philosophy as a specific intellectual discipline is sometimes considered to have been most particularly developed in Western cultures, deriving from the intellectual analytical attitudes of so-call pre-Socratic speculators on the abstract character of being or the ‘nature of things’ (“natural philosophy”).

More recently, Western philosophical concerns have been distinguished as being more reductively abstract and formal, (Anglo-American ‘analytical philosophy) versus more concerned with natural and material preconditions of being, such as socio-political ‘realities’ (continental philosophy). The former tends to privilege reductive analysis through strict consistency of logical argument assumed to be capable of abstract statements of absolute truth. The latter approach is distinguished by skeptical and anti-transcendentalist assumptions about truth, as well as by an emphasis upon ideas in relation to phenomenal contexts and psychological conditions. The analytical emphasis can be thought of as more positivistic or objective, the so-called continental as more relativist and subjective. These roughly distinguished categories of philosophical practice are viewed as approaching similar topics with somewhat different, though widely diversified, logical methods. The analytical emphasis directs reasoning toward a pragmatic effort to ‘solving problems’ and the continental involves it more in an effort to ‘read the significance’ of particular events or texts. Philosophical methods and ‘knowledges’ are often not logically comparable.

In general, the archetypal character of philosophical thought is considered here to involve reflective contemplation generating a form of understanding that is rationally composed and abstractly conceptualized. Thus it tends to posit a logic of being and becoming having an assumed universality capable of transcending both cultural contexts and the particularities of consciousness in different human psyches. Thus well-reasoned philosophical assertions 'should' be somewhat universally applicable. In its more radical speculations on the nature of being and meaningfulness it tends to extend reasoned explanation 'beyond' the methodological limits of empirical and mathematical scientific knowledge. Thus there are arguments about whether philosophy is strictly metaphysical in that its applications of reason are 'beyond empirical verification.' Regarding what can and cannot be reasonably known, one particular focus of philosophical inquiry involves attempts to establish the nature and limitations of knowing or knowledge. That concern, which questions even the validity of empirical and quantitative knowledge to define reality, is designated as epistemology. Thus the constitution of 'the real' and the 'unreal' become similarly universalized issues examined through the abstractive character of reflective philosophical analysis. Concern with morality has also been a focus of philosophical inquiry, though it seems to prove the most culture-bound of issues and thus particularly resistant to abstract theorizing.

Philosophical reflection through analytical methods is engaged here in the more continental style, considered to be less reductive and thus more archetypally analytical. See metaphysics, metaphysics of presence.

Plural Psyche: Used here to indicate a plurality of intentional nexes comprised of various psychological complexes that compose both individual and collective psychic fields. Psyche thusly regarded is neither singularly intentional nor structured in a consistently uniform hierarchy. See polycentric psyche.

Pluralism: In the most general sense this term implies a condition of multiplicity. More specifically it is often associated with a notably diversified multiplicity, and further, one that is not uniformly or hierarchically ordered. As a philosophical concept, pluralism suggests inherent and irreducible diversity or complexity as characteristic of being—an intrinsic manyness to any oneness, such as composes 'the nation' or humanity. A pluralistic society is considered to be one that is founded upon respect and protection for significantly different ways of thinking, looking, believing, expressing, and acting. A pluralistic philosophy asserts a fundamental manyness of/as oneness and thus more than one status of true existence. Pluralism is inherently non-reductive.

Pluralistic: Used here to emphasize variety or variousness of composition, activity, and function, particularly in configurations of identity, nexes of psychic intentionality, and cognitive functions of intelligence. Relates to the notion of political pluralism as representing the multiplicity of intentional individuals comprising a collective agency in contrast to a totalitarian or authoritarian model in which intentionality is asserted from 'the top down.' See pluralism.

Pluralistic Identity, Pluralistic Identification: Used here to indicate identity and identification composed in a non-hierarchical manner affirming a plurality of contrasting associations in constellatory, non-oppositional orientation to each other. Pluralistic identifications assert particular nexes of distinctive status without reducing these to exclusively definitive conditions, and are thereby relatively non-reductive.

Pluralistic Status: A phrase for status that is concurrently diversified and thus presents as a manyness in/as a oneness.

Poetic Diction: This phrase designates a semantic style of language usage that asserts its meanings in relatively complex, condensed, ambi-valent, and pluralistic associations. Such style is identified in contrast to linear and equational sequences of words emphasizing singular meanings and exclusive concepts. Its narrative tendencies are often recursive and disjunctive, involving convolutions of ordinary syntactical grammar. Poetic diction is further associated with expressions of overtly metaphorical sense ability and metamorphic experience that compose radically complex symbolic meanings. Such language usage is in one sense paradoxical, combining conditions and actions that ordinarily seem contradictory or incompatible. Yet part of what renders it poetic is how these evident contrasts are posed in ways that prompt an experience of their mutuality or relatedness. Ambiguity and paradoxical oscillation can thereby be transformed into a sense of some more radically inclusive status of meaningful co-existence involving a logic of manyness in/as oneness. Relates to notions of dialectical process and mythical dynamism. The representational traits of poetic diction that render ordinary language and meaning somehow extra-ordinary are inherently mytho-logical. See poetics, poetry.

Poetic Conceptions: See poetics.

Poetics: A term typically applied to literary theory and criticism about poetic expressions but also used to indicate the general practice of poetic expression. These senses are combined here to indicate how theoretical and philosophic concepts about radical complexity and concurrent states of being are inherently poetic. Thus the poly-logical conceptions of depth psychology and non-reductive philosophic reflections are presented here as ‘making meaning’ in a poetic manner—thereby the phrase ‘poetic conceptions.’ That correlation of poetic style and pluralistic logic is demonstrated here by ‘com-posing’ these as a ‘poetic poetics of radical complexity’ in verse form. See poetic diction, poetry.

Poetry, Poetic: These terms are used in general to distinguish a linguistic style of expression in categorical contrast to another style termed prose or prosaic. The poetic is often formally distinguished from the prosaic by the term verse, which is differentiated a rhymed or unrhymed, formally structure or ‘free verse.’ Yet there is also a category of poetry known as ‘prose poems.’ This overlap of form and style between poetry and prose expression indicates the distinctions between them involved more than formalities. Many definitions indicate that poetic expression involves a more condensed, ‘imaginal,’ and metaphoric use of language than that typical of more ordinarily

practical, narratively descriptive prose expression. This distinction is taken here to be about a 'way of knowing' or making meaning that is activated by language usage which foregrounds the polysemousness of words and a polyvalent dynamic of logical association.

Verse construction enables the breaking of lines of text in ways that complicate sequential syntactical associations between words and phrases. These interruptions of normative scanning or hearing of word sequences can amplify meaning associations. A similar effect is generated in poetic usage that often violates the normative standards of grammar and punctuation. Thus, in brief, the most distinctive quality of poetry and poetic expression is here taken to involve disruption of linearly progressive, simplistically accumulative implications about intended meaning, order of events, and hierarchies of primary importance in language use. Poetic style 'turns the flow' of experience, meaningful association, and interpretive progression between concepts, events, and images presented 'away from ordinary expectations.' It 'dislocates' ordinary perspectives and expectations about 'how things are.' Habitually reductive processes of attention and meaning making are thusly 'turned aside, around, and folded back on' them selves by poetic diction in a way that creates less binary and more triangulated or constellated forms of meaningful association. Meanings are made to 'ricochet,' hang,' 'float,' and aggregate in extra-ordinary ways.

Poetic expression is thus distinguished by a deliberate manipulation of how consciousness and sense of experience are configured in habitual language usage. To accomplish this shift effectively, however, a keen sense of how ordinary attitudes are created is required. An understanding of standardized grammar and word definitions as well as by the specific traits of common usage are intrinsic to 'poeticizing.' These dynamic qualities are related here to notions of mythic dynamism and dialectical logic. Poetic style is inherently mytho-logical. See poetic diction.

Polarity, Polarization: These terms invoke the sense of 'opposite ends of a pole,' suggesting association on a linear axis defined by antithetical characteristics or binary opposition. Thus polarity is often taken to imply absolute difference, such as black versus white, right versus wrong. But it is sometimes construed as positing a spectrum of mutuality that presents an interactive field in/between the polar contrasts. In the latter case it is a less oppositional logical structure.

Polycentric: A sense of multiple centers of organization or intentionality are implied by this term, with the further implication of a constellatory rather than hierarchical set of associations among them.

Polycentric Psyche: A depth psychological term referring to the concurrently pluralistic and thus variously-centered character of psychic activity and intentionality. This view is posed in contrast to conceptions of psyche as hierarchically ordered or 'centered' on a self-defining, self-controlling egoic identity that represents a monolithic status of selfhood.

Polymorphous: A sense of having multiple forms is implied by this word that expresses the status of manyness in/as oneness of concurrent being.

“Polysemous”: A term used to indicate having a plurality of meanings. It is employed here particularly after Gibb’s usage for the polyvalent meaning associations of words which aggregate in what he terms “radial categories of meaning,” among which word meanings are composed in specific complexes that constellate according to a given word usage (Gibbs, Raymond. Poetics of Mind). Relates to notions of pluralistic identification and how human thoughts and actions have plural sources of psychic intention, thus complex meaningfulness.

Polysemy: Used to indicate the presence of various meanings inherent in a given text. A particularly significant concept to many postmodernist theorists because it demonstrates the instability of definitive argument and singular truth statements. See polysemous.

Poly-valent, Polyvalence: Indicating a plurality of valences or directional associations and interactions. Used to convey a concurrent plurality of phenomenal, intentional, logical, and emotional activities or ‘movements,’ particularly of psychic agencies.

Positive: Utilized in to indicate objectively specifiable, usually material existence that stands in opposition to a notion of immaterial thus negative status of existence. By extension, positive status is implied by assertion of unequivocally exact or absolute condition.

Positivism, Positivistic: Terms for designating a reductively absolutist definition of reality and identity, whether in reference to logical or empirical criteria. Such designation derives from materialistic or objectivist perspectives that assert singularly exact states of existence. These are modeled upon empirically verifiable evidence but are typically derived through linearly self-consistent rationales considered to be logically as valid as empirical status. Such propositions are supported by an opposed state of non-existent negativity. The validity of positivistic status thus depends upon a binary opposite of negativity, whether as immaterial non-existence or logical inconsistency. In philosophical discourse the category of logical positivism seeks to rationally present the nature of being in the exclusive terms of formal or mathematically equational logic. Given such an oppositional basis, positivistic reasoning is regarded here as incapable of articulating the dynamical character of concurrent being and its radically complex inclusivity. See literalism, materialism.

Possible: From a positivistic perspective, this word implies the condition of what is potentially existent—that which can literally happen, be made, or done. However, the validity of such an assertion is held here to be socio-culturally contexted. Thus that which is possible can be as much a matter of what is posed as feasible, acceptable, or proper in the standards of reality underlying social different social ‘orders.’ ‘The possible’ is necessarily linked to ‘the real’ and reality is firstly a social construct.

Postmodern: A term used to suggest a change from a modernist status to a somehow succeeding or no longer modern one. As a historical reference, it is often used to indicate a shift commencing in the post World War II decades. More typically it is used

to suggest a cultural rather than specifically historical change—indicating a sense of a ‘postmodern condition’ or tendency. The concept of a postmodern status or condition is typically differentiated from a modern one by positing shifts from mutually shared, hierarchically ordered social phenomena, identity, and beliefs toward more fragmentary associations, indulgent superficiality, nostalgic reiterations of modernist fashions, and pervasive expressions of nihilistic attitudes. More specific definitions of the postmodern are diverse and confusing. In some views it is a continuation of a mood of alienation and disorientation associated with modernism—thus a change of degree that can be termed hypermodernism. Postmodern style has been associated particularly with architecture and identified by qualities such as ironic parody, pastiche, and eclectic quotation of all historically preceding style—resulting in a pluralistically ambiguous status of signification.

Sociologically and philosophically, postmodern context is seen as a significant break with modernist certainties and progressive confidence. This disjunction is illustrated by an exponential increase in the incommensurable relations of different domains of knowledge, resulting in an increasingly remote sense of the possibility of any universal knowledge. Related to this view is Baudrillard’s sense that semiotic signification has shifted from representation of reality to simulation of it (Baudrillard, Jean. Simulations). Lyotard gave much impetus to a concept of postmodernity with his notions of a change in the status of knowledge. He suggested that the value of knowledge was shifting from one of ‘use value’ to ‘exchange value’—knowledge as consumer product in the ‘information age.’ He also articulated a shift toward pervasive and inherent skepticism about any and all ‘metanarratives’ that attempted to define identity and reality (including scientific ones). Thus there is a pervasive sense that postmodernity involves a deconstruction of modernist expectations about definitive status for identity and truth. All such status now comes under suspicion, regarded as resting not upon any universal objective certainty but dependent upon socialized ‘legitimation’ (Lyotard, Jean-Francois. The Postmodern Condition: A Report on Knowledge.). A schizoid or even schizophrenic splintering of sense of identity is inherent in these notions of a postmodern condition. The insights of chaos studies have been used to understand postmodernity as a more overt manifestation of non-linear dynamics in thought and social structuring. See ‘post’-modern, after-modernism, postmodernism, simulacra.

‘Post’-modern: A term posed here to suggest a potential context for re-configuration of modernist mentality into a genuinely *less* reductive, oppositional, literalistic and hierarchical context for identity and reality. This term is used rather than the more common one of postmodernism because the latter is found to structure its critique of modernism within a reductively modernist methodology of thought. Thus a ‘post’-modern mentality is regarded as having to be more intrinsically dialectical in its logic of reality and totality than the positivistic mode of modernist oppositionalism or a tendency toward nihilistically negative relativism expressed in much postmodernist

thought—a perspective that is also oppositionally validated by way of its positive negation of positivistic logic. Similar to after-modern.

Postmodernism: An actively disputed term in contemporary cultural analysis. In general usage it indicates an attitude of ‘anti-foundationalism’ that critiques modernist reductions as illogically definitive, irrationally ‘totalizing’ descriptions and categories. The intellectual maneuver involved in these analyses turns linear rationalizing against itself to indicate its logical inadequacies in defining complex identity and diversified phenomenal reality. Such critique is often associated with a general category known as poststructuralism. Postmodernist perspectives elaborate a sense of pluralistic contemporary cultural contexts demonstrating decidedly anti-modernist inconsistencies and contradictions in social structures and behaviors. Assertions of unitary social purpose and reality are shown to be irrational pretensions that attempt to obscure contradictory complexities, exemplified by self-parodies in politics, advertising, architecture, and art—insincerities regarded as mocking modernist claims of self-consistency and unitary meaning.

Baudrillard gives a view of society having become fundamentally self-referential in its mode of hyper-representation that constitutes a simulation of reality. Thus what appear to be continuations of modernist order and hierarchy of modernism actually exist only as hyper-realistic simulacra. However, the most overt and definitive of postmodernist rejections of modernist reductions are considered here to be methodologically still modernist in so far as these derive from positivistic and oppositional logic. That is, much postmodernist critique is utterly reductive in its positivistic rejection of ‘foundational concepts.’ A tendency in postmodernist critique toward relativistic rejection of any basis for consistently valid meaning is itself reductively totalistic. See postmodern, poststructuralism, ‘post’-modern, after modernism, for a somewhat different view on ‘what comes after modernist reduction.’

Postmodernist: Generally used to indicate a contemporary quality of pluralistic eclecticism in cultural expressions, such as art and architecture. These are often regarded as overtly and self-consciously challenging idealistic modernist categorizations of identity and hierarchies of aesthetic value. As an anti-elitist reaction to modernist hierarchies, postmodernist style involves pastiche, sampling, deconstructive representation, and ‘double’ or ‘plural coding’ that combine historically and stylistically diverse elements in relativizing composites. See postmodernism.

Post-Normal Science: The orientation of scientific study and practice, as well as reflection upon its implications, are re-oriented by the use of this term to context science in relation to more recent chaos and complexity studies. Science philosophers Silvio Fontowicz and Jerry Ravetz use this term in contrast to that of ‘normal science’—referring to the historical attitude of science as a mechanistic means of controlling nature (Silvio Fontowicz, Jerry Ravetz in *Introducing Chaos*, by Ziauddin Sardar, Iwona Abrams). Scientific practice and implications that incorporate ‘chaotics’ are, relative to this historically habitual attitude of ‘normal science,’ an extra-ordinary

perspective. The shift indicated by these terms qualifies as a radical reorientation of habituated assumptions about identity and reality that have configured normative understanding. Thus the socialized identity of scientifically pragmatic culture is confronted with a context of radical complexity in chaos and complexity theory that discredits reductive cultural assumptions about ‘how things work’ and thus how these can be controlled by a singularly egoic attitude.

Poststructuralism: A term used to link a diverse range of theories and theorists, many emerging from a context of ‘French structuralism’ in the 1960s. As such, the poststructural impulse is understood as a reaction against pretensions to scientific objectivity and definition in social, cultural, and philosophical studies. In general, poststructural theorists exemplify a methodology of analysis that shares certain concerns with structuralism, but is less deterministic in its interpretations. Most so-called poststructuralist perspectives share an assumption that language is self-referential, producing rather than representing inherent meaning, and expresses collectively socialized identity more often than individuality. In contrast to more formally structuralist perspectives, these tend to resist reductively essentialist propositions of structural determinism, regarded here as authoritarian and totalistic impositions upon phenomenal diversity. Difference and instability of meaning are thus emphasized by poststructural views and intellectual categories (such as ‘the human subject’) are questioned or problematized. However, both structuralist and poststructuralist orientations refer to notions of ‘deep structure’ in language and social institutions that asserts pervasive, if not deterministic influence over consciousness, identity, and meaning. Such structural determinations about race and gender are primary examples. There are also significant elements of thought here associated with the term critical theory. See structuralism, critical theory.

Practical, Pragmatic, Pragmatism: From the Greek *pragma*, for deed, and *pratein*, for to do, these words are used to indicate a concern or preoccupation with tangible causes and effects, needs and results, rather than with ideas and theories. Such an emphasis in conscious attitudes tends to repress interest in symbolic meaning, metaphoric expression, or the radical complexities of extra-ordinary, anti-structural contexts of being and understanding. This notion of pragmatism suggests a tendency to favor a positivistic basis for reality and reductively mechanistic concepts of causation.

Pragmatic Logic: A phrase used here to specify logical thought dedicated to advancing a practically useful, mechanically manipulative extension of human control over things and phenomena—mind, persons, society, material production, nature. Such logic thus tends to be reductively mechanistic and linearly rationalistic. It is characteristic of most ordinary thought about what is possible and how to ‘do’ or accomplish most any task and intention. It manifests a particularly reductive attitude for knowing and understanding. See practical.

Precipitating Participation in Concurrency: This phrase is offered here to indicate how human awareness can self-consciously engage the overt complexity of concurrent

being. Since ordinarily habituated and pragmatized attitudes about identity and reality tend to be reflexively reductive, persons do not typically experience a sense of participation in the multiplicity of self, others, or world. Thus some special effort must typically be made to induce overt experience of the diversified radical complexity of concurrency. The notion of precipitation is associated here with such efforts. That notion is intended to defer any sense of being able to engage concurrency by way of ordinarily manipulative means and simply direct egoic intention. Participation in concurrent status is considered to involve a more ‘indirect’ and metaphorically metamorphic effort—such as associated with art, myth, and ritual. These modes of expression and enactment are considered capable of ‘precipitating’ a sense of participation in concurrency. The two general ways in which that effect occurs by enabling non-egoic aspects of psyche to overtly co-operate with egoic consciousness, and by inducing an affectual (embodied) experience of being other than one’s self—that is, ‘of’ entities and phenomena that are ‘external’ to selfhood. See precipitation, ritual induction.

Precipitation: This word has associations such as causing condensation of something diffuse (moisture into rain), a suddenness of occurrence, and of falling headlong. Thus it is a term for action that provokes ‘coming into form,’ alteration in form, and a quality of abruptness. It is posed here to emphasize the way in which exposure to extra-ordinary dynamics of representation, identification, and reality contexting can induce a metaphorically metamorphic experience of concurrent being and becoming. Such shifts in epistemic modes of knowing serve to expose one to more-than-ordinary ‘otherness’ (particularly in “anti-structural,” “liminal,” or “wild” contexts). That encounter can ‘condense’ a background awareness of radical complexity with experience of concurrent being to precipitate an altered status of ‘relationship’ with self, other, and world. Such engagement is held here to alter a pre-existing context thus ‘precipitating,’ out of that more ordinary consciousness, experience or expressions of co-participation with otherness in contrast to assumptions of exclusive difference. The term is meant also to indicate a sense of sudden ‘falling out of one status into another.’ There seems an appropriateness to figuring this ‘fall’ into concurrency as a ‘headlong plunge,’ as from a firm precipice into an interminable abyss. Relates to notions of enactment and co-participation. See participation.

Prepositional Consciousness: Consciousness is contexted here in terms of spatial orientations, exemplified by prepositions such as in, on, under, over, beyond, beside, before, etcetera. Each preposition suggests an archetypal orientation to what is being perceived and considered in conscious attitudes and cognitive processes. Awareness can be ‘beside’ or ‘above’ or ‘in’ what is being observed or experienced.

Presence: A sense of ‘immediate proximity’ is associated with this term. Thus ‘to be present’ is a status relative to some place in time—one is present ‘here’ or ‘there’ at some particular moment. Yet there is also a sense of being present with one’s own self or being that derives from a notion that one’s attention, one’s awareness can be

‘elsewhere’ than where one is physically located. Presence thus appears to have at least two qualities: physical and mental, body and spirit. Thereby, it appears one can manifest presence bodily but not necessarily mentally, and vice versa. In both regards, but perhaps even more so in the sense of mental or psychic presence, to be present implies some contact and involvement with whatever one is in proximity to or ‘present with.’ This conundrum of presence is indicated by Eastern meditative practices that seek to bring mental awareness into conjunction with physical presence—to interrupt the mind’s ‘wandering’ and bring its focus to the ‘here and now’ of bodily manifestation. There is then a phenomenon of divided or multiple presences which relates to notions of pluralistic and concurrent being. See presencing.

Presencing: If being present is a status of proximity to some specified place or context, then presencing is here considered as the act or activity of ‘showing up’ in the presence of some otherness of place, persons, or other entities. It would seem difficult to ‘show up’ in the absence of some who, what, or where to ‘be present with.’ Presencing is thereby a relational act, an entry into a shared field of being that constitutes a co-participation of self with self (body with mind, mind with mind), others (body with bodies, mind with minds, minds with bodies), and/or world (body and or mind with things and phenomena). Presencing is thus a status of being permeable to and participating in otherness—if only the otherness of one’s self with which one is sharing the proximity of presence. Relates to notions of ‘participatory enactment.’ See presence.

Prima Materia: A term from alchemy used to indicate the basic substance (typically ordinary matter) to be subjected to the refinements of alchemical processing. That ‘alchemical work’ is intended to induce transubstantiations that will release more subtle articulations of the constituent aspects of the ‘original matter.’ The condition of *prima materia* is considered to be entirely undifferentiated matter and spirit. The term *massa confusa* provides a further sense of this condition, suggesting a ‘confused mass.’ Such alchemical terms are sometimes used in psychological descriptions of states of consciousness, with *prima materia* compared to a psychic status that has not undergone initiatory processes of maturation and individuation, or and radically self-reflective analysis. See alchemy.

Problematize: A term used to characterize a pedagogical and critical approach to analyzing knowledge, social assumptions, and cultural identities. All assertions and assumptions can be problematized by elaborating contradictions in the basis for their promulgation. To problematize is thus not to simply question empirical or logical validity but to indicate how all knowledge is problematic or uncertain because it derives from symbolic references and inherently inconsistent or contradictory references. This approach to analysis seeks innovative perspectives for reflection that can facilitate awareness of factors not previously acknowledged or explored. It tends to forego definitive judgment about hierarchical priorities of truth and propriety. Derrida’s analytical method of “deconstruction” is a mode of problematizing assertions by exposing their derivation from binary oppositions that are co-dependent. To judge an

event as 'good' is to imply that there are 'bad' ones. However, what is good versus bad turns out, upon reflection, to be uncertain. These categories vary depending upon contexting and perspective. They interpenetrate and 'contaminate' each other. All such hierarchical assertions tend to be problematic in respect to their certainty.

Problematizing is an essential pedagogical mode for teaching people to think critically about what is true and accurate in analysis or explanation.

Projection, Projections: Terms for a psychological concept of how a person transfers or displaces aspects of his or her own internal psychic attitudes outward onto other persons or things. One's own concerns, impulses, feelings, or thoughts are thusly 'projected outward' and experienced as being attributes of others. This mental maneuver can be imagined as 'projecting a movie of what 'goes on' in one's own mind onto things or people as if they were projection screens. The psychic content so displaced is considered to typically be some repressed or denied attribute of one's own self. Jung's use of the term shadow for such self-aspects is used to characterize the projection of such denied psychic content that results in one's experience of it as the identity or behavior of others. One 'casts one's shadow' in the world unknowingly. Thus, a person with an egoic identity or "persona" that represses anger might 'project' it onto others and experience them as angry even when they are not. Such 'transferred' psychic elements are termed "projections." These can also include beneficial traits such as the capacity to feel affection or be creative that are transferred to others rather than consciously acknowledged. One can then envy another for traits perceived to be theirs but are actually projections of one's own. Obviously, such projection can be facilitated by finding a person to project one's anger upon who is already angry. But there are also others who are willing to 'play the part' projected upon them—though this is typically an unconscious 'agreement' between two people. You project your anger on me unconsciously and I 'act it out' without realizing it is not my attitude.

Psychic projection is considered to be motivated by egoic anxiety about self-aspects that threaten the established sense of personality. One's public persona typically develops by repressing traits of one's self that are denigrated or condemned by the authorities of family and society. Singing can be as readily repressed as anger if social pressures oppose it. These elements of self thus cause egoic attitudes distress and much effort can be devoted to denying or trying to 'amputate' them by way of projection. It is then easier for egoic attitudes to judge and condemn them as 'other people's faults' or to 'long for' them as other people's positive attributes. The maturational process of individuation thus involves a becoming aware of what one tends to project on others and an effort to 'retract' or integrate those traits into one's more self-conscious sense of self. A person typically must learn to ignore socialized fears about 'proper behavior' if one is to reclaim what has been repressed and denied by way of projection. See transference, displacement.

Progressive Knowing: Used to indicate a linearly oriented activity of awareness that manifests a mechanical expectation about cause and effect, tending to be focused upon progressing toward summary and conclusive understanding.

Psyche: Derived from the Greek *psukhe*, translated as soul, this word is used similarly here to those of mind and consciousness, but often with a broader sense of implications about the nature and location of co-respondent awareness in the world. These can include contrasting categories of overtly self-conscious versus unconscious aspects, as well as notions of spirit, soul, along with a sense of collective mindfulness that is not only interpersonal but also more-than-human or trans-personal. In the broadest sense, the phenomena of psyche are regarded as dynamic manifestations of archetypal motifs or patterning. In this view, psychic manifestations, like more overtly material ones, manifest their particularity as combinations of various archetypally originating modes of forming and acting. Thus there is a sense of some ‘self-actualizing agency’ that manifests in interactions between differentiated aspects of self and environment—agency regarded as having some archetypally organized collectivity and intentionality. This is not to assert that either psychic or material manifestations have predetermined forms but rather that the immediate ‘coming into being’ of archetypal potentials as those manifestations generates particularized forms and intentionality. Once archetypal patterns manifest these are seen as having a certain ‘impetus.’ Conjunctions of various archetypal patternings, such as implicate human bodies and brains, generate complexes of such ‘inclination’ toward further manifestation. This sense of ‘archetypal inclination’ allows for considering psyche as a more-than-personal and even more-than-human phenomena of potentially co-respondent agencies (such as in the ‘Gaia hypothesis’ of earth as self-regulating entity). Thus consciousness as such can be considered as manifesting not only in individual persons but also in groups of humans, animal mindfulness, and even the radically complex interactivity of chaotic systems that manages to self-organize.

In the more specifically psychological usage, psyche tends to denote a total field of psychic activity constituted as agency in forming the ‘things of thought’: perception, imagination, emotion, rationalization, conception, expression, and action in both individual and collective contexts of human consciousness (personal versus collective psyche). In the depth psychological view, it is necessarily understood as diversified and polycentric to that degree that it manifests no consistent unity or hierarchy of order and priorities, This because it is understood to derive from various sources, influences, and conditions. These include instinct, genetics, archetypal patterns, rational reflection, emotional reaction, developmental experience, social structures, etc., all linked in non-linear interactive feedback loops. Given this broad contexting of what constitutes psyche, it can be considered as a phenomena of interactive agency that appears to have its most intensely compressed expression of polycentric, self-reflective autonomy in/as human consciousness—a context in which the oneness and manyness of identity and non-identity, diversity and unity, instinct and reflective analysis, reason and emotion,

self and otherness, thingless thought and material action all engage in a radically complex concurrency.

As a specifically human phenomenon, psyche is ‘anatomized’ variously from the perspectives of differing psychological methods and theories. In effect, each of these attempts to define distinctive parts, along with their functions, that constitute the ‘elements that compose psychical consciousness.’ See psycho-logical, psychology.

Psyche-logical: A term used here to emphasize a sense that there is a ‘logic of psyche’ deriving from the inclusive interactivity of its diversified, polycentric composition. What is thereby psyche-logical is necessarily relatively non-linear and radically complex. What is most challenging about understanding psyche’s logic is that it appears fundamentally symbolic and metaphorical in its ‘self generation,’ yet it is capable of accurate representation of an empirical world of material mechanism. This is an issue of great significance for understanding mindfulness. The logic of psyche does not appear mechanistic or even fundamentally literalistic, yet it is capable of coherently posing such logic. Such a view of the logic, or logics, of consciousness is not modeled by reductive interpretations of mind, identity, and personality.

Psyche-ology: This term is posed to foreground the underlying notion that psychology is the study of psyche, of the logic of the psyche. This point is emphasized because some so-called psychological perspectives are arguable sociological ones. That is, these are studies of how egoic identity function in psyche does or does not accommodate to normative social standards and contexts. In these views, psyche’s function or purpose is to accommodate identity to social conditions. Psyche-ology, in contrast, is concerned primarily with the totality of psychic manifestations and how these are meaningful to psyche, rather than to social standards. The focus is upon how psyche makes meaning out of its own conflicted diversity, experience, and the conflicts between individual character and social orders. In so far as egoic identity is a limited expression of the larger psyche, this is necessarily a study that cannot privilege personalistic or habitually egoic concerns and still be a study of psyche. Psyche-ology must ‘forego’ serving to relieve egoic preferences and anxieties or promoting social standards for proper identity and reality, if it is to understand the ‘realities of psyche.’ It cannot be about the good and the bad, the literally real and unreal, if it is to examine ‘what is as consciousness.’ See psyche-logical, psychology.

Psychic, Psychological: These terms refer here primarily to any and all activity or ‘contents’ of consciousness, both individual and collective. These include perceptual, conceptual, emotional, rational, imaginal, affectual qualities that constitute specific self-aspects or attitudes and enable awareness, expression, and correspondence. Thus the realm of the psychical is not necessarily limited to the concept of a consciousness as human, but would apply to any phenomena shown to be similar to that of human consciousness in its organization and activities. The concept of a more-than-human or

transpersonal context of mindfulness is manifested in that of the notion of the earth as a living organism.

Psychic Agency: Indicating a locus of awareness generating specific intentionality and imparting active impetus to thought or behavior. Applied particularly to self-discriminating aspects of personal or collective psychic fields, such as psychological complexes and archetypal patternings in consciousness. A particular psychic field, such as an individual person's consciousness, is thusly regarded as generating multiple 'sources' of agency and is thus pluralistic or polycentric in a manner similar to a social collective of persons.

Psychic Contents: A categorical designation for all differentiated aspects of a particular psychic field, usually an individually personal one. It is typically used in reference to the constellations of impulse, attitude, emotion, thought, and archetypal patterning or organization termed psychological complexes that act as autonomous agencies or 'alter-egos' within a psychic field. These range from the more commonly shared sorts such as clusters of concerns about relationship with a parent ('mother complex') to less intrinsic ones involving various nexes of preferences, anxieties, or impulses that compose personality and character traits. A psyche or psychic field is thusly regarded as generating the 'energy of consciousness,' in the basic forms of appetites, sensations, emotional feelings, thoughts, experience, and memory that aggregate in individualizing configurations—or psychic contents.

"Psychic Energy": Jung's term for the general dynamic activity of consciousness that becomes diversified in the various 'contents' of psyche. Thus a generalized 'energy' of sensation, emotion, and thought provide the basis of awareness and responsiveness that become organized by archetypal impetus and particularized as psychic manifestations of attitudes, concerns, concepts, intentions, and embodied enactment. Specified thoughts, feelings, creativity, actions all give specific form to psychic energy.

"Psychic Reality," or Reality of Psyche: A major concept in Jung's psychology that involves validating psyche as an 'actual reality.' This proposition is more complicated than it might seem since much of psychic manifestation does not appear to reflect the objectified status of empirically verifiable actuality. Psychic representations are frequently fantastic and fanciful. However, attempting to establish what is 'real in psyche' by applying the criteria of materialistic mechanism proves impossible since all of psychic representation is psychic signification. It is not 'the things of the world' but symbolic, metaphorical re-presentations of those things. Those psychic representations can be tested for their accuracy in describing material phenomena by way of empirical analysis. But a reverse process of evaluation poses a logical mistake. Material phenomena are not the same as psychic manifestations. The 'laws of reality' in mechanistic terms do not appear to describe the 'rules of symbolic consciousness' that are the source of psychic representations of empirical understanding. Psychic symbols can be tested against empirical phenomena for accuracy *as symbolic representations*. But since the latter are not strictly material phenomena the valid reality of them cannot

be decided by whether they correlate to 'literal things' or not. How then to decide what is real about psyche?

There appear two aspects to establishing a valid status of practical reality for the immaterial and often fanciful character of symbolic consciousness. In one regard, psychic phenomena have demonstrable consequences in how they influence material entities in a mechanistic manner. Thus, though no 'substance' of psychic agency can be isolated and measured, it can be assumed to participate in the realm of material phenomenon by virtue of how matter is effected by it. Psychic representations 'cause' the chopping of wood and exploding of atom bombs. There is thus an objective reality to the subjective activity of consciousness. That does not indicate, however, that to have 'real effects' on material phenomena psychic manifestations must correspond in a literal manner to material phenomena. Wildly inaccurate representations of objective reality can have dramatic effects upon it. Inaccurate theories and delusional expectations assert powerful effects on material events. Thus, accepting the objective reality of psychic activity because it exerts influence on material phenomena also implies accepting the reality of all psychical productions of consciousness as capable of having 'real effects.'

Secondly, there is the question of what is more or less 'real' about psychic productions or contents within the realm of symbolic consciousness. The model of comparing psychic representations with the 'things of the world' that these are used to represent by way of empirical evaluation has some application 'within' psyche. In this sense, representations of self, of one's own experience, feelings, thoughts, and memories can actually be examined by way of analytical psychic reflection, to determine if these more or less accurately represent what one has felt, thought, or done. Consciousness thereby analyses its own representations of itself for accurate correspondences. So, at least in this limited example, there is a basis for applying empirical testing to determine what psychic expressions are more or less 'real' in terms of their accuracy to psyche itself.

However, in so far as consciousness is a radically complex constellation of symbolic representations of both selfhood and world, there is a sense that none of it is material and its only 'reality' is its manifestation as symbolic representational activity. It is all equally real as psyche. Indeed, so far as 'external reality' goes, an utterly fantastic notion can assert just as much effect on feelings and actions as a linearly rational and empirically verifiable one. Thus attempts to divide psychic contents into the validly real and unreal, relative to their effective potential, are illogical relative to the reality of psyche as an agent of material effects. If psyche 'thinks' in fantastic images, metaphorical symbols, and mythical dynamics then these ways of expressing forms of consciousness must be accepted as being 'real to psyche' —and as such as validly actual as empirically verifiable phenomena. However, this also implies that 'all reality is psychical' because supposedly objective reality is only known through the activities of consciousness that are abstracted symbolic re-presentations, whether as sense perceptions or cognitive calculations of mathematical principles.

This notion is inherently philosophical in that it poses identity and reality as intrinsically psychical creations—a view that contradicts an objectively materialistic, empirically validated basis for ‘the real.’ However, the notion that all subjective states in consciousness are not only validly real, as its expression of itself, but the very basis of empirical knowing does not necessarily deny a role for rational and empirical differentiation of more or less accurate descriptions and understandings of phenomena. Rather, the importance of the reality of psyche involves awareness that the ‘logic of psyche’ is not that of empirical materialism. The valid status of ‘the real’ is contextually different for ‘psyche as psyche’ and ‘psyche as representation of material phenomena.’ Though there remains, nonetheless, the caveat that all assumptions about the accuracy of representations of objectified material reality need be carefully examined, as these are, after all, ‘psychic productions’ that can be influenced by any number of ‘internal’ psychic realities. Furthermore, psychological theory and therapy that do not accept the validity of *all* symbolic, metaphorically metamorphic representation and understanding in psychic processes are likely to prove inadequate to modeling and engaging the subtleties of the subjective dynamics of consciousness. Again, this assertion that all psychic productions are ‘validly real’ is contexted in relation to their potential symbolic significance to the psychic field that generates them. The most prominent examples are dreams. If dreaming manifests some aspect of psyche attempting to express what is meaningful about itself to itself in its own terms for ‘the real’ (i.e., radically symbolical, metaphorically metamorphic consciousness) then dream images and events are potentially of great significance in manifesting the ‘logic of psyche.’

Psychic Totality: Used here to suggest an inclusive field of any and all aspects of cognitive and emotional manifestations of psychic energy, thus the total field of selfhood and potential references for pluralistic identity.

Psychical Reality: Used to indicate the psychical character of all human formulations of reality—reality is psychical because all human experience and representation of it is psychically generated. A further notion holds that because psyche and matter cannot be definitively differentiated, thus appear to be ultimately co-generating, reality is both material and psychical. See psychic reality.

Psycho-dynamic: The notion of ‘dynamic psyche’ derives from the depth psychological concept of an interactivity of conscious and sub- or unconscious aspects, plus that of competing impetus within that field of differentiated psychological complexes. The quality of that dynamic interactivity is viewed here as intrinsically symbolic and metaphorically metamorphic in how it composes psychic aspects and expresses their influences upon each other. Thus this term is used here to emphasize the interactivity and symbolic style involved in the generation of consciousness. Psycho-dynamism is thus that of radically symbolic, metaphorical representation and as such is linked to the notion of mythically dynamic expression. This term can thus describe both the nature of polycentric psychic activity, a mode or representation derived from that activity, and a quality of experience that can bring self-conscious awareness into greater

relation with it. Consciousness is psycho-dynamically symbolic (as opposed to unitarily hierarchical), mythical expression can represent psycho-dynamic complexities and tenor, and some experiences can activate reflective self-awareness of that radical complexity of symbolic consciousness.

Psycho-functionalism: Many models of mind and psyche are reductively mechanistic. Such views of consciousness as a hierarchically ordered system provide neatly deterministic interpretations cognition. Psyche in such perspective can be conceived as having a 'proper order' that manifests its optimal conditions of systematic function. Thus psycho-functionalism is used here to indicate such abstractly mechanistic or systematic interpretations of mind, personality, character, and behavior. Behavioral psychology tends to regard psyche as a systematic set of conditioned responses that are susceptible to external manipulation in the manner one would use to program a computer. See abstract functionalism and socio-functionalism.

Psychosis: Used to describe a psychological status in which the continuity of egoic identity is overwhelmed by the impulses of unconscious contents or the influences of psychological complexes. The generalized consequences are described as dissociation of personal sense of self or reality from social relations and conventional reality. Psychotic states often involve hallucinations, behavior-dominating delusions, and profound disorientation that render persons not only unable to socialize normally but relatively unresponsive to psychotherapy. Such status can be considered to involve a disruption in psycho-dynamic interplay of self-aspects that disables psyche's capacity to constellate a relatively coherent personality. Significantly, these traits of behavior are in some cases considered to be part of artistically creative and even spiritual states of consciousness.

Psycho-somatic: The hyphenated conjunction of these two terms is used here to emphasize an inter-relation or concurrence of psychical and physical manifestation that are and are not a singular continuum of phenomenal experience. The compound form psychosomatic is often used to indicate a psychical or psychological origin for a somatic or physical symptom in the body. A pejorative implication is generally involved in this statement, which has passed for a medical diagnosis, indicating that what is experienced as a physical ailment is 'all in your head,' or, as it were, 'merely imaginary.' This remark reflects the pervasive assumption in Western societies regarding a separation of mind and body. This is a more modern version of a notion of utter distinction between body and soul, or matter and spirit. That view is perhaps inevitable when the dominant mode of social understanding is mechanistic reduction to singular states of being in linear, materially causal relations. A more inclusive view can allow that, though mind and body, psyche and matter do not appear empirically to be 'of the same order' or literally connected, they are evidently interactive so it is reasonable to assume they must be elements of some continuum—however radically complex. Thus these terms are also represented here a psycho < > somatic, and mind < > body.

Psycho-somatic Development: This phrase is meant to emphasize that intelligences appears likely to develop through a complex interplay of embodied experience and abstract cognitive stimuli. Thus concerns with childhood development that do not foreground the role of somatic experience and expression might be under-stimulating some aspects of brain development. Thus a pronounced role for an aesthetic or somatic component to childhood education is suggested.

Psycho-somatic Sense Abilities: The term sensibility is de-composed here to emphasize the notion of diverse abilities for sensing (and thus 'making sense') that are articulated by an intricate, interdependent interplay of psychic and somatic or embodied experiences. This term is posed as complimentary to that of intellectual intelligences. Just as it has been suggested that there are multiple modes of intellectual function, here it is emphasized that human abilities to 'sense,' and thereby make sense, are complex, diversified, and differently associated in different individuals. If attention is not devoted to stimulating a wide range of modes of sensing, both literally through 'the 5 senses' and psychically through their involvement in imagination, empathic relation, and intellectual analysis, than capacities for awareness and individuation are likely to be greatly diminished.

Psycho-somatic Learning: A phrase used to promote the association of learning with the intricate interplay of psychical and embodied experience. This conjunction is considered particularly important to diversified brain development in childhood and the learning styles of individuals for whom activations of intelligences are dependent upon engagement of somatic sense abilities.

Psycho-Philosophical: A term posed here to emphasize the conjunction of psychological and philosophical concerns, particularly in relation to a proposed transition from a modernist to a 'post'-modernist mentality. In this view, concerns with identity and reality have become more logically associated with subjective conditions of consciousness and an ontology experienced primarily through the indefinite deferral of ultimate meaning or signification in the semiotic systems of language and cultural symbolism. As such, a convergence of these disciplines of knowing and knowledge appears implicit in a shift from the reflexive reductionism associated with modernist modes of disciplinary distinction toward what is understood here as an 'after modernist' attitude of more inclusive understanding.

Psycho-philosophical Maturity: A phrase presented here in reference to a status of maturity derived from familiarity with how the 'reality of psyche' and the psychical character of reality coincide with poststructuralist philosophical insights regarding resistance to reductive, literalistic, positivistic interpretations of the real and the valid. Such maturity relates such psychological insights as that about how personalistic interests are reductive of the complexities of psychological life with the philosophic one about how assertion of absolute truths enforce denial of concurrent being and becoming (ontological diversity). Thus this notion of maturity assumes an 'ethical responsibility'

for attending to concerns of psychic totality and expressions of the ‘larger Self’ while asserting a rigorous logical attention to the interplay of manyness in/as/of oneness.

“Psychological Complex”: Jung’s term for an aggregate of concerns or self-aspects that constitute an autonomous psychic entity within the individual psyche that asserts its intentional effects both consciously and unconsciously in the intra-psychic field of that individual. The self-conscious identity of egoic function that forms sense of self as the “I” is considered to be such a complex of various, typically contrasting elements in one’s psyche—the so-called ‘ego complex.’ Psychological complexes are also noted as forming nexes around concerns such as relationships with parents (father complex), social relations, and spiritual experiences. These psychic ‘alter egos’ are inherent in a sense of polycentric psyche, thus not necessarily pathological unless one comes to dominate identity and reality functions in the mind, or a dissociative split between them takes precedence over behavior.

Psychology, Psychological: These standard terms for systematic rational study of mind and consciousness are applied to a wide range of disciplinary emphases, some more materialistically scientific (cognitive neurology) and some more sociological or symbolically interpretive. That all are essentially the ‘study of consciousness by consciousness,’ or psyche by psyche, often goes unacknowledged, however. This is a rather unique focus of scientific study in that it is inevitably examining itself, since the origins and dynamics of analytical method are derived from the very phenomenon being (supposedly) objectively investigated. The remarkably different focuses and theories involved in this discipline of psyche-ology indicate the various traits of its topic. Important distinction can be made between the perspectives of cognitive brain-based, personalistic or ego-centric, and psycho-dynamically polycentric ‘depth’ psychological approaches. It is proposed here that all these, and more, have pertinence to understanding the radically complex nature of consciousness.

Psychology of the Hidden: This term is offered here to indicate how depth psychological perspectives assume that a vast degree of psychic activity occurs ‘below the level of self-conscious self awareness.’ Thus much of selfhood is effectively hidden from the perspective of the “I” of egoic identity. And further, much of that ‘larger Self’ that is given expression accessible to self-conscious awareness takes symbolic and metaphorical forms that in a sense ‘always leave something concealed,’ such as in dreams. The role of this intrinsic ‘hiddenness of self or psyche’ in psychology is akin to that of ultimate truth in psychological enquiry.

“Psychological Life”: Romanyshyn’s term for the ‘fact’ of life as a preeminently psyche-logical phenomenon and experience—the experience of being as both psychically generated *and* known. Thus a view of life that did not regard it as profoundly and preeminently psyche-logical would appear likely to radically truncate potential awareness of being human.

Psychological Mythology: A term posed to specify a conjunction of methods, theories, and insights from mythological and psychological disciplines of study. This

interdisciplinary approach enables exploration of the psyche-logic of myth and the mythic dynamism of psyche. Myth, in this view, can be seen as the psychology of archaic human culture, and psychological theory and therapy as involving a mythically dynamic portrayal of consciousness and ritually inductive engagement with the psychological conditions of identity and reality.

Psychotic Disorder: A psychological term for a condition involving a loss of the sense of reality.

Q

Question/Answer Cycle: A phrase used by Baudrillard to indicate a binary mode of conditioning consciousness and identity. Contemporary schooling, economic life, and political discussion all tend to pose questions as tests that imply or impose predetermined answers or options, typically in binary oppositions (for or against, true or false, approve or disapprove). The pervasive presence of this mode of ‘being tested’ or polled tends to condition understanding to operate in such binary opposition (Baudrillard, Jean. Simulations). It also seems likely to discourage complex logical thought or ambi-valence of representation.

R

“Radial Categories”: Gibbs’ term for portraying the nexes of meaning generated by ‘converging’ associations of polysemous word definitions—meanings that ‘radiate’ out from words and converge on/in other words along differing ‘lines’ of meaning association. Thus the polysemousness or multiple meanings of many words converge from various other words with differing meanings. Such categories connect to each other in overlapping and interpenetrating radial associations of convergence and divergence. These generate an interminably complex field for constellating specific meanings for words depending upon particular contexts of usage that locate specific meanings among the nexes of innumerable interactive radial categories. Gibbs uses the ‘impossible’ image of that endlessly meaningful network of converging, diverging, overlapping radial associations to figure the metaphorically dynamical character of consciousness that he considers to be inherently poetical.

Mind thus appears as fundamentally metaphorical in its generation of consciousness because all word meanings derive from combinations of differing word meanings. Thus the ‘literalistic function’ in thinking that equates words with things is a secondary abstraction from that metaphorical status of knowing. Reality is known in consciousness metaphorically and then subsequently reduced to singularly exact, literalistic representations. But that maneuver is obscured by ordinarily pragmatic attitudes. Again, this interpretation is drawn from how language is not structured as a

literalistic equation of one word equals one thing, but rather a metaphorical web of interminably referential, contrasting, and divergent meanings. This notion offers a reference for what is discussed on this web site as the radical interactivity of concurrent being (interpenetrating radial nexes of onenesses as manynesses), as well as the mythically dynamic mode of representation required to portray it. (Gibbs, Raymond. Poetics of Mind). See polysemous, radical complexity.

Radical: A simple term heavily relied upon here to configure a principle concept about ordinary versus extra-ordinary status. It derives from the Latin *radicalis*, for having roots, and *radix*, for root. A primary dictionary definition might seem a bit different from the most common usage of this term. That is, ‘deriving from or in relation to a source, origin, root.’ The other principle definition is perhaps more familiar, involving the sense of ‘carried to the utmost extreme or limit,’ or ‘implying revolutionary extremity.’ This latter meaning is the principle reference intended by use of this word here. However, a combination of the ‘dynamical movements’ suggested by these two denotations is also pertinent. The notion of radical as movement toward extremity and limits is essential to explicating the relationship between socially structured ordinary identity/reality on the one side and the non-linear, extra-ordinarily interactive complexity of inclusive totality (Nature, or Turner’s “anti-structural” status) on the other. A ‘move’ of conscious awareness and understanding from a position ‘centered’ upon socially reductive definitions of self and reality toward an extremity or limit, beyond which is the all-inclusive but un-structurable complexity of nature (both micro and macro cosmic), is in a genuine sense a ‘move toward the ‘root’ or source of being and becoming. The seemingly specific present moment of ordinarily singular status ‘spreads out’ into the interminable ‘roots’ of concurrent being and becoming.

This concept of movement from ‘center to marginal limit,’ from ordinary knowing and understanding that is ‘toward a larger or more elemental source’ of existence,’ is ‘toward’ the extra-ordinary, and thus, relative to the ordinary, is ‘revolutionary’ or radical. Radical, in relation to the notion of revolution, ‘turns things over,’ ‘inverts the old order,’ ‘goes beyond the limits of propriety.’ When this term is linked with a particular activity or quality as an adjectival modifier, the notion is radicalized, it is ‘pushed toward, or beyond, the extreme of what is ordinarily acceptable, valid, or imaginable. And what ever can be known or done that is not structured by ordinary assumptions and contexts can only be engaged by such radical departure from ‘the ordinarily known.’ Lastly, it is worth noting how the word component ‘rad’ is involved in words relating to circles, as in radial and radius. It is as if the rad-ical involves a primary quality of center and margin, source and derivation, root and branch.

‘Radical Attention’: The notion of radical extremity is associated here with that of ‘paying attention’ to suggest ‘attending to’ in an exceptional manner, of examining and observing with more than ordinary intensity and openness to perceiving the unexpected. Such attending is here associated with activating a more-than-ordinary knowing and

understanding that is essential to engaging extra-ordinary complexities of identity and reality. See radical.

‘Radical Complexity’: This phrase presents a primary concept in the work on this web site. The combination of radical extremity and the ‘twining’ or ‘plaiting’ of elements into a condition of complexity is deployed here to characterize the dynamical qualities of concurrent being and becoming (manyness in/as/of oneness). Similarly, it is used to differentiate between ordinary and extra-ordinary categories of knowing and understanding—the latter being more concerned with the complexities of concurrency. More precisely, radical is used to indicate a quality of interactivity between component factors exhibiting a polyvalence of concurrently mutual influence. Such relations are characterized by non-linear dynamics and recursive ‘feedback loops’ that preclude conclusive description or definitive causal determinations. Thus these conditions are radical relative to any habitual sense of controllable, hierarchical order—or ordinariness.

This status of indeterminate or radical complexity is posed here in contrast to one of simple additive complexity and another of compound or convergent complexity. However, the condition of radical complexity is understood here to be inclusive of simple and compound qualities of complex organization—thus it is used to describe the dynamical character of an inclusive totality of phenomenal manifestation. Various conditions of both orderly and random activity coexist in radically complex states. Radically complex conditions are thus those of indeterminable inter-relatedness that involve discontinuity as well. It is not a status of some ultimate, hierarchically monistic order. Such status relates to notions of deterministic or self-organizing chaotic systems, and the characteristics of contextings such as Turner’s “anti-structural,” Duerr’s “wild,” and Bohm’s “implicate” order. See complexity, complexity theory, chaos, systems.

Radical Hermeneutics: Here the notion of radical extremity relative to a normative or ordinary context is associated with hermeneutic modes of interpretation of meaning. As such, hermeneutic models for interpretation of the meaning of phenomena that can be classed as radical will necessarily challenge more normative assumptions about valid identity and reality. The normative or ordinary hermeneutics are posited as reflexively reductive, thus the relatively radical will be inherently non-reductive of diversity to singularity. These would include ‘mythical hermeneutics.’ Such hermeneutic references cannot be used to assert absolute distinctions or universal truths. Thus, a proposal of absolute relativism for any and all truth claims that holds each to be as valid as any other does not classify as a radically interpretive perspective because it is reductively definitive. It is, rather, a logically ‘conservative’ hermeneutic of reduction to universally equal states of truthfulness. See hermeneutics.

‘Radical Interactivity’: The notion of interactive relations of distinct entities or elements is posed here as attaining an extreme status that is radically divergent from relatively simple, thus more ordinary states of interaction. Interaction among elements of a given context that is radical is considered as here that which is beyond linear differentiation due to its poly-valent concurrencies. Factors involved in such interaction

are indeterminably mutually modifying. These dynamics of interaction are described in theories of chaos and complexity as involving non-linear dynamics and feedback loops that reintroduce the consequences of interactions (output of systems) back into subsequent series or cascades of further interactions. See chaos, chaos theory.

Radically Adaptive Human Capacity: This phrase is posed here to characterize the peculiarity of human abilities to adapt to nearly any environment, relative to other species. That adaptive capacity is thus considered to be radical or extreme. It is understood here to derive from an extra-ordinary differentiation of intelligences in the species in general and a similarly unusual range of further variation of relations between these sense abilities in the diversity of particular individuals. Exceptional complexity of cognitive dynamics in the human psyche and their notably varied combinations in individuals are thus credited as a source of radically adaptive capacity.

‘Radically Complex Totality’: A sense of totality that is inclusive of the diversities of both psychical and material phenomena is characterized here as radically complex. That is, inclusive totality is necessarily ‘impossibly intricate’ relative to the reductive terms of ordinarily reductive understanding and thus radically complicated.

‘Radically Inclusive Understanding’: A term for the extremity of extra-ordinarily inclusive, thus non-reductive perspectives on knowing in a non-linear, radically complex manner. Radical inclusion thus implies a status of understanding that is not ‘simply’ pluralistic but somehow accommodates both singularity and plurality of status in some manyness in/as/of oneness. See meta-epistemic.

Rational, Rationale, Rationality: These terms all denote an emphasis on self-consistent reasoning in progressives sequences of logical associations and inferences appropriate to formulating ‘a rationale.’ The root of these words is the Latin *ratus* that became the noun *ratio*, for ‘a counting’ or ‘an account,’ hence the faculty of counting that became associated with judgment through reasoning that calculates. Reasoning thereby comes to be structured by a sort of ‘ratio-alizing.’ Rationalizing thus tends to impose an inherently reductive and equational order on thought. However, reasoning rationally is understood as involving more than only reasoning by way of mathematical ratios. It is often broadly comparative and speculative. Nonetheless, the model of reasoning by way of successive comparison and propositions that must demonstrate a logical consistency in order to pose valid explanations (configuring rationales) exhibits archetypal traits of mathematical equations. Rationality involves a sense of formulaic ‘equatings’ that ‘aim’ at conclusive sums, accounts, or solutions: Maples and oaks are both woody and lose leaves in autumn thus both are deciduous trees, or, Maples + Oaks = Deciduous Trees.

This implied intentionality of conclusive description in the process of rational thought is readily directed by attempts to pose explanations and arguments that support preferred conclusions—regardless of whether or not those be reasonable or logical. Thus the sequence of propositions that constitute ‘a rationale’ (such as an explanation for a necessity to declare war) are not necessarily reasonable or accurate. Even irrational

arguments can be given the convincing form of ‘ratio-centric’ reasoning. Rationales can be presented to make them seem to be ‘accurate accountings’ —they are much easier to fake than mathematical equations. The methodological appearance of ‘being rational’ is thus no guarantee of ‘being logical.’ Many compelling rationales can be shown to derive from contradictory assumptions and references. In so far as being logical is viewed as demonstrating broadly self-consistent rather than contradictory rational propositions, being reasonable in applying logical analysis can involve proposing contrasting rationales as an adequate analysis of a complex situation. Thus the term rationalism indicates an emphasis on the appearance of ‘being rational’ more than devotion to being thoroughly reasonable. See rationalism, logic, reason.

Rational Analytical Method: This phrase is used here to emphasize how the ‘loosening’ or ‘decomposing’ activity of analysis can be specifically contexted by adherence to the reductively focused, ratio-centric method of conclusive rationalizing. See rational.

Rationalism, Rationalistic: These terms are used to specify reasoning that is motivated by an intention to assert exclusive conclusions in the form of rationales. They indicate a bias favoring reasoning toward singularly reductive determinations. Rationalistic argument is thus readily subordinated to a desire to ‘arrive at’ predetermined conclusions. A preference for such linearly structured arguments and explanations provides motive to ignore logical observations that do not ‘proceed simplistically’ or fail to support the desired conclusions. Thus a tendency toward conclusive rationalism predisposes to a manner of thinking that can easily become more intent upon deductive argument attaining to singular truths validated by sequential logic than to being broadly reasonable. Further, preference for this mode of reasoning is readily directed by an impulse to *appear* rational or reasonable for the sake of promoting a desired conclusion. Political rhetoric is typically rationalistic. See rational, logic.

Reactive, Reactivity: The sense of ‘acting in response to’ a stimulus in contrast to acting from premeditated intention is implied by these terms. Such re-active action is associated here with behavior motivated by social convention and habit in a predominantly unconscious manner. As such, reactivity is a psychologically patterned response to a given stimulus (such as being addressed by one’s father) that obscures or represses deliberate conscious choice about how one desires or needs to behave in the immediate situation. Reactive behavior obscures present awareness and preempts reflective consideration. Thus it can be termed reflexive and is considered here as a primary component of those psycho-dynamics that repress diversity and autonomy of the individualizing traits of character in a given psyche. An egoic impulse to preserve its dominance in defining identity is viewed as promoting reactive actions that reiterate established personality traits. Reactivity of this sort can be observed in collective behaviors as well as personal ones. Habituated and conventional attitudes about identity and reality are inherently reactive to perspectives that contrast or contradict them.

Real, Reality: Notions of what constitutes real or actual and valid objective existence are of primary concern to the thought on this web site. Various general categorical approaches to ‘the real’ are discussed here, including the exclusive extremes of objectively empirical and subjectively psychical bases for reality. However, since the focus here is upon inclusive understanding, reality is not considered as ‘only one way’ but rather to have a double contexting—that of exact singularity and that of diversified plurality. Thus the real and not-real are approached here in terms of how singular (reductive) and plural (non-reductive) status condition human knowing and understanding of existence. However, these concerns are explored from the perspective that all sense of reality is derived from mental or psychical processes, termed the subjectivity of consciousness. That subjective knowing of objective reality (including subjective knowing of subjective knowing) is explored as taking the two general forms of reduction to one-nesses and amplification to many-nesses—also designated ordinary and extra-ordinary.

These modes are associated with how normative social structures and habituated personalities (egoic identities) reflexively assert reductive definitions of what is validly real—constituting ordinarily reductive reality. A non-reductive understanding of reality (the actualities of both objective and subjective phenomenon) thus tends to require some abrogation of social convention and the prejudices of personality. The latter thereby tends to contrast habitual and conventional assumptions, thus it is considered here as extra-ordinary. It is also figured as the ‘un-real real.’ The extra-ordinary context is expressed as more-than-ordinarily plausible reality and, in so far as it involves non-reductive understanding of radically complex totality, a condition of impossibly complex reality—relative to ordinarily reductive perspective. See reality of unreality, realism, the un-real real.

Realities of Reality: A concept of pluralistic reality is presented by this phrase. It is used to indicate how a radically inclusive sense of reality is not representable in terms of any singularly conclusive theory or dogmatic truth. Rather, the reality of the objective reality of the concurrencies of inclusive totality is various. In terms of so-called objective knowledge, the incommensurable diversities of different knowledge domains or intellectual disciplines indicates different ‘knowings of the real.’ And even with physical science different contextual objective reality frames are proposed. In subjective terms, all reality is known psychically and in so far as psyche is ‘poly-centric,’ the real is known differently through different sense abilities and intelligences under the influences of differing psychological complexes in relation to varying contexts of identification. Thus knowing reality inclusively requires a dialectical logic and pluralistic mode of figuration to be appropriately represented as diversified if it is to be known realistically.

Realism: This term is used in relation to that of reality similarly to how rationalism is posed in association with reason. Whereas reality is considered here to be various (objective, subjective, singular, plural, ordinary, extra-ordinary), realism is understood

to be singularly reductive. Thus this term is used to indicate an objectively materialistic or positivistic perspective that assumes what is ordinarily sensible and empirically verifiable to be the most real. This view is exemplified in mechanical sciences and a stylistic mode of aesthetics in art, literature, and drama that presume to portray an objectively literal reality.

Reality of Psyche: Used to indicate that there is an actual, empirical, and logical reality of psyche and psychic activity, though it is not an ordinarily objective one. See psychic reality.

Reason, Reasonable: Many approaches to defining the notion of reason are considered here to be logically suspect due to a cultural predisposition toward reductive logic and rationalistic bias. A basic concept of reason holds that it is constituted in thought by discrimination and inference deriving from analysis of various factors that determine composition or causation using comparative references to previously validated criteria. Reasoning in this sense is an associative activity in consciousness that evaluates likenesses and contrasts in an attempt to establish relatively accurate determinations about 'what is what' and 'what causes what.' Reasoning seeks to establish descriptions and explanations of phenomena by that appear valid in comparison to existing assumptions in a mode of thought considered to be logical because it attempts to maintain a consistency of associations and interpretations. Thus it is an associatively comparative practice of analytical attitude categorized as logical, in contrast to intuitive, emotional, or imaginal. Logical processes are differentiated into such distinctions as deductive, inductive, formal, informal, mathematical, abstract, practical, dialectical, recursive, etcetera. Being reasonable, it would seem, has various modalities since its logics are plural. In relation to the discussions of concurrent being on this web site, the logics of reasoning are approached through the distinction of singularly reductive and plurally inclusive, which associate to the distinctions of formal and informal logic. See logic, rational.

Reasonable Truth: This phrase is offered here as a reminder that truth is approached variously and that reasoning about it derives from both reductively formal and more relativistically informal modes of rational analysis. Thus, in the broader sense of 'being reasonable,' it is suggested here that a reasonable truth is one that derives from consistent though not necessarily reductive applications of logical association and inference. And further, that there are various reasonable truths, as indicated by the diversity of contemporary knowledge fields, the truthfulness of each being derived from careful reasoning yet not aggregating into one consistently uniform status of Truth. See knowledge.

Rebirth: The notion of second birth is a nearly universal archetypal motif in the mythologies of world cultures. It is particularly illustrative of how the logic of psyche functions to represent the nature of the self to its self. Depictions of rebirth and reincarnation are typically contexted as 'about the spirit.' Thus this archaic motif is understood to image the struggle of aspects of consciousness that are repressed by

ordinary (egoic) identity and social conventions. It is suggested by these depictions that a new and more inclusive sense of self and world, depicted as ‘knowing god’ or experiencing enlightenment, is possible but requires a ‘death’ of the old identity in a ‘second birth.’ This motif resembles the psychological experiences people can have when confronted with ideas or phenomena that radically reorient their sense of self and reality. Rebirth, second birth, and reincarnation are thus fantastically appropriate representations of a very real phenomenon in psychological life.

Recursive, Recursive Logic: Terms utilized to indicate a movement that ‘turns back on itself’ and thus a logical style that is not simply linearly progressive but rather self-reflective and capable of manifesting concurrently bi-valent or ambi-valent dynamics of reasoning that tend to be inclusive rather than exclusive of preceding stages of logical form or assertion. Such a ‘back and forth thus forward’ dynamic of associative reasoning can be considered as posing accumulative rather than successively exclusive statuses and is discussed here as a dialectical process and a trait of poetic diction.

Redemption: Used here particularly in reference to the Christian religious traditions, this term indicates a perceived need for and possibility of regaining some ‘divine wholeness’ for the human soul that has ‘fallen’ into a corrupted state of incarnation and related sinfulness. Understood archetypally and psychologically, this notion suggests a conflict between consciousness (spirit) and matter (body) that is of extra-ordinary importance. A problem is figured in this concern about how to differentiate consciousness from a reflexive, relatively un-self-conscious status ‘as matter.’ A reductive approach to such ‘redeeming’ of consciousness seeks a pure, ‘disembodied’ status, figured as a ‘purified soul.’ A more non-reductive approach seeks to fully articulate the presence of consciousness or spirit in/as/of matter/form/embodiment. Alchemy resembles this latter approach. See alchemy.

Reduction, Reductivity, Reductionism: These terms refer in general to process of explaining particular phenomena in terms of more basic concepts or elements. This implies a sense of distilling or simplifying from larger to smaller or from many to fewer elements or characteristics. The implication is that when an entity or phenomena is ‘reduced’ to its essential parts it can be completely known. Mechanistic modeling and interpretation of phenomena are particularly reductive in describing all entities and processes as ‘parts and sequential functions of mechanisms.’ When the parts and processes are specified then the thing is known—each entity is ‘the sum of its parts.’ The general tenor of Western science, and much philosophy, is regarded here as guided by reductive intentions and method. An ideal goal has been to ‘arrive at’ the final reductive descriptions.

However, reductive method does not appear to lead necessarily to the triumph of reductionism. Though physical science reduces all substances to atomic elements of structure, that empirical quest for the ultimately fundamental particles and definitions of their dynamical relations is as yet inconclusive. Some of the knowledge it has generated involves fundamental unpredictability and quite different descriptions of reality. It

appears then that reductive methodology might be viewed as revealing endlessly differentiated aspects of phenomenon rather than definitive conclusions.

Reduction to elemental or essential status is not only a scientific application of logic, however. Reductionism, both more and less logically developed, is encountered in religious, political, philosophical, and psychological contexts of description and explanation. These involve predispositions to characterize reality and identity in exclusively singular statuses organized in linear hierarchies of causality or significance. Monistic reduction attempts to reduce all aspects of a context (in some cases all of existence) to one singular unitary condition or order. Dualistic reduction attempts to resolve difference to pairs of opposites such as true or false, good or evil. Hierarchical reduction subordinates a plurality of elements to one supreme purpose, origin, or outcome. However, it can be ventured that reductive assessments and interpretations (epistemics and hermeneutics) tend to proceed by logically suspect exclusions and never appear able to establish absolutely definitive states of existence. There is a sense then that such reductive rationales result in a fragmentary perspective on self, other, and world even when employed in efforts to pose a unity of manifestation by way of essentialist theories, elemental particles, or monistic beliefs. See absolutism, essentialism, dogmatism, meta-narratives.

Reduction to Infinity: A phrase used here to indicate that reductive analysis results in interminable differentiations of ever more singular characteristics of phenomenal manifestation, resulting in an infinite regress of particularities. The totality of manifestation is thus implied as a oneness of indefinite manyness.

Reductive Identity: A term for identity that is asserted in a definitive and conclusive manner: the reflexive identity of pragmatically ordinary perspective on persons and self.

'Reductive Present': Used to indicate the reflexively reductive impulse of contemporary Western cultural mentality in its assertion of singularly self-consistent moments constituting a linear sequencing of time and thus identity statuses. Such a conception of 'the present' as exclusive of past and future tends to model experience in a mechanistic manner. This narrows the context for valid reality and divorces conscious awareness from the intrinsic flow and continuity of diversified concurrencies. Such an orientation greatly frustrates any attempt to induce an experiential engagement with the radically complex concurrencies of pluralistic status.

Reflection, Reflectivity: Used to indicate an abstracted image of a thing, event, or concept (a reflection) and the act of looking at or 'back at' what is or has been in such an abstractly 'reflective' manner (reflectivity). Thus there is a quality of 'distancing of perspective' involved in reflectivity. The act of reflection effects a mirroring, understood psychologically as a 'turning back' of the 'gaze' of the viewer/observer in a way that 'sees again.' Thus one can reflect upon past thoughts and events as from a different perspective. In self-reflection, one's attention is turned upon one's own thoughts or behavior, (as in looking into/at a mirror) or even upon one's own perspective in a 're-seeing of the way one sees.'

Reflective Identity: A term presented here to distinguish a sense of self that can ‘stand outside itself’ in so far as to reflect upon how it composes identity from a complex range of personality and character traits. Reflective identity is thus inherently plural and indefinite. See self reflective subject.

Reflexive, Reflexivity: Terms generally indicating an ‘automatic’ or self-generated responsiveness within a system or entity. But also to denote a quality of immediate self-awareness of one’s self-expressions. See self-reflexive subject, reactive.

Reflexive Identity: A term for sense of self that asserts its version of identity in an automatic, unconscious, or un-reflective manner. See self reflexive subject.

Relation, Relationship: Used here particularly to signify a quality of connection and interactive association that constitutes a sense of mutuality and concurrency of beings. Relatedness thus involves engagement that is co-operative or co-participatory rather than that which is mechanically manipulative or hierarchically ordered. See erotic, erotical.

Relative, Relativity: Referencing the notions of derivation and dependency in relationship, this word is used to indicate how the valid status of one assertion or concept is relative to another. This relative dependence is particularly significant in asserting the truth or accuracy of theoretical interpretations of phenomena, ‘bodies of knowledge,’ or fundamental beliefs. Truth and accuracy claims are always relative to sets of criteria and specific contextings. Thus religious truth is relative to belief, scientific truth to empirical verification. This concept of relative accuracy as dependent upon specific relationships between factors and contexts is important in determining which logical assertions are valid and under what conditions. Religious and scientific truths are *not relative* to the same contexting and thus are not directly comparable as logical assertions. Accuracy or pertinence of logical assertions to specific relationships between theories and data is often overlooked in arguments that involve conclusions drawn from different contextual references. Thus different factual and logical relationships become confused. Most rational analysis is conducted in the mode of informal rather than formal logic. The informal mode is not definitively exact but comparative. Its conclusions are thus always relative to the accuracy of its comparative analysis of likenesses and differences by which it establishes interpretations of meaning, composition, cause, and effect. See informal logic, relativism.

Relativism, Relativistic: These terms are used to indicate a perspective that regards knowledge and truth as conditionally or contextually valid, thus relative to particular criteria, persons, societies, theories, beliefs, etcetera. Thus no assertion, regardless how logical, is ultimately or universally valid since its accuracy is relative to particular references and contexts that are not themselves universal. Given such relative validity, no assertion can be held as ultimately or universally valid. This view is critiqued as an obliteration of any basis for universal truth, secure identity, or legitimate moral code, and defended as the only reasonable basis for asserting any legitimate truth. In this view the truth of various knowledge domains or disciplines is relative to the premises upon

which each posits its own validity. One is not necessarily more valid than another and none ultimately more so than all others. To perspectives termed essentialist, foundationalist, or fundamentalist, which assume that some elemental and universal continuities underlie all existence and manifestation, such relativistic assumptions are threatening and referred to as nihilistic—meaning a denial of any basis for shared values, morals, or knowledge. However, the principle of relative meaning or logical validity that provides the basis for relativism is not universally negative, as implied by the term nihilism. It is, rather, radically relational. Thus a self-described relativist who declares the universal absence of meaning is not really a relative-ist but a fundamentalist asserting a universal truth. See *relative*, *relativize*.

‘Relativize, Relativization’: These terms are used here to present an important concept for understanding how singular identity can become pluralized. Referencing the notion of relatedness and ‘coming into relation with,’ these words are used here to indicate a shift in status of association that ‘brings one condition into greater relation with another.’ This sense of relativizing is used here particularly to indicate the potential relational re-orientation between habitually singular egoic identity and the polycentricity of the ‘larger Self’ or total psyche. Such a shift is regarded as resulting when egoic identity is confronted with manifestations of the psyche that are unfamiliar and challenging to egoic status in such a way as to seriously reorient, or relativize it, to ‘the rest of the self.’ Such a confrontation of conscious sense of self with the unconscious psychic field that actually encompasses it can bring the inflated self-significance of egoic identity into a more proportional or ‘relative’ association with ‘the rest of the Self.’

As with identity, individual and collective assumptions about the nature of reality can be re-oriented in a similar manner to a more complex and inclusive totality of ‘the world’ when confronted with knowledge and experience of the latter that is significantly different from ordinary criteria and normative social conditioning. This relativization of habitually reductive attitudes about identity and reality to a more inclusive perspective are discussed here in terms of shifts from ordinary to extra-ordinary modes of knowing and interpreting phenomenon.

“Relativity, Theory of”: A general reference to Einstein’s theory about the relative relationships of space and time that involves a notion that the laws of physics are the same only for observers in reference frames of uniform motion—but not between contexts of non-uniform motion. Time and space thereby lose the once accepted attribution of absolute constancy and actually become ‘plastic’ rather than uniform in all frames of reference, thus radically shifting criteria for reality. This use of the term relativity does not indicate, as often assumed, that ‘all things are relative to each other.’ In this theory it is made evident that the speed of light is not consistently relative but inconsistently so.

Religion: This word typically indicates a concern with a relatively super natural source for the natural or ordinary world, a relatively extra-ordinary source that is engaged in

images, narratives, rites and practices. The root for the term is given as the Latin *religio* for a bond between humans and gods, and *religare*, for bind back or re-link. Thus religion can be understood as an effort to connect with and relate to some more-than-ordinary quality of creational capacity and intention that generates ordinary or natural manifestations. This sense of an intelligent ‘presence’ in, under, or behind the familiar appearances of the world is exemplified by references to spirit and gods. However, distinctions are drawn between a general sense of spirit that animates things or the cosmos and a formalized set of doctrines and rites presented as true determinations about what the super natural source is, means, and requires of humans. The more general or personal sense of spiritual animation thus to be termed spirituality and the formalized approach to it addressed as religion. Both these categories appear to express concern with an extra-ordinary understanding of what makes, shapes, and adds meaning to human consciousness in the world.

In regard to an emphasis upon socially structured practices, religion is characterized here by an emphasis upon formalities and belief-based doctrine that involve ceremonial practices and institutional social structures. These traits are regarded as promoting an attitude toward myth and mythical representations that tends to literalize mythical dynamism as the ‘things’ so represented and regarding those ‘things of myth’ in an idolatrous fashion. As such, institutionalized religion is viewed as often imposing a reductive attitude on the metaphorically metamorphic representations of the mythical narratives they ‘enshrine’ as revealing an extra-ordinary ‘other world’ of ‘super natural origins and meaning’ that is definitively determined by socially structured standards of reality. Psychologically, such a tendency can be regarded as a form of resistance to any genuinely extra-ordinary engagement with the radical complexity of concurrent being that might relativize the habitually control-oriented, reductively definitive impulses of socially structured identity and reality. Thus, there is an aspect religion that is characterized here as a ‘move toward’ engagement with radical complexity and the dynamical qualities of concurrent being becomes a ‘move away’ by literalistic reductions of myth. See move-toward-that-is-away. See spirituality, move-toward-that-is-away.

Religiously, Religious Attitude: These terms are contexted here in relation to that of religion. The latter is regarded as presenting socially structured orders of practice that tend to generate institutional doctrines, which dogmatically literalize meanings of myth and the mythical. Thus the terms religious and religiously are taken to imply such a general attitude toward representations of extra-ordinary status and origins that they attempt to ‘approach.’ Such an attitude tends to impose reductive definitions upon the extra-ordinary importance attributed to the concepts of spiritual presence in life as if these were icons of a socially structured reality. In this manner, mythical references to the extra-ordinary complexities of concurrent being and inclusive totality that ‘exceed’ socially structurable reality can be subordinated to social order as its basis. In this sense, a religious attitude can be taken even toward the ‘truths’ of scientific methods as

asserting a supreme, extra-ordinary order of truth and origin—though one defined by socially structured standards for reality. Thus religiousness is associated more here with a societally affirming attitude rather than a societally challenging one. See move-toward-that-is-away, spirituality.

‘Re-myth-ing’: This term is offered here to suggest how the metaphorically metamorphic dynamics of representation associated with mythic expression can be ‘restored’ to ancient narratives which have become literalized. Literary and religious contextings of myths has a tendency to normalize or literalize their references, since these come to be more ordinary social structures and personalistic attitudes. Thus their narratives and images lose their extra-ordinary potency. A re-invigoration of their mythically dynamic inferences involves a style of telling that ‘restates’ their ‘transgressions of ordinary reductions.’ That is generally done by telling them in unfamiliar variations of the ambi-valent meaning associations, condensed depictions, personifications of archetypal motifs, and metaphorically metamorphic figurings of poetic diction.

Re-orientation of Identity: Employed to suggest a reconfiguring of identity resulting from shifts in egoic attitudes about and perspectives upon self, other, and world. Identity reorientation is thus posed a significant change in sense of self, particularly in relation to an increased sense of pluralistic identity. See relativization.

Representation: A term for all human expressions that convey some psychic ‘perception’ about self, other, or world. Representation in this sense includes mental images, thoughts, and feelings, as well as literalized expressions such speech, a painting, or writing. See re-presentation.

‘Re-presentation’: A hyphenated version of representation used to emphasize the notion that perceptual data processed by cognitive and imaginal functions in consciousness constitutes re-presentations of what are already representations of some ‘external reality.’ This re-presentation of representational awareness to consciousness by consciousness occurs by way of its interpretive processes rather than simple representations of what is perceived of ‘the world’—of actual reality. Consciousness is thus doubly representational in its ‘cognizing’ of external phenomena.

“Representations”, “the Represented”: Barfield’s term for how ‘the world’ is actually known as ‘objects of perception and conception’—human psychical figuration or representation as sensorial data and cognitive processing of same into thoughts, images, ideas. These subjective states of awareness are the “representations” of the “represented.” But he observes that what is so “re-presented” necessarily remains “unrepresented” in its totality or actuality (Barfield, Owen. *Saving the Appearances*). See “unrepresented.”

Repression: A psychological term suggesting a sort of forgetting about certain thoughts, feelings, and experiences that blocks these from self-conscious awareness. Considered to be an egoic defense against experiencing anxiety about self-contradictions or feelings and memories that threaten to overwhelm egoic identity’s

version of self and world. An important psychological concept as it is understood to have far reaching effects upon personality formation and obstruction of individuation. See shadow, projection, transference.

Responsibility, Response Ability, Response/ability: These three version of the compound word responsibility are employed here to articulate a relationship between notions of obligation and accountability and how such capacity is enabled by ‘an ability to respond.’ Thus one can hardly be responsible (reliable, ethically accountable) if one has not developed responsiveness or diversified ability to respond to internal complexities of feeling, desire, and thought as well as to external events, contexts, and the expressions of other beings. This relationship between responsibility and abilities to respond is considered here in two particular contexts. One is intra-psychic and considers the responsibility of the egoic function of identity to engage with and be accountable to the pluralistic selfhood of a polycentric psyche. Thus the egoic attitude is poised as having an ethical role in facilitating an egalitarian relationship between self aspects. A similar concern involves inter-psychic or social responsibilities, and is explored in relation to education in pluralistic, egalitarian societies. The constitution of such societies is presumed to derive from persons who are both individualized yet socially bound by commitment to pluralism and equality. How then are such persons to be schooled so that they are both responsible to their own individuality and that of a collective society? Consideration of this contrast indicates that a broad capacity for responsiveness must be promoted in educating such individualized citizens.

Return of the Repressed: This phrase is from depth psychological theory regarding how what is denied or repressed from self-conscious awareness or expression in psyche will eventually ‘return’ as unconscious, often projective, at times overtly aggressive behavior. Repressed self aspects and concerns tend to be ‘acted out unconsciously.’ See repression, displacement, projection.

Resistance: In psychological usage, a term for the intransigence of egoic identity, or other psychological complexes in a person’s psyche, toward changes in perceptions of self, others, or world. Psychological analysis that prompts persons to reflect on potentially unacknowledged feelings, thoughts, and impulses often provokes considerable resistance that can be expressed as anger and suspicion of the therapist. In general, ordinarily reductive attitudes about identity and reality are resistant to being relativized to more complex, unfamiliar, or extra-ordinary ones. However, overt awareness of one’s resistance can be a guide to where the extra-ordinary is ‘emerging’ in experiences.

Rites: A broad term for customarily prescribed forms of enactment that invoke an aura of special or sacred significance. These involve some special sense of importance about the meaning and structure of identity and relationships, such as baptism, marriage, graduation, and initiations. Regarding the distinction Turner makes between ceremonies as reiterations of social order and ritual activity as liminal engagement with extra-ordinary, “anti-structural” contexts, the term rites is viewed here as indicating collective

social gestures that might involve either or both ceremonial and ritualistic qualities. See ritual, ceremony.

Ritual: Use of this term here derives from anthropological contexting by Victor Turner. He used it to indicate organized conduct designating a context and actions that occur in a context that is liminal to or ‘outside of’ the ordinary domain of normative social structures and identity status (Turner, Victor. The Ritual Process). He also distinguishes ritual by contrasting it with a category of ceremonial actions he designates as acts that affirm or reiterate identity and reality status as prescribed by normative social structures. As such, ceremonial activity affirms ordinary realities whereas ritual conduct has the purpose of engaging aspects of psyche and world that are inadequately attended by normative identity and behavior, and thus tend to contrast or even challenge the definitive status of ordinary social order. Ritual thus tends to involve encounters with psychic totality ‘outside’ socially structured ideas of right and wrong, proper and improper, and even superior and inferior social status. Indeed, in ritual contexts, Turner observed that the ordinarily inferior often assume equal or superior roles relative to normally dominant or elite persons. Similarly, ritual tends to involve submissions of ordinary identity and social reality to a larger, cosmological context of existence.

Turner describes this shift as initially from ‘center to margin,’ from the primary thus central tenets of social order ‘outward’ toward their limit or boundary beyond which nature and cosmos impose another ‘order of being’ — his “anti-structural” realm. That shift involves entering a “liminal” status of being ‘betwixt and between’ ordinary social reality and a more-than-socially-structurable one. This “liminal” status opens the potential for a conscious, experiential engagement with “anti-structural” or “wild” aspects of self, other and world. Such experience can constitute a gnosis or knowing of extra-ordinary complexity that ‘relativizes’ egoic attitudes to a greater inclusivity of self-aspects and the radically complex interactivity of concurrent being. However, Turner notes that such a re-orientation requires an experience of ‘inversion’ by which the extra-ordinary, “anti-structural” context that has been marginal becomes central to societal or collective human concern. The validity of such experience requires a social affirmation and that derives from social order somehow capitulating its ordinarily supreme control over definitions of identity and reality to a radically different ‘order of being.’ In the absence of this affirmative reversal the experience of relativization appears much less likely to have its evidently important psychological and sociological effects.

In accomplishing such a reversal or the ordinary society-over-self/nature contexting to one of ‘larger Self/Nature-over-society, ritual context and actions are often directed at inducing an altered state of consciousness, relative to that of ordinary reality. That shift of consciousness can be characterized as from ordinarily reductive to extra-ordinarily multiple and inclusive (or non-reductive). It thus involves mythically dynamic representations and embodiment of metaphorically metamorphic states of being (humans as animals and spirits). The ordinary bounds of identity and reality are

stressed in ritual practices through such means of psycho-dynamic enactments as fasting, chanting, dancing, singing, trance, sleep deprivation, extra-ordinary costuming, role playing, telling sacred stories, guided imagination, breaking ordinary social taboos, and ingesting psychoactive pharmaceuticals. Organized or institutional religions ostensibly have a similar purpose of linking ordinary status with the extra-ordinary or divine. However, due to the socially structured contexts of institutional religious systems, they tend to favor ceremonial reiterations of doctrine over ritualized inductions of metaphorically metamorphic experience. See anti-structural, ritual induction.

Ritual Consciousness: The notion of how ritual efforts can induce extra-ordinary states of awareness about selfhood and the character of reality beyond social definitions is represented in this term. This ‘effective affect’ of ritual actions, regarded as having the potential to re-orient or relativize reductively singular identity to a more complex, concurrent knowing of self and reality, constitutes a relative dispersal of sense of self. This is regarded as a particular status of consciousness associated with ritualized conditions. Ritual consciousness, then, is understood as generating attitudes that are exceptionally open to complex, pluralistic associations of meaning (manyness in/as/of oneness) expressed through symbolic or mythically dynamic representations.

Ritual Culture: Used to indicate culture consciously concerned with ritual induction of “liminality” and experiential engagement of “anti-structural” contexts, either as inclusive psyche or cosmological totality. Such culture regards this type of engagement as central to moderating the repressive effects and egoic inflations of ordinary reality, habitual identities and societal norms.

Ritual Enactment: Used to designate enactment that is specifically intended to induce a sense of liminality (‘betwixt and between-ness’) in references for identity and reality by constellating experience of an extra-ordinary state of relations to self, others, and world.

Ritual Induction: Used to signify the inducement of altered states of consciousness regarding reality and identity by way of ritual activity that manifests an encounter with “liminal” status involving metaphorically metamorphic conditions of somaticized ‘mythical dynamism.’ Thus ritual induction necessarily involves an experiential quality of knowing (or ‘gnowing’) manyness in/as/of oneness.

Ritual Practice: Indicating actions that are capable of inducing metaphorically metamorphic experience of self, others, and world, thereby contexting a liminal experience of being that can reorient ordinary identity and reality toward a more radically complex condition of being.

Ritualization: Employed to characterize an active effort to shift from presence in ordinary actions and issues to a ritual context where engagement with non-ordinary or non-normative concerns and dynamics of psyche or inclusive totality become feasible. Thus ritualization constitutes a deliberate interruption of normative context for identity and reality to enable manifesting a more inclusive acknowledgement of psychic fields in “liminal” contexts so as to allow engagement with radically complex, “anti-structural”

forces, actions, and behavior. That involves overtly acknowledging repressed, denied, or socially prohibited aspects of psychic impulse and providing these a context for expression honoring their psychic reality without social approbation. In one sense ritualization constitutes an over evocation of archetypal motifs that structure consciousness and phenomenal manifestation but giving these mythical representations in gesture, story, and personifications (such as spirits and gods). See ritual.

Rhizomatic: Used in reference to the concept of a rhizome in biology that asserts a condition of non-linear, underground filaments of roots connecting seemingly individual plants into a non-hierarchical collective. Used by Deleuze to characterize a lateral or horizontal association of relations that have no identifiable center (Deleuze, Gilles; Felix Guattari. *A Thousand Plateaus: Capitalism and Schizophrenia*). Relates to the notion of radical interactivity in concurrently pluralistic status. The archetypality of the rhizome is radically interactive and centerless

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Sacred and Profane: A phrase understood here as indicating the contrasting dyad of contexts inspiring a sense of extra-ordinary importance (sacred) and those of reductively ordinary significance (profane). These have correlations with Turner's socially structurable and "anti-structural," as well as Duerr's "wild" and "tame." In the terms of this study, to 'profane' is to reduce the status or radically complex, concurrently pluralistic totality to ordinary singularities.

Sacrifice: This notion is literally understood as the relinquishing or destroying of an object, option, or desire as a gesture toward some more important goal or entity. In the specific context of religious practices, sacrifices are often understood as offerings to divine entities, sometimes in supplication seeking a boon, protection, or relief from suffering. Sociologically, sacrifices are made in efforts to accommodate to social standards and restrictions for the sake of maintaining social status, personal relationships, and material survival. The notion of sacrifice is considered significant in some psychological views as an element of the interplay between diversified aspects of self or psyche. Since psychic aspects can be in conflict and competition (just as persons can be with each other in social contexts) some parts of the self must in a sense sacrifice or be sacrificed to the interests of other self-aspects in the process of individuation—or the unfolding development of character over a life time.

In a very broad sense childhood is sacrificed for the sake of adolescence and adolescence for the sake of adulthood. Typically it is the established ego attitudes about identity and reality that must be 'given up' (even 'killed' in a sense) in order for greater self knowledge and expression to emerge. Thus derives Jung's sentiment, 'Every defeat for the ego is a victory for the Self.' In this view egoic identity must repeatedly sacrifice its claim to self-representation over a lifetime if character and maturity are to evolve. An aversion to sacrifice tends to indicate a resistance of egoic identity either to social

standards or to emergence of more complex selfhood—possibly both. However, in another regard, sacrifices of self-aspects and potential roles or relations in the social world are frequently made but not acknowledged ('for the sake of' marriage, career, parenthood, society, consumer culture). Lack of attention to what is sacrificed, and why, can generate confusion and distress, just as can aversion to making sacrifices. The anti-mythical attitude of modernist pragmatism is viewed here as greatly obscuring these inevitable roles of sacrifice in human selfhood and societies because sacrifice is regarded as primarily psycho-logical. Thus it requires mythical figuration to be acknowledged, embraced, and affirmed. Egoically personal attitudes are inherently resistant to the necessity and value of sacrifice unless relativized to the dynamical understanding of radically complex psyche.

Scapegoat: An ancient term and concept deriving from a ritualized 'practice of purification.' In one form it evidently once involved choosing a domesticated goat, invoking the transfer of all the community's sins and corruptions upon it, then setting it free in the wild. Some versions of this practice involved killing the goat as a sacrifice to induce divine intervention. The term has come to represent a psychological attitude involving displacement or projection (typically unconscious) of psychic aspects of one person (or group) onto another. Such projection is then followed by an assumption that the other person (or group) is responsible for one's own thoughts or even actions and thus deserving of punishment. 'Scapegoating' enables an unconscious form of acknowledgement of self-aspects that are typically proscribed by social standards. Once these are then repressed in consciousness they can only be acknowledged as 'bad.' It thus becomes preferable for egoic attitudes to associate them with 'the other.'

School—as Activity and Place: The notion of school is variously explored here but a primary distinction made is between the activity of schooling (teaching, study, etcetera) and school as formal environment. Failure to consider the different influences of these two aspects of school can obscure just how much effect on development the qualities of school as place can have. See contextual learning, formalized learning.

Schooling—as Instruction, Teaching, Indoctrination: Notions of schooling are explored variously here but a basic differentiation involves specifying *instruction* as reiterative transfer of procedural knowledge, *teaching* as engagement of individual intelligences and sense abilities with the intention of promoting their autonomous analytical and reflective capacities, and *indoctrination* of persons into social conventions of identity, reality, and other conformities. See education.

Schizoid: A psychological term used to indicate a personality expressing dissociation of its continuity, particularly between emotional and intellectual functions. See dissociation.

Schizophrenia: Used to indicate a psychological condition involving dissociative 'splitting' of personality and egoic identifications into incongruous 'factions' resulting in marked disorganization of intellectual and affective awareness. One characterization of this condition portrays it as a domination of personality functions by a split-off

psychological complex that disrupts a normative organization of self-aspects. See dissociation.

Science: A term used here to summarily indicate the rationalistic employment of scientific method involving hypothetical theorizing about the composition and dynamic activity of phenomena that are subsequently tested by empirical means of quantification and experimental demonstration in which predictions can be repeatedly fulfilled and accuracy is affirmed in so far as hypotheses have not yet been contradicted by evidence. Also a title for that body of information or knowledge generated and evaluated by application of scientific method. As such science is an amorphously diversified field of knowledge domains. An important differentiation can be made between 'science as method' and 'science as accepted knowledge' or 'status of being.' Attitudes that accept scientific knowledge as inherently true or absolute violate the precepts of the hypothetical methodology of investigation from which it has been derived. See scientific method, scientific.

Scientific Method: A term for that modality of identification of phenomenal manifestation based primarily upon the observation and experimental investigation of physical or material qualities of being. As an analytical process it involves characterization (quantification, observation, measurement), explanation (hypothetical theorization), prediction (logical deduction from hypotheses), and experimental testing (empirical evaluation of predictive accuracy under controlled, repeatable conditions). This methodology for knowing is characterized by positivistic calculation and measurement employed in testing hypothetical representations of phenomenon to ascertain their 'disprovability' and thereby the relative validity of those propositions that have not been disproved. Confirmation of predictions by testing does not, however, constitute proof of the ultimate accuracy of hypothetical modeling and theoretical explanation. Even fundamental hypotheses and theoretical explanations (such as the principles of classical or Newtonian physics) tend to undergo continual refinements and are found to be valid only within specific contexts. Scientific method is intrinsically skeptical mode of logical analysis and does not equate with assumptions that science provides absolute and incontrovertible truths. See science, scientific.

Scientistic, Scientism: These terms are used to imply an imposition of reductive purpose onto the analytical elaboration of scientific method and its hypothetical knowledge. A desire for control and confidence thusly subsume scientific theory and data under its insistence upon absolute truth. This expresses a perversion of scientific method and constitutes a religiously fundamentalist attitude of belief. As such it represents a 'move-toward-that-is-away' from encountering the radical complexity of inclusive totality indicated by much scientific analysis. Thus, rather than subordinating the desire for absolute order and control to the radical complexities indicated by scientific studies such as on chaos, the scientistic attitudes expresses a regard for science as the ultimate arbiter of reality. In so doing they violate the intrinsic methodological limitations of scientific method.

Self: A pervasive and variously qualified term for ‘a human being.’ It is used in reference to a sort of range of representation for such being here, from the singularly personal to the pluralistically ‘more-than-personal.’ In one extreme the self or selfhood is understood and experienced as literally singular. In another contrasting way it is considered to be radically diversified and pluralistically complex. In the sense of a totality of an individual’s being, the self is ‘an embodied consciousness.’ Somewhat more particularly, it is used here to indicate a ‘psychic entity’ that is radically complex and can be variously experienced and identified. Thus the many variations of status and composition attributed to ‘being a self’ are in a sense all valid. A Self is thus not considered here to be singular or even finite.

“self” and “Self”: This contrast of lower case and capitalized versions of this word present Jung’s manner of differentiating the personal and impersonal aspects of the larger totality of individual psyche, out of and within which a personal egoic identity or “ego complex” is configured and reconfigured. The capitalized version of self carries a sense of an inclusive range of psyche and thus an impersonal psychic intentionality relative to the partial representation of psychic totality associated with personalistic egoic identity. That implies a connotation of “god image” for the ‘larger Self’ for Jung. That larger or more-than-egoically-definable range of Self appears in some ways to manifest ‘super human’ capacities relative to the personalized sense-of-self and ego complex because it can do what the “I” cannot and asserts its influences over thought, feeling, and behavior in mysterious ways.

Self Esteem: A term for a sense of adequacy and value toward one’s self that is associated here with ‘egoic satisfaction and confidence.’ Much of contemporary psychological discourse emphasizes and promotes the importance of self esteem in a personal sense of self. Such priority for egoic confidence is regarded here as problematic in respect to development of relations between personalistic ego-identity and the larger field of selfhood that tends to threaten egoic confidence. Individuation of self complexity and intrinsic character relative to socialized personality traits is readily resisted by a desire for feelings of confidence in relation to conventional standards of family and society. Emphasis upon the need for self esteem is thus associated here with what are termed ego psychologies, for psychological approaches that privilege egoic control and accommodation of personality to socially derived expectations. See ego psychology.

Self Organization from Chaos: This phrase derives from study of complex systems and chaotic conditions in which it has been observed that orderly activity can develop from random and non-linear contexts of activity (order out of disorder). Thus systems that are ‘far from equilibrium’ will create order independently of external causes. This notion is related here to an importance of chaotic traits in the radical complexity of polycentric psyche that contribute to creative changes in understanding phenomenon. Similarly, the radically complex interactivity associated with conditions of concurrent

being posed as the manyness of oneness is understood in relation to this phenomenal dynamic of ‘order out of chaos.’ See order, chaos theory, systems theory.

Self, Other, World; Self/Other/World: These terms are sequenced to indicate both a range of specifiable fields of association and a potential trajectory of pluralized relational awareness expanding from the reflexively reductive perspective of socialized egoic personality. The same terms are conjoined with ‘slashes’ to imply the inherent inter-penetration and relational co-participation of the fields they separately identify, the mutuality of which is accessed consciously by egoic engagement of inclusive knowing, radically complex understanding, and metamorphic experience of “liminal” status for identity and reality.

Self-Reflection: The dynamic of mirroring is employed here to generate a condition of pluralized self-awareness. That self-seeing requires a psychic separation of some self-aspect that is then able to ‘look back at’ one’s attitudes, actions, and intentions—as if in a mirror image of its own making. Self thusly ‘looks at’ its self-asserted identity and assumptions about reality, a self-consideration that inherently pluralizes an individual’s sense of self as intra-psychic agency. As such it is conceivable that reflective self-seeing can be generated by a variety of self-aspects, thus activating different perspectives of mirroring selfhood. A distinction can be made between more reflexive self-reflection that ‘takes notice’ of one’s feelings, thoughts, and actions in a pragmatic manner for the sake of adjusting these and thereby accomplishing existing intentions. This context of reflective self-mirroring is exemplified by attempts to manipulate a tool to accomplish a task or solve a mathematical equation by reviewing one’s methods. The more psychologically complex mode of self reflecting upon self involves some quality of serious analysis, as in questioning one’s motives and intentions for one’s thoughts and actions. Here reflective self-seeing involves an examination of how one generates one’s views of and assumptions about self, other, and world. This more introspective, more ‘inward seeing’ effort is what is indicated by the use of the term self-reflection here.

The activity of ‘looking back at/into one’s looking’ does not seem to be an ordinary behavior. It tends to involve egoic identity in some questioning of the validity or adequacy of its version of selfhood. Impulses for such self-seeing appear to include ‘internal’ conflict between self-aspects as well as ‘external’ experiences in relations with others or their actions toward or observations of one’s self. Literary and artistic representations seem capable of prompting reflective self-seeing when one ‘identifies’ with a character or aspect of the ‘artful expression’ that alters sense of self or self in relation to others and world. Ritual type inductions of extra-ordinary or liminal contexts for identity (as in initiations) that relativize egoic identity to a wider range of selfhood can stimulate self-investigation. The context of psychological counseling is predicated upon engaging the self in a process of self-examination. Again, human capacity for what can be termed ‘radical self-reflection’ (because it is ‘from outside the self’) appears to constitute in an inherent alienation of human consciousness from itself in a concurrent status of self observed by self. Such ‘self-duplication’ by way of reflective

diversification also provides an intra-psychic experiential basis for understanding the radical complexities of others, world, cosmos. See alienation.

Self Reflective Subject: A term posed here to indicate the self-examining status of a pluralistically identified egoic function. See self-reflection.

Self Reflexive Subject: An expression associated with postmodernist-influenced depth psychology indicating the self-engaging or inter-subjective subjectivity of an individual psyche. This can be phrased as the ‘self-stimulating self,’ resembling the ‘inter-subjective’ self of polycentric psyche. This self-stimulating subjectivity is observably pluralistic, though not necessarily self-reflective. In some poststructuralist thought reflexivity indicates a particularly critical awareness of what one is doing, thinking, expressing that can become ironic or cynical regard for one’s contradictorily inconsistent identity in an inconsistent social context.

“Self Sublation”: Used after Giegerich to indicate a dissolution of habitual sense-of-self or identity by that sense of self experiencing and investigating its own assertions, assumptions, and exclusions that reconstitute sense of self to a more inclusive condition. Self-sublation is thus a non-reductive form of self-re-association that reveals greater complexity and so a more dialectical sense of identity by revealing the ‘inner logic’ of more totalistic psyche. As such, self sublation is an indefinite process. See sublation.

Selfless Selves/Selfhood: An expression of the relative self-lessness of experiencing and accepting the plurality of selfhood. Such status can also be termed polycentric selfhood.

Selfhood: A term for the experienced and potentially experientiable configurations of ‘being one’s self,’ including ‘as one’s selves.’ Selfhood in this sense includes both the egoically composed sense of self and a larger field of potentially self-conscious selfhood that is mostly ‘hidden’ from overtly self aware perspectives. See self.

Semantics: Word origin here is from the Greek *semantikos*, for ‘significant meaning,’ and the root *sema*, for sign. This term is used to indicate the study of meanings in language—words, phrases, sentences, texts. Thus there can be disagreement about whether meaning is true because it is found in language or if truth exists ‘outside’ language. Meaning can be studied as arising from word elements in association (becoming compounds) or types of word associations (homonymy, synonymy, antonymy, polysemy, etcetera). Word meaning is thus approached as a matter of a given ‘sense’ of significance and of references to other words/senses of significance. Semantic aspects of expression are thus the meanings rather than the forms that constitute it. Those forms are classed as syntactic elements. However, syntactic forms can assert their own influence over meaningfulness. See syntax.

Semiotics. Semiology: Terms for formal study of representational signs and significations or generation of meanings from ‘sign-systems.’ The latter are identified in particular social contexts or languages. This discipline of sign study derives from linguistic analysis that provided the basis for understanding languages as structural systems. Derives from the work of C. S. Pierce and Ferdinand de Saussure.

Sensibility, Sense Ability, ‘Sense/ability’: The usual word form sensibility is de-compounded and re-conjoined here to elucidate its complex associations. As the composite term sensibility, the more typical meaning is of an undifferentiated or general quality of sensate capacity. However, the variety of usage for this word also indicates a sense of a broad manner of ‘making sense’ that includes thoughtfulness as well as by experiencing sensations. Because sensate and conceptual modes of knowing are associated with this words usage it is de-composed here to emphasize that the ability to sense involves various ‘senses’ as well and interplay with more intellectual and reflective cognitive activities. ‘A sensibility’ is thusly regarded as deriving from a complex interactivity of senses and intellectual functions or intelligences that are also diversified. Thus a related usage here is the plural sense abilities. It is further considered here that if there are various abilities to sense and think then development of those diversified abilities likely requires diversified stimulations that occur in various combinations. This is an important and rather little considered concern for childhood development and education. See metamorphic sense ability, multiple intelligences.

Sense Abilities: See sensibility.

Sense Ability Enhancement: A phrase used here to indicate that the abilities to sense and ‘make sense’ are diverse and deserve differentiated attention during childhood development as well as in educational theory and practice. See sensibility, metamorphic sense abilities, multiple intelligences.

Sense of Self, Sense-of-Self: This phrase is pervasively used here to indicate the general category of self-identification. In addition it is meant to imply an inherently psycho-somatic aspect of self-awareness that is often not associated with identity. Thus how one experiences ‘being embodied’ is assumed to assert significant influence on how selfhood is known. An important coda to this definition is that sensing of self, in all its diverse aspects, is largely reflexive or unconscious. Though egoic identity function is said to derive from a primary psychological complex in psyche, it is not necessarily ‘self aware of its self sensing.’ Much of how self is sensed involves projection of self aspects onto others and introjection of social references ‘into’ one’s own psyche. Thus to become aware self-consciously of how one ‘senses one’s self/s’ tends to require becoming more reflectively conscious of one’s habitual but reflexive assumptions about identity and reality—both in general and in particular about ones own physical and mental being. See self, selfhood.

Sensitive Dependence: The term for a characteristic of complex systems which are highly responsive to seemingly minor initial conditions or influences. Thus seemingly miniscule or insignificant events are found to contribute to radical changes in the activity of large scale systems. See chaos theory.

“Shadow”: Jung’s term for repressed and denied aspects of the larger or totalistic self that are relegated to the “unconscious” realm of psyche, presumably by efforts of egoic identity function attempting to assert its version of ‘self’ in the terms of a socially structured “persona.” “Shadow” aspects or concerns in psyche are thus necessarily

unacknowledged by the conscious ego identity and readily ‘acted out unconsciously’ or “projected” onto others or the world where the egoic identity tends to be in conflict with them. ‘Enemies’ thus tend to be shadow figures characterized by one’s psychical projections of ‘internally’ repressed self-qualities. The intrapersonal dynamic of Dr. Jekyll and Mr. Hyde as aspects of one person offers a classic example of the inherent struggle between conscious ego identity and its ‘shadowy’ counterpart in the unconscious. Complex self-knowing and expression, such as associated with the term individuation, is seen as requiring a conscious recognition of shadow aspects of one’s psyche. Such orientation of conscious identity to shadow tends to require some dramatic stimulus to overcome ego resistance to admitting that its persona is such a seriously partial representation of the larger self. Shadow aspects are also considered most unstable and dangerous when they are not only repressed but also demonized. Thus a puritanically negative conscious attitude toward sexuality can prompt the persecution of sexual behavior in others or the acting out of relatively perverse forms of it ‘in secret.’ There is also a sense of collective shadow that manifests as the repressed or unacknowledged impulses of a group.

Shamanism, Shaman: A term for a broad category of archaic cultural practices involving interaction with ‘other worldly’ or extra-ordinary forces and agencies. These tend to be considered as present influences upon ordinary life contexts but ‘invisible’ to ordinary states of consciousness. Shamanic practices tend to be the province of special individuals who have developed capacities for entering into a spiritual dimension of psychic agencies that influence but are not completely congruent with ordinary reality. Much of the purpose of shamanic practice is described as concerned with healing physical and mental disease. The general quality of the contexts for these practices is ritualistic and spiritual rather than ceremonial and formally religious. Practitioners of shamanism are termed shaman. These individuals are often described as having been compelled by some non-egoic impulse, often involving serious illness or psychic distress and visionary phenomena, to become mediators between the ordinary and extra-ordinary, material and spiritual dimensions of existence. Shamanic practices include trance inductions through chanting, drumming, and ingestion of psychotropic plant substances. Shamanic practitioners appear to often be regarded with suspicion by members of general society, though valued for their healing abilities. They appear to rarely be associated with organized, institutional religions. Shamanic practices are regarded here as more overtly psycho-dynamic engagements with non-egoic consciousness than more doctrinaire religious practices. See spiritual.

Sign, Signifier, Signified: A sign is most basically understood as any element of expression that communicates a meaning. In semiotic theory these terms are used to indicate how a singular representation of meaning, a sign, consists of both a tangible aspect (word, sound, image) that constitutes a *signifier*, and a reference to something—the *signified* or conceptual component of a *sign*. Signs are collectively agreed upon signifiers associated with specific references or meanings. Thus any overt

form, even a gesture, might become a sign and might be ‘assigned’ various or multiple significations. The relationship between signs and signifieds are arbitrary—there is no ‘reason’ why the letters d-o-g are used to signify dog. It is so because of mutual agreement. To understand language one must be familiar with these arbitrary associations of signs, signifiers, and signifieds. Meaning is thus often ‘located’ in the relationships between signifiers and meanings (rather than ‘in nature’) and those relationships are regarded as dependent upon the parameters of specific discourses. The meanings of known signs can be different in the discourse of biology compared to that of literary criticism. Given careful contexting, relative to the discourse referenced or type of activity being described, a sense of ‘one to one’ relationship between signs and meanings can develop. This leads to a ‘literalistic’ attitude about signification that assumes the sign is the equivalent of the thing signified’ —dog always means, thus essentially is dog.’ This literalism is importantly contrasted to a differing sense of representation associated by some with the term symbol. In contrast to the notion of sign as merely a ‘pointer’ to a meaning, symbolic representation is often taken to suggest more of a complex of meanings than a singularly specific one. See discourse, symbol, and transcendental signified.

Signature of Chaos: This phrase indicates an indicative trait of chaotic systems. Even when they can be described by simple, exactly defined mathematical models, these systems are observed to exhibit unstable or unpredictably aperiodic activity that constitutes radically complex behavior. Their ‘signature’ trait in relation to this contrast is designated as a pronounced sensitivity to initial condition. This so-called sensitive dependence upon even minute initial changes of factors or their interaction can result in dramatically different consequences. Such a relationship between mathematical simplicity and the generation of radically complex interactivity involving order and disorder is considered here as relevant to the interplay of manyness and oneness. See chaos theory.

Simple and Complex: One of the ‘great mysteries’ presented by scientific reduction to essential elements is that a world of vast diversity in manifestation evidently derives from rather few physical components—subatomic particles. Two pronounced illustrations of this conundrum are: a) how structural simplicity creates radically complex formal and dynamic diversity, and, b) how quite simple mathematical formulas or equations can generate chaotic phenomena that in turn self-organize to create novel conditions of order. The latter phenomenal dynamic involves a concept of emergent properties in which unpredictable qualities of form and dynamic order emerge from much simpler or even random conditions. (Gell-Mann, Murray. The Quark and the Jaguar: Adventures in the Simple and Complex.)

“Simulacra,” Simulation: Terms used by Baudrillard in his discussions of how representation that refers to some actual reality has been displaced by a contemporary ‘culture of simulation’ in which signs refer to back to themselves, and thereby function as simulations of ‘the real.’ As such, representations have come to be experienced as

more real than what it is they simulate. That self-referencing signification he describes as generating a systematic signification of simulacra that has the vivid presence of reality—indeed, more vivid and thus more real. This condition of self-referential reality applies to news media simulations as well as to Hollywood versions of sex and violence. The simulacra of this system of simulation becomes ‘central’ to knowing ‘what is in the world,’ displacing the sense of reference of signs to ‘the real.’

According to Baudrillard, such a condition of representation of representation that supercedes the function of representation derives in part from an ‘order of reproduction.’ Copies of copies of copies proliferate so that representation is no longer ‘of an actual thing’ but psychologically experienced *as a thing*, as “simulacra.” A bit of video footage runs repeatedly on dozens of news channels until it becomes the event rather than a reference to one. The image becomes the thing. In this view the difference between original and simulated status has dissipated, or actually been discarded as a shared collective distinction, such that there is no longer a reflexive distinction between real and not-real. In its place is an expectation, however unconscious, of simulation. Simulation is thus an ‘operation of the code’ that defines and relays information in which the code, ‘the media,’ no longer ‘stands in’ for something but is what is known. The representation that was once ‘the map that is not the territory’ is now more real than what it ‘maps,’ becoming pervasive in its duplications, universal in its self-referential definitions.

A simulacrum is thus a sign that refers to itself, is its own signified, and thereby appears in consciousness as ‘the thing in itself.’ The real has become defined as ‘that for which it is possible to give an equivalent reproduction.’ Disneyland, as the most overt simulation of a society obsessed with simulations that are experienced as more real than what these simulate (‘fun’ and ‘ordinary life’), has thus come to be ‘more real’ than the sprawl of city surrounding it. Similarly, human lives simulated on television shows tend to feel more real than one’s own—they are more attractive, more vital, more ‘alive.’

Baudrillard portrays the history of ‘the image’ as having passed through four stages: 1, as the reflection of a basic reality; 2, as a mask that perverts a basic reality; 3, as a mask of the *absence* of a basic reality; 4, to now bearing no relation to any reality (except its own). These notions contribute to the perspective that modernist reductions have so fragmented reality that its representations are now idolized in an effort to experience the real at all. These notions provide provocative insights into how psychical representations inherently create reality and how technological mediums can so emphasize that capacity to ‘invent self and world’ that it becomes literalized ‘out there’ in the ‘hyper-realism’ of ‘virtual reality.’ See hyper-reality, representation, systematic reduction as simulation. (Baudrillard, Jean. Simulations)

Singular Identity, Singular Identification: These terms are used here to designate a status of sense of self or of other entities that is reduced to an exclusively singular or entirely hierarchically composed condition. This reference for classifying existent status

can constitute a dominant mode of posing the identities of entities, or identification by way of configuring singularities.

Singular Being: Indicating a condition of uniform, undifferentiated, or hierarchically ordered status—one that appears essentially indivisible and self-consistent, thus devoid of radically complex interactivity.

Situational Learning Contexts: A phrase indicating conditions for learning that are tangibly relative to the topic or subject being studied by being situated in contexts where the topic ‘takes place.’ Depending upon the topic that could be in a church for the study of religion or at the ocean for the study of marine biology. See abstract learning contexts for a contrast.

Social Reproduction: A term used to describe how societies inherently impose standards for defining identity, relational dynamics, and reality upon individuals as a means of replicating their patterns of order. Schooling provides a particularly concentrated context for such indoctrination of existing social structuring, which is necessary to ‘reproduce’ that structure as the fundamental assumptions and behaviors habitual to succeeding generations.

Social Structure: See normative social structure

Socialization of Knowledge: A phrase indicating how all knowledge is necessarily conditioned and contexted by social standards for identity, reality, valuation, class and economic orders. Thus knowledge is contextually socialized according to basic assumptions and precepts of any given social order.

Social Constraints: A concept for how social conditions impose both general and specific limits on individual development and personal behavior. In the general sense, social standards impose roles, such as for men versus women, or those relative to social and economic class standing. Such roles constrain individual behavior, even thought. In the specific sense, some individual traits of character and intelligence are more likely to be affirmed and encouraged by social structures than others. Thus persons whose character traits are more at odds with social standards than other persons are likely to be more restricted by social constraints. See psychological restraints.

Social Conventions: Another term for the dominant standards governing acceptable or valid states of identity, reality, expression, and behavior promoted by a particular society.

Social Reality: A reference to the contexting of reality by socially structured notions. That contexting provides the basis for an ‘ordinary’ identity and reality, shared as the practical understanding of the ‘how things are.’ In reference to the distinction made here between cultural notions as a background set of references for society that manifests as the actual, operant structural basis for identity and relations with self, others, and world, there are typically contrasts and contradictions about what is ordinary in both contextings—cultural models and social actualities. No sense of judging social reality as a ‘bad’ phenomenon is intended here. Rather, it is regarded as an essential and inescapable necessity. However, recognition of its limits is also considered essential.

Socialized Expectation: Indicating how personal wants and expectations are significantly and unconsciously shaped by socialization. Given that conditioning the articulation of the 'longings of character' can require considerable 'de-programming' of personality's accommodations to social standards.

Society: This general term is employed with some specification here. It is posed in relationship to the word culture with society being the overt structural or formal expression of background values, beliefs, and traditions referenced as cultural. Thus the operant forms and process that most overtly dictate personal development, behavior, relations, and identity are the considered to be extant social structures. This distinction between cultural and social contexts is partly illustrated by the potential discrepancies for 'how things are supposed to be' and 'how things actually work.' Operant social structures might or might not accurately or consistently reflect background cultural references (the latter often being contradictory anyway). Cultural references obviously influence identity formulation and social expectations. However, social actualities might well obstruct or even overtly oppose actualization of those expectations.

An avowedly egalitarian cultural set of references can be subverted for some persons by an operant social structure of racial discrimination. This contrast can also be illustrated in reference to the rule of law. Laws can be instituted for all manner of prescriptive and proscriptive social conduct. However, enforcement of them becomes a matter of operant procedures that often become conditional upon whose interests are involved. Black men convicted of murder are said to be statistically much more likely to receive the death penalty than are white men convicted of the same crime in the U.S.A. See culture.

Socio-Functionalism: Indicating an attitude that in general privileges a need for consistently predictable, uniform, efficient social order and government services. More specifically, a bias in favor of dominant socially structured definitions of proper identity, behavior, and relations as the primary purpose of life. This perspective tends to reflexively dismiss or reduce value references to any extra-ordinary context of more-than-human or other-than-socially-structurable conditions of psyche and inclusive totality. Socio-functionalism is thus a sort of 'religion of the ordinary' that can drastically limit relations between egoic sense of self and a 'larger Selfhood,' or between society and the radically complex totality of Nature.

Solipsistic: A term derived from the Latin *ipse* for self and *solus* for alone. It is used to designate a condition of awareness that is limited to one's own consciousness, beyond which one can know nothing. This view limits potential knowing of the world to what a person perceives and thinks 'within' his or her own mind.

Somatic, Somaticized: Derived from the Greek *somaticos*, for the body, understood to have indicated a counterpart to psyche or soul. It is used here as reference to embodiment or body more particularly *as a manifestation of psyche*. Given the view that mind and body, consciousness and sensate embodiment are coextensive, it is assumed here that each must manifest qualities of the other. Thus a mode of knowing is

considered here that is particularly dependent upon a quality of ‘felt understanding.’ The term somaticized is used to emphasize the embodied or felt qualities of experience and how notions, ideas, even images can generate a felt or embodied knowing of even conceptual consciousness. Ritual induction appears one mode of effectively somaticizing the notion of the plurality of psychic identity by provoking a status of being ‘Not-Not-I.’ Similarly, metaphorically metamorphic experience, in which a person actually feels being as more than one status or form, can prompt an embodied knowing of the concurrencies of radical complexity. By embodying these states that are, relative to ordinary identity and experience, a status of the ‘un-real real,’ rational understanding can be brought into a relativized relationship with the origins or its reductive literalism in the symbolic psychic re-presentations of inherently metaphorical consciousness. See embodied knowing.

“Soul”: A term mostly avoided in this text because of its typically dualistic usage as a superior, immaterial opposition to a ‘corrupted’ material body, and involvement with notions of sin and salvation. However, the word is used in archetypal and imaginal psychological theory as a figuring of the non-egoic totality of psyche. Soul in that contexting presents a sense of the ‘larger Self’ or psychic intentionality that has more complex concerns than socialized personality is capable of embracing. Thus an ethical attitude can be conceived toward soul or inclusive psyche that is compelled to regard its needs to express and honor feelings and thoughts that are prohibited or condemned by a more socially oriented inter-personal ethics.

This term is used here explicitly in reference to Giegerich’s employment to emphasize the core reality and validity of Psyche as the “Notion of Soul” in depth psychology. He identifies this phrase with a “movement” of dialectical knowing/being rather than a positivistic entity or status---soul is not a thing. Thus, for Giegerich, “Soul” appears as a dynamically non-oppositional manner of experiencing being in a status of “absolute negation”—that is, a status that is neither positive nor negative, that is not one half of a dualistic opposition or the resolution of such conflicting opposites. As a dialectical condition of knowing that negates such oppositional distinction, thinking the “Notion of Soul” provides ‘access’ to a totalistic presence in psyche. Such a status is radically inclusive of concurrent states of manifestation, by the terms offered here (Giegerich, Wolfgang. Soul’s Logical Life).

Space-Time, Time-Space: A term from the so-called ‘new physics’ designating the four-dimensional continuum in which events in the universe occur. Space-time breaks down into time and space variously depending upon the relative position of observers in space-time. Used here to indicate a non-ordinary context for experience of space and time as inseparable aspects of being having a ‘relative’ thus mutable relationship, as theorized by Einstein but also as ‘ritually somaticized’ in archaic cultural practices for millennia by way of ‘metamorphic experience’ in an ‘un-real real’ status or “liminal” context.

Spirit: The broadest definition of this word is something like ‘vital principle’ or ‘animating force’ that ‘brings things to life.’ As such, though often considered to be a pervasive presence in the ‘things of the world’, it is somehow an extra-ordinary factor in existence. In some societies it is considered to ‘animate’ only humans, whereas others detect its presence even in plants and stones. Thus the word is readily associated with some extra-ordinary source of ‘life force.’ The notion associated with the term is understood here as involving a sense of immaterial agency expressed as psychic impulse and intentionality. This ‘inner yet immaterial vitality’ is perceived in some cases as uniform in that it is one force in all beings, but more often as particularized. Thus cultural imaginations of spirit express more general and more particular identities of spirit. There can be a sense of ‘spirit of the four leggeds,’ a ‘spirit of the beaver’ as a species, and of individual spirits—one beaver’s or person’s being distinct from another.

Whatever spirit is, it appears to manifest in distinctive archetypal patterns or motifs—spirit as having various but distinctive ‘inflections. Thus ‘the spiritual character’ of a place, animal, or particular individual would involve a complex of various interacting archetypal qualities of agency manifested in forms, thoughts, and actions. Such ranges of archetypal qualities of spirit are modeled in the distinctive personifications of the gods of polytheistic cultures (Ares, god of war; Aphrodite, goddess of love). In a rather different manner, scientific culture can be regarded as representing spiritual archetypality in its descriptions of the principles and laws that ‘animate nature’ (spirit of gravity; spirit of liquid-ness; spirit of magnetism). Corbett elaborates a notion of *spirit as archetypality* in a way that links diverse religious practices in relation to a shared dynamic of human consciousness (Corbett, Lionel. The Religious Function of the Psyche).

Spiritual, Spirituality: Words indicating an attitude that expresses or acknowledges a sense of animating principle or force in human, perhaps non-human entities. Such awareness is typically one that perceives the presence of ‘vital principle’ or spirit that tends to be understood as ‘in but not of’ the ordinarily material world and its superficial appearances. Distinctions are often made between spiritual versus religious attitudes about such extra-ordinary principles of life force or intentionalities that ‘animate’ the things of ordinary experience. Uses of the term spiritual seem to imply a less abstract, more experiential relation to the notion and presence of spirit in comparison to what is termed religion. The latter is distinguished by more formalistic, theological, and institutional practices that often lead to universal definitions of the manifestations and meanings of spirit—as well as orthodoxies of how to attend it. See spirit.

Stochastic, Stochasticity: Terms for indicating non-deterministic conditions involving conjecture, randomness, or unpredictability, as in an environment where subsequent conditions are not determined by the present ones.

Strange Attractors: See attractors.

Structure, Structural: Used in the general sense of component aspects of form that are perceived as ‘fitting’ or functioning together in some orderly and hierarchical

manner—structure as having discernable ‘purpose.’ A characteristic of entities in association that are identified as linked in a ‘con-structured’ manner, thus appearing to be progressively ‘built up’ into ‘a’ structure. Such notions are regarded here as carrying an inherently positivistic and mechanistic implication—as in to build, to make tangibly functional. Structure is thus both a way of making deliberate constructions and of ‘figuring’ human understanding by perceiving structural traits in ‘the things of the world.’ However, this notion of structure as an abstract ‘plan’ of construction or function can be considered as a ‘thing of thought’ that human consciousness projects upon perceived phenomena—at least those that are not human constructions. One can thus speak of a ‘structural manner of thinking’ that can obscure less ordered aspects of phenomenal manifestation. In a broad sense, all human representation of phenomenon in consciousness, as psyche, is a form of ‘constructing the world’ in that what is ‘out there’ is given form ‘in here.’ However, the term is more closely associated here with an impulse to ‘make’ or perceive hierarchical, ‘functional’ order that constitutes necessarily reductive depictions of the things so described. As such, it is inherently limited in the accuracy of its reductive abstraction to characterizing forms or activities manifesting predictable consistency. In so far as structural determinations are predictive they are not suitable for depicting the non-linear dynamics of the indeterminable complexities of radically interactive totality. See “Structural” and “Anti-Structural.”

“Structural” and “Anti-structural”: This dyad presents Turner’s terms contrasting the normative constructs of social order with that of nature or inclusive totality as the more-than-socially structurable due to its radical complexity. This contrast can be understood as the human-structured versus that which is un-structurable in the ordinarily pragmatic, reflexively hierarchic terms of socialized reality. These contrasts are posed not as opposites but as inherently other from each other. The term structural characterizes the order imposed upon Nature by reductive human definitions and rationality which, whether scientifically accurate or not, can never encompass the totality of the forces and patterns of nature, or psyche. The latter two, being radically complex, are thusly regarded as “anti-structural.” Again, this term does not imply non-structural but a condition that is too complex and non-linear to have ‘a structure.’

This contrast relates to that between predictably ordered systems and those exhibiting non-linear, aperiodic dynamics associated with chaos, yet capable of self-organizing into periods or contexts of relative order. Natural systems are classed as of the latter type. The distinction is also echoed in the contrasting complementarities of Bohm’s “explicate < > implicate order,” and Duerr’s “tame < > wild” contexts. See anti-structural, normative social structure.

Structuralism: This is a title for an intellectual style or methodology of analysis inspired at least in part by the principles of modern linguistics. The general view emphasizes systematic relationships between elements of socialized thought that are governed by conventional rules or structures ordering the constitution of meaning and thus configuring identity and behavior. As a methodological approach to literary

analysis it focuses upon how meaning is constituted semantically rather than interpreting what is meant in a given text. The basic notions related to this method are regarded as deriving in considerable part from the work of the linguist Ferdinand de Saussure. In his model, since language is used to represent reality, then the structural characteristics of language will configure the reality so known.

Meaning is thus derived not from things but structural relationships between elements of language that represent how things meaningfully relate or interact. In this sense social life is constituted in a formalized, or structural exchange of signs whose meanings are conventionally contexted. The meanings of signs are thus structured by collectively agreed upon ‘rules,’ though individuals might well be unaware of these. Structuralist method seeks the origin of meaning not in some intrinsic quality of things or personal intentions, but often implicit or ‘deep’ structural dynamics of social convention—whether of fashion, commerce, or language. This view tends to imply a mechanistic and deterministic authority over meaning to such structures. Claude Levi-Strauss was a primary promoter of structuralist interpretation of culture in the 1950s. He emphasized a binary basis of ‘deep structure’ in language and cultural mythologies that appears narrowly deterministic of how societies and persons can think or act. He even interpreted mythologies as structural ‘systems’ that ‘made meaning’ by way of binary oppositions (Levi-Strauss, Claude. Structural Anthropology).

Subconscious: A psychoanalytic or Freudian term for the aspects of consciousness or psyche that operate ‘below the level of self-conscious awareness.’ In contrast to the more Jungian term unconscious, the notion of subconscious suggests a category of entirely personal references that have been repressed from self-conscious awareness in an attempt to avoid disturbing experiences of conflict with one’s self or social proprieties. See unconscious.

Subject: A curious term that relates to notions of subduing or subjugation, contingency (subject to approval), categories or topics (the subject of chemistry), and a status of being ‘a conscious entity.’ It derives from a Latin root translated as ‘to throw or put under.’ In psychological usage, consciousness generates ‘subjective experience.’ Thus a conscious entity is ‘a subject,’ meaning one capable of thought and emotional feeling. One might think of this as ‘a status of being that subjects phenomenon to thought and feeling.’ The term is often associated with being a singular person having a unitary or self-consistent identity. However, that notion is questioned by perspectives that perceive psyche to be polycentric and thus in some way variously subjective. As the psychical status of consciousness, so-called structuralist perspectives tend to regard it is being derived largely from the assumptions of commonly shared social discourses, rather than from original self-assertion. Thus the traits of a ‘person as a subject,’ or their subjectivity, can be regarded as ‘subject to’ socially structured references for identity and reality. See subjectivity.

Subjectivity: Used to designate the condition of experience conscious awareness or ‘being an aware subject.’ Subjectivity involves a capacity for, or activity of, psychic

function in a ‘mental subject.’ It is the quality of being a conscious entity capable of ‘subjective feelings and thoughts.’ The term is posed in opposition to that of objectivity, the latter indicating a status of being that is positivistic or material rather than constituted as cognitive or psychic consciousness. This status of ‘being subjectively conscious’ is variably constituted, however. As particular conditions of consciousness, it is regarded in one sense as a trait of individual persons (character) but also as a condition pervasively influenced and structured by social conventions of discourse. See subject.

“Sublation”: Giegerich’s term for a dynamical transition in the logical status of thought. It is a translation of the German *Aufhebung*, used by Hegel to indicate a triple meaning of negating and canceling, rescuing and retaining, as well as elevating or raising to a new level or status. This is an extremely challenging concept for linearly trained thought patterns to grasp because it is bi-directional or ambi-valent in its logical associations. Sublation is not a reduction to a simpler state, nor simply an accumulation. It is more a ‘distillation’ that becomes ‘larger’ rather than ‘smaller.’ It is not a positivistic logical process. Giegerich illustrates it with the example of Jung’s psychological view on the ‘larger Self’ as a god-image constituting the ‘reality of psyche as soul.’ This notion derives from a logical sublation of both the religious and scientific reductions of what seems to be expressions of a more-than-egoic status of intentionality. Whereas the religious interpretation of such an encounter positivizes it as ‘the voice of God,’ the scientific interpretation reduces it to an imaginary representation of ‘real life events,’ or the ‘laws of physics. These appear logically contradictory—the scientific reduction negating the religious one. Jung’s logical view incorporates both by validating the experience as what ‘displays itself’ as a more-than-personal consciousness, thus superhuman seeming psyche, yet is ‘of this world’ in an objective manner. His ‘god image in/as the more-than-personally-egoic totality of psyche’ is a logical form of ‘logical negativity.’ Thus that which has been positivized by a logic of reduction is restored, in the negation of those reductions, to ‘its own status’ but in a more logical form—that of the logical negativity of psyche-logic (or mytho-logos). Psyche-ology as such sublates religion and science—is their logical successor—states Giegerich, much as automobiles and airplanes logically succeed horses and wagons (Giegerich, Wolfgang. *Soul’s Logical Life* p. 67).

This dynamical shift in logical forms is also illustrated by reference to dialectical thought and the successive process of alchemy involving the distillation of substance or identity, by way of a sequence of ‘negations,’ to its inherent character and qualities. That process is arguably not reductive but rather ‘emergent,’ revealing a greater dialectical complexity, a sort of ‘deconstruction’ of assumed or evident composition and identity to reveal its dynamically polyvalent complexity of associations and thereby its more genuine dialectical ‘nature.’ Various positivized stages or aspects of an archetypal range of logically related traits or components emerge as positivized states that are subsequently sublated into a succeeding manifestation of another, more logically

inclusive form. Sublation thus continues an 'inner-ing' or becoming of the dialectical logic of an archetypal motif or patterning (such as the medium of transport or the complexity of identity) expressed in various positivized 'outer' manifestations or "logical forms." See dialectic.

Super Natural: The immediate implication of this term is one of 'greater than' or 'beyond' nature. From a mechanistic perspective on reality, such a super natural condition is impossible. However, in so far as socially structured versions of nature are necessarily limited representations, there is always a status of nature more complex than human consciousness can definitively structure. Thus this term is used to suggest phenomena and experience that seem necessarily 'unnatural' relative to the reality frame of habitual identify and normative social structures. It is also used to refer to sources of creativity that are 'beyond the ordinary,' such as how chaotic conditions self-organize, and a sense of intentional psychic forces that effect material manifestation in manners inexplicable to the mechanistically pragmatic perspectives on nature' and reality. The term relates to Turner's "anti-structural." See extra-ordinary.

Symbol, Symbolic, Symbolism: Symbols and symbolism are often posed in contrast to signs and signification as different 'orders' of representational meaning. Where as signs are said to be arbitrarily associated with what they signify (such as the word dog for four legged canines) symbols represent meaning by way of associating images and concepts that are 'more than their ordinary significations' and whose meanings are culturally imbued rather than arbitrary. Signs in this view serve in a reductive mode of representation that signifies particular meanings or objects on a 'one to one' basis. Symbols, in some contrast, are composed by more complex, metaphorical associations of signs that generate a meaning that is 'more than the sum of its significations.' Symbolic representation 'adds' meaning by compounding its signifying references in a non-reductive manner. Thus a national flag signifies the identity of a particular nation state. But it also symbolizes complex attitudes, ideals, and struggles associated with the psychic identity of that entity and its history. Highway signs tend to signify simple, definitive directions. Religious images tend to symbolize both conscious and unconscious complexes of associations and meanings. The Christian cross signifies Christ's crucifixion that was a sacrifice, the intersection of profane and sacred cosmological axes, the 'world tree,' the official orthodoxy, etcetera, etcetera, and by that extensive, diverse set of significations it becomes 'interminably significant' or symbolic. Signs are thusly associated with a form of 'code language' that can be fully 'translated' whereas symbols suggest more of an indefinitely complex, variously experientable content.

As such, symbolic expression can be regarded as more likely to involve some extra-ordinary complexities of interactivity and meaning than reductively explicit sign signification. Signs are in this sense 'structural' modes of representation and symbols "anti-structural." Jung proposed that the more fundamental 'language' of psyche is symbolic and takes the archetypal form of images that manifest a concurrency of

significant aspects ‘all at once’ (Jung, C. G. Man and His Symbols). These manifestations of consciousness are ‘read’ by associative amplification to various other signs and symbols rather than by reduction to specifically singular meanings. Gibbs states a similar understanding of consciousness as being firstly metaphorical and only secondarily literalistic in its reductive ‘code language’ of arbitrary sign signification (Gibbs, Raymond. The Poetics of Mind). See sign.

Syntax: A term for the structural arrangement or orderings of words that constitute grammatical rules for valid expression. Arrangements of nouns, adjectives, and verbs are dictated by these rules. The conventional standards for syntax in language usage supply a basis for ordinarily shared communication and understanding. Syntactic rules necessarily tend to be practically reductive in that they narrow meanings to familiar and literally understood status. When using proper syntax, speakers of the same language tend to express and receive relatively explicit, singular states of meaning. Thereby, expression of any extra-ordinary awareness, as of the radically complex interactivity of concurrent being/becoming, tends to involve transgressions or ‘mutations’ of standardized syntax. Poetic expressions are a primary example of how such a shift enables extra-ordinary, symbolic, or mythical understanding through inversions of standard word order, metaphoric conjunction of contrasting word meanings, and rejections of punctuation and other ‘structures of orderly meaning.’ This notion of different modes of syntactic arrangement generating different sorts of meaning is useful in understanding the contrasts of reductive (linear, conclusive) and non-reductive (recursive, inclusively dialectical) uses of logic. See poetic diction, dialectic.

Systematic: This term is used here primarily to convey a quality of hierarchic, mechanistic ordering associated with closed, predictable systems. As such it is associated closely with a notion of structural composition. This can be confusing since there are concepts of systems as being chaotic.

Systematic Identity: A reference to identity that is ordered in the manner of closed, predictably ordered systems, such as the mechanical variety.

Systematic Mentality: A reference to an overall attitude characterized by hierarchic, centralized order and planned intentionality that favors predictably structured forms and processes.

Systematic Reduction as Simulation: A phrase posed in reference to Baudrillard’s concept of modernism having created a culture of simulation in which the signs of representation become self-referential and thus more real than phenomenal actuality. When socially structured reductions of actuality become pervasively reductive, such that that there is only ‘one world’ of plausible being and that is defined in mechanically systematic terms, then all of phenomenal occurrence come to be represented by a single, supposedly self-consistent thus unitary system of signification. As such, that system effectively simulates the reality it purports to define. Such systematic reduction collapses all actual polarity of difference into a series of significations simulating a homogeneity of (systematic) self-consistency. When there is no ‘other dimension’ of

existence, no complexity that is ‘beyond’ reductive definition, then there is no reality except the systematically reductive simulation of it. When systematic reduction is granted absolute truth value, as in extreme mechanism, then there can be no ‘other reality,’ no radical complexity. Such is the triumph of ordinary or socialized reality over any valid status of an extra-ordinary, thus un-simulated condition of being. See simulacra, idolatry of the sign.

Systems: This general term indicates contexts of phenomena that can be described as entities actively changing over time, thus involving variables. However, there are different characteristics of how change occurs and generates enough continuity to constitute ‘a system.’ Some involve periodic consistency manifesting as repetitive iterations that establish orderly patterning, making them predictably deterministic thus stable and knowable. These are distinguished as dynamically linear, such as a clockwork mechanism. They are identifiable by definitive structures of form and process. Another type involves random or aperiodic/non-periodic activity that is dynamically non-linear, thus unpredictable. These are typified by the absence of structural character, yet even so some can generate orderly structured phenomena.

Thus systems are distinguished as having various types of orderliness: steady state, periodic, quasi-periodic, and non-periodic systems. Open and closed systems are distinguished in reference to whether there is an exchange of energy and information with a surrounding environment. The open, non-linearly dynamic type of system is typical of the activity of natural phenomenon, as found in the instances of the functions of the human body or fluctuations of animal populations over time. The term complex systems designates those that involve indeterminate relationships between variable factors or components involved in mutually influencing feedback loops. Such conditions model the pluralistic status of concurrent being since components of complex systems are differentiated yet intrinsically inter-related. See systems theory, complexity theory, chaos theory.

Systems Theory: A term generally identifying study and theoretical explication of systematic contexts and their interrelations—a field of study derived from interdisciplinary references. The pertinence of such study to the concerns of this web site is in study of ‘complex systems.’ A complex system is one whose properties are not explained by an understanding of the discrete parts that compose it. These tend to involve variability rather than consistent mechanistic predictability, indeterminate boundaries, feedback loops, non-linear dynamics, and ‘nested’ characteristics of interactivity. These are ‘open systems’ that demonstrate little equilibrium, exchange energy and information with their contexting environments, and can generate orderly activity from chaotic conditions in a process termed self-organization. This concept is associated here with Bateson’s epistemological references and modeling of mind as a complex system extending beyond the brain and body to constitute as a meta-level of informational processing, thereby providing an image of the inherent co-participation (interpenetration) of seemingly discreet entities (Bateson, Gregory. Mind and Nature).

Open systems that are ‘far from equilibrium’ are associated with the manifestation of parts so numerous that it is impossible to establish causal relations between them.

T

Tale of the Telling: A phrase used here to emphasize how the style and tenor of ‘telling a story’ (describing, representing, depicting, figuring) inherently influences how and what is ‘made known,’ as well as how what is conveyed is interpreted. Thus there is always a ‘tale to every telling,’ though it be implicit and thus asserts its meaningfulness in an unconscious manner. There are significant contrasts between telling that adheres to ordinarily reductive, sign/signification uses of language verses those deploying overtly metaphorical and syntactically discontinuous style. This is an important concept to the work on this web site. The notion of artful representation as expression of extraordinary status for identity and reality presented here distinguish art as a mode of ‘telling’ which foregrounds the epistemic and heuristic traits of representation. See art, artful.

“Tame”: This term in quotations is contexted here by Duerr’s usage (and similarly Berman’s) as part of a primary dyad in human consciousness of domesticated and feral status. Identity and reality confined within human social life, represented by the human-structured garden, is posed as provoking an inherent and characteristic antipathy between what is subsequently regarded as “tame,” being under human control, and what is “wild,” being ‘beyond’ human control. Such opposition begets, following Duerr, the dilemma of having to experience the wild in order to know the tame—humans cannot fully appreciate humanness without psychical experience of non-humanness, as in a ‘becoming animal.’ This notion associates with Turner’s contrast of structure and “anti-structural.” (Duerr, Hans Peter. Dreamtime; Berman, Morris. Coming to Our Senses.)

Tangible: Used to suggest a status that is felt physically or emotionally, thus a somatically based ‘sensing’ of phenomenal being and becoming, yet one that can be induced even for and by the ‘thingless things of thought.’ This notion of tangible status is linked with that of somaticized understanding and regarded here as essential to totalistic or inclusive knowing. See somatic, metamorphic embodiment, embodied knowing.

Teleological: A term indicating that phenomena express some impulse of purpose or intention in their formation and activity. This notion has been historically rejected by most proponents of mechanistic materialism, as it tends to suggest some ‘divine mover’ guiding phenomenal manifestation. However, even theories such as adaptive evolution and ‘selfish genes’ dynamically indicate some intentionality to natural phenomena. The notion is specifically applied here to a sense of how archetypal patterning manifests teleological impulses toward infinitely varied mutuality or relatedness. Relates to notions of fate or fated-ness in the impulses of individual psyche and character.

Terror of History: A phrase posed to suggest how a society that bases its ultimate reality within the context of ordinary or profane historical time (as opposed to sacred cyclic and eternal time) tends to limit the sense of a personal life to a brief, insignificant moment of existence. Historical process as the primary reality of life can thus be taken as a cause for great anxiety if what life has to offer subsequently appears to be the accumulation of satisfactions (mostly material) over a brief life span. In the absence of a sense of sacred and eternal time, and without an experiential sense of intrinsic participation in the world, exclusively historical reality can become existentially terrifying for the fragmentary, utterly mortal personal identity.

Therapy: In general usage, a word indicating the treatment of symptoms of illness that, when used alone, tends to specify psychotherapy engaged to ameliorate emotional distress. A less common connotation reflects the root of the word in the Greek *therapeutikos*, translated as an attendant. Some psychological perspectives take this meaning as a dynamical guide for practicing psychotherapy. This difference in emphasis shifts away from a medical model of cure and restoration to a previous status. Instead, therapist-as-attendant is more concerned with elucidating, witnessing, and amplifying meanings for a person's particular experience of psychic distress. See medical model, healing.

Therapaea: Used in reference to the ancient Greek notion of therapy as an attendance to the gods or divine forces that were regarded as likely causes of distress or ill fortune because a person had neglected one or another of them. Psychologically this form of therapy can be regarded as a metaphoric mode of paying attention to the unconscious or non-egoic aspects of self and psyche.

Theory: Derived from the Greek *theorein*, for to look at, and *theoria*, for a looking, an observing or contemplation, hence a speculation. Contemporary usage relates to these roots in the sense of 'providing a speculative interpretation' of what has been viewed and contemplated. Theory in general constitutes some systematically organized analysis and interpretation of 'how things are the way they are' and 'how things work' or interact. Thus it involves formulations of deductively reasoned 'thought form' that interpret phenomenal events in terms of concepts and causal relations, the logical modalities of which are distinguished in reference to specific criteria for identification and reality. Theories are thus regarded as overtly rationalistic in expressive style and logic. However, in so far as theories assert conditions of absolute truth and reality, they can be considered covertly metaphysical. Theories can also be covertly mythical in so far as they articulate poly-rational conditions of radical complexity or some relationship between ordinary and extra-ordinary contexts of reality and origins.

Thing: Used in the general sense as the most generic of nouns indicating a somehow-identified discreet entity that can be regarded as either material, immaterial, or both. However, it is assumed that thing status is reflexively regarded as positivistic. Thus a non-positivistic condition of 'thing-ing' is indicated by the term 'thingless thing.' In so

far as things are conceived statuses in human consciousness the very notion is psychical and immaterial. See thingless things of thought.

Thinging: A verb form of the noun thing employed to indicate that there is an activity involved in ‘being a thing.’ This word is also used here to suggest how all entities, material or immaterial/psychical, manifest *as* things by virtue of their psychic reality—things known as ‘things of thought.’

Thingless Thing: A term posed here to convey the notion of entities that are literalistically immaterial but no less real as factors or agents in causation of phenomenal events, such as thoughts and ‘psychic forces.’

Thinglessness: An expression for a status of non-status, in positivistic terms. In this view, thoughts and mental images are thingless in so far as such entities cannot be empirically qualified. However, in terms of their potential effect on positivized things, the thingless things of thought demonstrate thingness.

Things of Thought, Thingless Things of Thought: In so far as all objective things are known ‘in/as’ psychic representation, they are known as ‘things of thought.’ Such ‘things’ are ‘thingless’ in a positivistic sense. Nonetheless, concepts and mental images become ‘agents of change’ in material causality by prompting ‘literal human actions’ and thus ‘act as objective entities’ though they are thingless.

“Thought Form”: Posed here in reference to Giegerich’s usage, derived from Hegel, indicating the inherent ‘formulation’ given to any thought the structuring of which expresses logical and archetypal significance. A particular idea or impulse can be expressed in differing ‘formings of thought,’ such as either in a binary opposition or a dialectical relation. “Thought forms” thus reflect implicit modes or logics of identification and reality definition, thereby asserting metaphysical or mythical significance that can contradict the ‘thought content.’ That is, the manner of meaning of a thought form can be reductive though the intended content meaning of the thought is non-reductive.

Threshold: From the sense of an entryway or verge between two contexts, used here to indicate the context of overlapping interpenetration of fields of existence, identity, and causality. Relates to the notion of “liminality.”

Thresholding: Used here to suggest concurrent presence in two or more contexts or fields, particularly those perceived as ordinary and non-ordinary, “structural” and “anti-structural.” An expression for the active status of metamorphic embodiment, regarded here as the actual state of any and all being that is difficult to validate abstractly thus tends to be known by some somaticized experience. Relates to “liminality.”

Time: A word for a notion that is essential to the ordering of ordinary contexts of reality. However, understanding time has proved most challenging. In mythological perspectives, there is ordinary time and extra-ordinary or timeless time—the time of creation, the eternal gods, a time that recurs and yet never changes. In scientific perspectives, time is relative to one’s position and speed in space. In the study of orderly and chaotic systems, time as progressively ordered sequences (‘the arrow of time’) is

said to derive from conditions of non-linear variability—that is, ‘out of chaos.’ Time, after all, is a concept deriving from a certain perspective, a structural notion imposed upon the phenomenal totality. Many cultural mythologies pose the time of human consciousness, of social existence, to have emerged from some timeless void.

Timelessness: Used to indicate a status of being that is not prefigured by ordinarily structured notions of linear ‘clock’ time’ and thus, though existent, is not ‘of time as we know it.’ An experience of non-ordinary space-time relation. Related to notions of eternity and Eliade’s notion of *in illo tempore* (Eliade, Mircea. Myth and Reality).

“Titanic,” “Titanism”: Lopez-Pedraza’s usage posing the mentality and behavior of Titans as an apt figure for the appetite driven identities of contemporary life associated with reductive literalism and aggressive conduct toward diversified selfhood as figured in the identity-pluralizing activity of Dionysus (Lopez-Pedraza, Rafael. Dionysus in Exile).

Titanic Forces of Reduction: Used after Pedraza to identify those positivistic, materialistically reductive tendencies of contemporary cultural mentality generating a context of individualistic indulgence in the pursuit of consumptive appetites. Such ‘forces of materialistic appetite’ act to reduce life and consciousness to a mechanical process of consumption and ignore psychical complexities. As such these ‘forces’ cannot be sated but are compelled to ‘reduce all’ to what can be defined and ‘ingested’ as positivized archetypality or spirit. This attitude is incapable of metamorphically metamorphic concurrency and acts to obliterate it by imposing literalistic definitions of all being and meaning.

Totality, Totalistic: Terms posed here to convey a status of a complete or inclusive field of being, the finitude of which is infinite. Totality is understood here as an interminable manyness in oneness, a status of concurrently diversified and radically interactive being and becoming. Thus it cannot be conclusively defined in ordinarily reductive, human-structured terms. The radically complex dynamical character of such status can be implied, and to some extent manifested or participated in by a similar dynamical mode of consciousness. That mode of ‘thinking the complexity of totality’ is characterized here as accessed through mythical figuration that induces metaphorically metamorphic identity. However, as the radical complexity of inclusive totality is not merely abstract but phenomenally manifested, understanding of it is seen as requiring an experiential quality of embodiment. That mode of knowing is related to the notion of gnosis here and termed ‘gnowing.’ It is characterized as metamorphic embodiment. This notion of totality is not related to postmodernist usage of the terms totalize or totalizing where the implication is of reductive definition or ‘exclusive totality.’

Totalize, Totalizing: Terms from postmodernist discourse indicating radically reductive interpretations of phenomenon, such as in social and psychological meta-narratives. Thus a condition of ‘exclusive totality’ is suggested in contrast to an ‘inclusive totality’ associated here with the words totality and totalistic.

Trace: Derrida's term for the notion that all experiences, descriptions, and words bear traces of past or other ones. Thus there is no pure or virginal status of experience, thought, or expression—there is always already a trace of what was that is becoming what will be, indefinitely linking past, present, and future. His conclusion is that there is never any 'pure presence' of meaning but only traces of traces. This notion provides another expression of the radical interactivity of concurrent being and concurrent becoming. Differentiated 'states of being' are interminably linked by 'traces' of each other (past, present, future) that are concurrently interactive and mutually influencing. Thus 'traces' are not static but continually developing and 'reverberating' in them on-going metaphorically metamorphic dynamism of concurrency.

Tradition: Deriving from the Latin *traditio* and *tradere*, translated as to hand down, this term has various applications to how aspects of cultural beliefs, customs, and social practices are preserved relatively intact by consistent transmission from one generation to the next. Such a process tends to maintain close continuity of knowledge and understanding over extended sequences of generational succession. Traditional cultures thus tend to maintain their character and orientation to identity with considerable consistency because they are dedicated to honoring and preserving inherited practices. This tendency is termed traditionalist. Modernist societies are distinctly non-traditional in their privileging of innovative thought and pluralistic tolerance of individualized belief and behavior. This shift from archaic traditional modes of preserving cultural identity to modernist anti-traditionalism generates greater personal choice but tends to fragment social and cultural cohesion.

Transcendence, Transcendental: Used in a general sense of passing out of, over, above, or beyond. More specifically implying an 'escaping' of a less desirable context for a more desirable one beyond the impurity, contradictions, difficulty, and suffering of the present one. Desire for such transcendence is considered here to be a characteristically compensatory reaction of the egoic aspect of the human psyche to frustration of its wants and appetites. Philosophically, this impulse is related to the difficulty of rationally accommodating the inconclusive ambivalence of paradoxical and radically complex contexts. Egoic impulses for singular identity and social ones toward reductive definitions of hierarchical order and reality prompt frustration with irresolvable complexities. Thus a tendency to conceive and seek a status that 'transcends' the turmoil and confusions of 'unmanageably complicated actuality' (seen as some 'fallen world') are regarded here as intrinsic to human consciousness.

Christian societies express a particularly vivid transcendental impulse deriving from extreme dualistic oppositions of body and spirit, mind and soul, good and bad that appear escapable only by way of a 'getting beyond temptation,' becoming disembodied, and 'ascending' to a heavenly paradise free from dualistic conflict. Such dichotomies are viewed here as provoking desire to transcend or 'pass over' the struggle of contrasts and conflicts, rather than assisting a 'living in, through and as' these. A modernist attitude dominated by a mentality identified with literalistic, materialistic criteria for

accessible reality, tends to seek transcendence through technological mastery of material being as if that would make a 'heaven on earth.' Transcendence as such contrasts to the notion of inscendence presented here.

Transcendental Signified: This term is used to indicate the supposedly final status of a meaning that is referenced by a sign, such as a word in language. The ultimate signified of such a signifier would be transcendental in so far as it 'exceeded' the chain of signs and significations 'pointing toward' it. Part of the purpose of this term is to indicate that there is no logical possibility of such a status in the dynamics of signification in language because meanings are actually interminably deferred from one word to others without 'arriving' at any transcendent status of meaning. Such reasoning implies that the only possible transcendent signified would have to be a 'god' entity that 'gives meaning' to the psycho-dynamic play of signs and significations 'from outside' the context of a semiotic system.

Transdisciplinary: One of three terms posed here in an attempt to differentiate ways in which disciplinary modes of knowing are interrelated (the other two being crossdisciplinary and interdisciplinary). In this case, the prefix trans- is used to suggest a perspective that draws from the insights of various disciplines in a complementary rather than contrasting manner, without reductively conflating the differences between them. To discern complimentary understandings without conflating or confusing different methodological and contextual factors, primary insights in various disciplines are examined for dynamically archetypal implications about consciousness and phenomenal manifestation. This comparative maneuver allows an association of archetypal insights arising in different knowledge fields rather than equating definitive states of knowledge in each. Some of the work on this web site attempts to exemplify such trans-disciplinary association. See inter- and cross-disciplinary.

Transference: A psychological term for the displacement of aspects of one person's unconscious psychic contents 'over and on to' another person. As a technical term in psychology, it indicates how a person engaged in psychotherapy will transfer or attribute internalized concerns, particularly from past relationships, onto their experience of the therapist. Thus one might 'reenact' aspects of one's relationship to one's mother with the therapist—as if the therapist were one's mother. Such transference can involve feelings of affinity or conflict. A reverse displacement of unconscious contents in response to transference (such as from therapist or analyst 'back to' analysand) is identified by the term "counter-transference."

These notions suggest how psychic energy is 'moved' from one person to another, typically without conscious awareness. One view on this phenomena regards it as an essential psychic process that 'moves' repressed feelings, thoughts, and impulses 'out there' from a hidden status in an individual's psyche such that these denied psychic contents can be overtly encountered 'as if' they were 'coming from' another person. Persons who are the objects of transference are often regarded as to some degree

actively ‘taking on’ the roles, attitudes, and behaviors being displaced onto them. Similar to the concept of psychological projection.

Transformation: Used to indicate changes of form conceived as successive transitions from one singular status to another. This progression between abstractly separate conditions is contrasted by one of metamorphic status, used here to indicate plural or mutual forms of being.

Transpersonal: A word used to designate a psychological concern with states of consciousness that involve what are termed trans-egoic states that ‘transcend’ the boundaries of individual identities. These are considered to be ‘beyond’ rational functions and involved in such contexts as religious conversion, altered states of consciousness, and experiences classed as spiritual. Such aspects of conscious phenomenon are taken to imply a context of its manifestation that is supra-personal—existing between or beyond individual human psyches. Related psychological theory thus investigates the pertinence of contemplative and spiritual traditions in world cultures that articulate concepts of such a status of consciousness that can be accessed by individualized persons.

Transubstantiation: Used in the general sense of a transmutation of substance that renders one substance into another. In religious and spiritual traditions such change is typically understood as from an ordinary condition to an extra-ordinary one, expressed specifically as a change of matter into spirit (as in the Catholic Mass: bread and wine to body and blood imbued with the spirit of god). Such a reconstitution of form and being tends to appear invalid to the perspective of mechanistic literalism and is considered merely imaginary or magical, thus impossible. However, transubstantiation as a psychodynamic function of changes of configurations or forms of consciousness provides an apt concept since existing states of identity and understanding can undergo radical relativization and reconstitution. It is also reasonable to consider that such empirically accessible phenomena as phase changes in chemical substances constitute a literal re-composition of matter into an energetically, thus ‘spiritually,’ different form. The notion of transubstantiation is related here to that of metamorphic becoming. See alchemical process, metamorphosis, phase change.

Triangulation, Triangulatory Constellation: A term used in reference to how three or more points of reference can constitute poly-valent associations that are qualitatively different from those of binary polarizations. This is not meant in the formulaic sense of geometry where triangulation allows for the computational measurement of exact distance between objects. The dynamic of association suggested here is neither simply binary nor convergent but ambi- and polyvalent, as in the inter-active relations of three or more nexes of meaning (i.e., the word/concepts dog, animal, pet) or of psychic agencies (sexual attraction, socialized conscience, relational anxieties). Triangulatory constellation is posed as a contexting of co-creational causal associations in contrast to that of linearly sequential ones. A constellational model offers a clustering association in contrast to an oppositionally polarized or binary configuration for identification.

Trope: A term for figures of speech that employ words in some more-than-literal meaning or context. A trope so understood tends to alter the more common meanings of words it includes, as with similes and metaphors, in some way that is imagistic or figurative. This term is used in a similar manner to that of symbol as expression that ‘means more than the sum of its parts.’ See symbol.

Truth: Used in reference to assertions of what is logically consistent or empirically accurate and real, with an implication of immutability. Such a notion of positivistic truth is not regarded here as having a philosophical basis for transcendent validity, since there appears no logical basis for a status of truth that is not relatively dependent upon specific non-universal contextings. What is true, then, is some statement or assessment of compositions and dynamical relations ‘within a given context’ AND a prescribed set of logical references, or methodology. What is meant here is not ‘mere relativism’ because the contextings of phenomenal references and logical methods implied are intricately complex, contrasting, and yet complimentary. That is, different ‘truth conditions’ are not simply contradictory and thus invalid if these can be relativized by further contextings and logical associations.

Specification of exclusive contextings for identity and reality (contexts of composition and dynamic relations, such as biologic life forms, or manifestations of god) analyzed by way of reductive logical methods in reference to positivistic criteria generate definitive truth statements that tend to become logically incompatible ‘across’ the boundaries of the ‘truth conditions’ so contexted. However, application of non-reductive association and dialectically recursive logical process can ‘incorporate’ such mutually negating ‘truth conditions’ (as seen from a reductive perspective on truth) into a further, logically valid, ‘truth condition.’ Truthfulness is thus posed here as an intricate, and infinite, network of ‘truth conditions’ the logic of which can be compared to that of meaning in language where various nexes of meaning connect in radiating patterns that are mutually validating and modifying in a concurrency of contrasts and likenesses. See dialectic.

“Truth”: Giegerich’s usage asserting that there is such a status as truth but that it is inaccessible from within the confines of binary oppositionalism or reductively positivistic rationality. Truth in his usage becomes an experience of the non-reductive dialectical logic of “absolute negativity,” of immersion in the archetypal totality of psyche where a complex of archetypal agencies are co-present and thus a person can know/experience the truthful inclusion of all their influences.

Turbulence: A word specified in study of complex systems as indicating the activity of matter or energy within a given context that is radically inconsistent or manifests disorder ‘at all scales.’ However, periodic and predictable activity can be observed to develop out of or within turbulent conditions. See order.

“Wild,” and “Tame”: These words are specifically contexted by Duerr in differentiating the character of the experience of human-generated contexts of domesticated mentality versus that of the inhuman realm of nature. The domesticated or “tame” context is constituted in this view not by literal human habitation versus wilderness but rather by the mental conception of contrasts between human-ordered and nature-ordered contexts. Domestic status is ‘conditioned by’ and thus inherently ‘a response to’ the radical complexity of nature. Thus ‘the tame’ is composed in/as ‘an anxiety about disorder.’ Nature, in contrast, is not composed in contrast to domestication. The “wild” then becomes an experience of human consciousness engaged ‘beyond’ the contexting orders of socially constructed humanness. Duerr’s thesis involves the notion that the “tame” status of identity and reality can only be fully known by and from an experience of “wild” status in which identity and reality are engaged ‘as a non-human’—as being that is not ‘anxious about disorder.’ This notion associates with Berman’s usage of these terms indicating the association of “wild” with otherness, and also Turner’s contrast of “anti-structural” and “structural” status, as well as Bohm’s “implicate” and “explicate” “orders.”

U

Ultimate Signified: A term indicating an ultimate source or status of meaning that is referred to by the signification of signs. The notion of absolute truth is taken to imply that language can have ultimate meanings, being those that are not ‘signs’ for further or other meaning, as words tend to be regarded. This notion of ultimate signification is critiqued as dependent upon a literal correlation between language and phenomenal manifestation, or words ‘equally’ things in a positivistic relation. Derrida characterizes this notion as the “metaphysics of presence.’ See transcendental signified, metaphysics of presence.

Uncanny: A term indicating a quality of disturbing peculiarity, the preternatural, and the inexplicable that induces an experience of wonder and fear, as associated with literary genres of horror. Such as sense of the ‘creepy’ or unsettling is associated with events that are not logically credible, nor resulting from simple delusion. Thus the term implies some sense of the marvelous. In some psychological perspective, feelings of the uncanny indicate encounters with unconscious or “shadow” aspects of psyche.

Unconscious: In general usage, a term for the absence of self-awareness. As a psychological term it indicates a ‘realm’ of psychic activity that remains obscure and relatively inaccessible to self-conscious awareness, yet includes nexes of strategic intentionality—as in, ‘he acted unconsciously.’ It is generally represented as manifesting impulses, concerns, feelings, thoughts, and motivating behaviors that the egoic sense of self either cannot control or about which it remains oblivious. Thus conscious egoic identity is significantly subject to disruptions and manipulations by the contents of this so-called unconscious aspect of mind or psyche. Most psychological

perspectives conceive at least some capacity for bringing the latter to more conscious egoic awareness, thus providing greater self-understanding and discretion about deliberate behavior.

Jung posed both a personal and a collective unconscious. The former is figured as constituted by personal feelings and experiences repressed from conscious acknowledgement. The collective version is constituted by shared, inherited psychic contents that are archetypal influences on all human consciousness. This collective aspect expresses itself in the personal unconscious by manifesting expressions of its archetypal motifs through dreaming, imagination, intuition, and unconsciously motivated behavior. Both personal and collective categories of the unconscious can be understood as manifestations of the radically complex interactive concurrency of being and becoming ‘as consciousness.’

Unity of Identity and Difference: This phrase involves a meta-level of inclusion between the notion of singular identity and that of difference that enables it. If identity is established in reference to difference from other identities, then identity as such cannot exist outside of relation with the difference that establishes it—black is only black in relation to white, and vice versa. Opposed states of identity are interdependent thus inseparable and united in a significant sense. In so far as identity comes to be understood as intrinsically plural, then difference becomes ‘internally’ intrinsic to identity. Thus a given entity has an identity established by ‘external’ difference with other entities that defines it in codependent relations, as well as by ‘internal’ differentiations of difference that constitute its particularity that is used to establish its ‘external’ differences from other entities by which it is identified. These qualities of being ‘one self’ by contrast to what is not self, yet also is self, are expressed in the notion of a dialectical identity. See “I, Not-I, Not-Not-I.”

Unknowable, Un-knowable: A reference to that which remains some way utterly ‘outside’ knowing in human-structured contexts of rational explanation, empirical quantification, and conclusive interpretation. This status is what human perceptions, cognitions, and expressions attempt to re-present but that remains, in its actuality, un-represented. There is necessarily some inadequacy to human descriptions that leaves both the particulars of given phenomena and the inclusive fullness of totality un-known by and ‘other to’ them. Yet the dynamical character of the incompletely known can be ‘glimpsed’ or sensed in the logic of inclusive knowing and the expressive modality of mythical dynamism. It can even be ‘felt’ in the ‘un-real real’ status of ‘metamorphic embodiment.’ That mode of knowing is here termed ‘gnowing.’ Such a status of the unknowable relates to Barfield’s “unrepresented,” Turner’s “anti-structural,” and Bohm’s “implicate order” as fields of presence that are ‘of tangible manifestation’ but not exactly it.

Uniform Teaching: A reference to attempts to standardize curriculum content and teaching methods without regard to diversity of types of intelligences and sense abilities among, or how these are configured in, different individual students. Uniformity of

teaching is inherently configured by reductive assumptions and coercive intentions. See teaching.

Uniform Learning Assessment: A phrase for standardized, uniformly applied assessment standards and testing regimes that do not take into account differentials of educational experience, cultural references, status of relative cognitive development, or individualized combinations of intelligences and sense abilities. Implication of such standardized evaluation of learning linked to age-graded status derives from radically reductive assumptions about learning and is psychologically indefensible for its failure to accommodate individualized traits of character and intelligences. See sense ability development.

Un-real: A term posed here to represent a status of the ‘impossible’ or invalid *as defined by* criteria in any given context of “normative social structure” or personal assumptions about identity and reality. This status of the un-real might or might not be empirically accurate, but it tends nonetheless to be accepted as ‘true.’ Un-reality is an intrinsic ‘by-product’ of social assertions about identity and reality as well as personal ones. Differentiation between socially discriminated real and un-real conditions generally designate the boundary of ordinary and extra-ordinary status. These are mediated by ‘liminal’ contextings and experiences related to the notion of the ‘un-real real.’

‘Un-real Real’: A term posed here to present a status of being that concurrently incorporates qualities of ordinarily opposed categories of real and unreal, thus mediating the reductivity of such oppositionalism in a non-reductive manner. Thus this is a status in which ordinarily ‘impossible’ or invalid associations (according to the perspective of pragmatic, socially defined reality) are nonetheless experienced as somehow genuine and actual, thus real. Experience of the un-real real involves a meta-epistemic quality of inclusive understanding. The reality of the un-real derives from a dialectical process of association between what appear to ordinarily reductive perspective as mutually negating conditions. It associates with notions of metaphorically metamorphic signification and embodiment, as in Schechner’s status of identity as the “Not-Not-I,” Turner’s status of “liminality,” Giegerich’s status of “absolute negation” of positivistic reality, and Campbell’s “indissociation.”

‘Un-reality’: Used here to designate a category of the ‘impossible’ or invalid as determined by habitual identity or “normative social structure.” See ‘un-real.’

“Unrepresented”: Barfield’s term for the actual phenomena of existence which can never be known ‘as such’ but rather only by way of perceptually in-formed psychical “representations.” Relates to notions of the ‘unknowable,’ Turner’s “anti-structural,” and Bohm’s “implicate” contexts.

Valid, Validity: A term taken from the general usage indicating a somehow substantiated or verified description or concept. These terms are employed here with particular emphasis on a ‘being in accord with’ given logical criteria for a basis in truth or reality. Validity is thus derived from particular logical methods applied in reference to some collectively shared set of socially standardized assumptions about what is possible. However, distinction is made here between a positivistic, mechanistically causal rationale for validity and a more dialectical, mythical logic derived from psychodynamic, inclusive totality—thus there is a logic of valid existence for both the ordinarily reductive human-structured context and a more inclusive or totalistic one. Such a distinction between modes of logical validation for concepts and experience, as ordinary and non-ordinary reality, is illustrated even within the applications of scientific method. Contrasts between the Newtonian “laws” of mechanical physics and the theoretical assertions of quantum mechanics, relativity, etc. in the ‘new physics’ present linearly reasoned explanations for validating both an ‘ordinary’ and ‘non-ordinary’ sense of reality. But these versions of ordinary and non-ordinary are mathematically reasoned. Validating the interplay of ordinary and extra-ordinary realities in how the real is known by way of the un-reality of human consciousness is a non-reductive task.

Thus fully validating the reality of “psychological life” and participation in a totalistic presence of ordinary *and* non-ordinary being, of the human-structured sense of nature *and* the more-than-socially-structurable, is here regarded as requiring some somaticized experiential references. Such ‘felt’ concurrence is regarded as affirming a logic of totality that supercedes that of ordinary reality and habitual identity by way of ‘metamorphic embodiment’ in an ‘un-real real’ status—such as that characterized by Turner’s description of ritualistic induction into the “liminal” presence of “anti-structural” contexts. Such an experience can dialectically affirm the logic of concurrent status while validating the experience as logically real. See legitimation, truth.

Verisimilitude: A term for expressions that supply a sense or semblance of truth or reality, particularly applied to literature as writing that seems ‘true to life.’ Stylistically this impression can derive from scrupulously literal descriptions based on ordinarily shared standards for identity and reality, but also from less overtly realistic works that disguise ordinarily improbable events and conditions in an aura of plausibility. In respect to psychological verisimilitude, the ‘realistic’ representation of the concurrent logics of psyche—the actual experience of “psychological life”—involves an ordinarily unrealistic mode of expression, or qualities of mythic dynamism. Thus an accurate seeming impression of ‘how things are’ can necessarily be presented in ordinarily unrealistic terms and images.

Visual Punning: This phrase is used to transfer the concept of punning with words to the visual context of seeing multiple images or meaningful references in one form. A pun in language poses an ambiguity about which of two distinct meanings associated with one word is primary. That duality occurs by emphasizing that word’s multiple meanings (polysemy), or use of a homonym that references two words that sound

similar in speech but have differing meanings. In the context of forms and images, representations that can be perceived as both one thing and another are puns in so far as these are somehow perceived as one entity yet also suggest double or plural identities or meanings. Such a form would be a sculpture that seems human yet also implies a masculine quality to a female body by indicating it has phallic or penetrating qualities. See polymorphous.

W

Weltanschauung: A German word translated as world-view, either of personal 'philosophy of life' or a more collectively shared, society-founding one of a given historical period or social context. This notion relates to what is termed here as a dominating cultural mentality, such as the associations made between modernist societies and mechanistic reduction.

Want, Wanting: Used here in a rather specific way to indicate an impulse of appetite or egoic wish fulfillment that are motivated by personalistic interests or personality traits. These are viewed as shaped by socialization, or personalistic reactions to it. Wanting as such is posed in contrast to notions of desire, which is seen as having an origin in the more intrinsic character of the more-than-egoic self. See need, desire.

Wholeness: Used in a sense of unitary oneness this term is regarded here as intrinsically reductive. Thus it is avoided in favor of a notion of inclusive totality, conceived to be constituted by elements of discontinuity and indeterminacy rather than simple, contiguous unity.

"Wild": Used in particular reference to Berman's and Duerr's usages to indicate a context of being 'outside' the domestic, civil, and social contexting of identity and ordinary or positivized reality. See tame.

"Wilderness": Duerr's particularizing of the general term to emphasize its reference to that which is wild by being identified as other or alien to the consciousness of human social order, though not necessarily beyond human experience. It is thus a context that one must experience in order to fully know the "tame" by contrast. Also from Giegerich's usage designating a temporally non-sequential context of "absolute negation" or a realm of concurrent archetypal presences in non-positivized totality which can similarly be 'entered into.' Relates to Turner's context of "anti-structure" that can be engaged in conditions of "liminality." See tame.

Wish Fulfillment: A term for egoic or personalistic impulses seeking a sense of affirmation and satisfaction by way of indulging primarily consumptive and possessive appetites. Wish fulfillment thus tends to obscure more complex psychical desires that are reflective of an individualized sense of self-complexity and character.

Commercialized society achieves its manipulation of persons primarily through shaping and directing the impulses of wish fulfillment, associating these with individualism by emphasizing choice.

World: Used to signify the widest context of reference in which the totality of psychosomatic manifestation is configured and engaged—along with cosmos.

Y

Yoga: This word titles a complex of psycho-somatic practices with spiritual and mythological contextings in Hindu, Buddhist, and Jain traditions, originating on the Indian subcontinent. In general the concepts and practices of yoga are engaged in an effort to transform human consciousness so that it ‘knows reality’ in a more complete and accurate manner than is typical of ordinary identity. That effort involves developing a sense of continuity of a personal self/soul with a universal one (atman with Brahman). Such efforts at reorientation of personal consciousness toward participation in an inclusive status of totality is approached here through conditioning body and mind concurrently. Becoming more consciously embodied is considered essential to knowing the nature of consciousness that is and is not ‘of material reality.’ Yogic practice thus resembles the alchemical process of radically investing one’s attention in the transmutations of substances to become more aware of the presence and character of their ‘spiritual’ aspects—or the complex nature of consciousness.

Yogas of Knowing: This phrase is offered here to illustrate the potential of a contemporarily oriented effort toward developing a non-reductive experiential understanding of the radical complexities of concurrent being and becoming. The reference to yoga is meant to indicate that such a meta-epistemic awareness requires an embodied practice that seeks to diversify epistemic modes of knowing and heuristic models of interpretation while experiencing them as concurrently valid. This concept involves deliberately challenging the dominance of ordinarily reductive attitudes by inducing metaphorically metamorphic states of conceptual embodiment. See embodiment.

Z

Zeitgeist: A German word that literally translates as time-spirit, more typically understood in English as the prevailing attitude of a given historical moment or the ‘spirit of an age.’ Relates to notions of collective unconscious.