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## The recursive value of non-utilitarian writing as applied to cognitive domain theories

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THE RECURSIVE VALUE OF NON-UTILITARIAN WRITING AS APPLIED  
TO COGNITIVE DOMAIN THEORIES

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A Thesis  
Presented to the  
Faculty of  
California State University,  
San Bernardino

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts  
in  
English Composition

---

by  
Gregory Wallace Gilbert  
May 1989

THE RECURSIVE VALUE OF NON-UTILITARIAN WRITING AS APPLIED  
TO COGNITIVE DOMAIN THEORIES


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A Thesis  
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by  
Gregory Wallace Gilbert  
May 1989

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*May 8, 1989*  
Date

  
Carol Haviland

  
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## ABSTRACT

Writing is usually equated with utilitarian motives, both in and away from the university. I am interested in writing, however, as language, in and for itself, a way of thinking that is independent of strict utilitarian concerns. This paper contends that writing, like speech, extends human consciousness and contributes to the dualism of self and other.

Paradoxically, the very language-consciousness that perpetuates our separation from the world also represents implicit pattern matching processes that seek integration with the world. Our view of the world is metaphorical, and as such, may evolve closer to an approximation of reality or suffer from self-delusions that have little physical basis.

Third Force Psychology postulates a biological need in humans to achieve integration with the world. When language development is understood within the framework of Third Force Psychology's stages of evolving consciousness, writing may be viewed not only as a way of thinking, but as a conveyer and enhancer of consciousness.

Writing assignments should align with integrative concerns and consider ways that the human mind processes information. Such assignments are integrative in that they encourage a reflexive approach that challenges metaphorical constructs. Writing may also encourage integration as a collaboration of the processes of the human mind. When



emotions, rhythms and various human drives are engaged in writing, schemata combine and work in concert to provide scaffolding that enhances memory and produces new cognitive junctures.

## ACKNOWLEDGEMENTS

At its best, a thesis can be a communal experience. My family, friends, and advisors have discussed, debated, proof-read, and allowed the issues of my research to become relevant to their own lives. To Mike Stapleton, who never lets anything slide, to Sue Rudisill, for her insightful friendship, to Doug Nilson, who thinks in holograms, to Linda Nilson, for her bright energy--my gratitude and my love. Also, thank you Larry Kramer, not just for thesis reading but for over a decade of reading and discussing my writing with me. My thanks, also, to Carol Haviland who has a quiet genius for providing opportunities and support when and where the need is greatest. For Rise Axelrod, it's a rare teacher who clears the path while leaving the way for the student to find. In other words, you provided the machete, but I'm the one who had to hack it. Thank you for your careful reading, your encouragement, your friendship.

What is a thesis? It's a twelve year old child who speaks in whispers and tiptoes in with cookies and conversation. Thank you Elizabeth for the Saturdays that we didn't spend together, for the movies we never saw. Thank you for your patience. Thank you, also, to Andy and Rachael--I think we may have survived after all.

For Patricia--

Spring too, very soon!

They are setting the scene for it-  
Plum tree and moon.

-Basho

## TABLE OF CONTENTS

TITLE PAGE: .....	i
SIGNATURE PAGE: .....	ii
ABSTRACT: .....	iii
ACKNOWLEDGEMENTS .....	v
TABLE OF CONTENTS .....	vi
INTRODUCTION .....	vii
CHAPTER 1: CONSCIOUSNESS AND LANGUAGE.....	1
CHAPTER 2: THIRD FORCE PSYCHOLOGY.....	12
CHAPTER 3: HUMAN INFORMATION-PROCESSING.....	35
CHAPTER 4: METAPHOR AND NEUROSIS.....	47
CHAPTER 5: INTEGRATIVE-WRITING.....	58
CHAPTER 6: IMPLICATIONS.....	78
WORKS CITED .....	83

## INTRODUCTION

Writing, like speech, when freed of utilitarian preoccupations, is a natural extension of human consciousness and will evolve around a need in humans to become self-actualized. The structure of this thesis begins with the realization that language separates us from our environment and is also the chief organizing agent by which we strive to reintegrate. When the reintegrating concerns of language-consciousness are viewed in conjunction with the tenets of Third Force Psychology, and identified with various processes of the human mind, implications arise that suggest new methodologies and roles for writing. These concerns are underscored, throughout this paper, by references to ancient and enduring Eastern philosophical deliberations about levels of awareness.

Chapter One, "Consciousness and Language," considers our natural inclination to create symbols, both spoken and visual, as a demonstration of a self-conscious preoccupation with reintegrating into a world we see ourselves apart from. Research is cited that suggests an evolutionary symbiosis exists between language and brain formation, language and social/cultural evolution, and between language and the evolution of individual consciousness.

Chapter Two, "Third Force Psychology," examines what behavioral scientists describe as a biologically based and

instinctual need in humans to develop through a series of stages toward a fully integrated actualization of human potential. The implications for learning and thinking in this chapter are important to the utilization of writing because consciousness proliferates around language, and as Third Force Psychology suggests, consciousness can get caught up in idealized thinking that ignores reality and is, by definition, neurotic. Interspersed throughout the chapter are references to Eastern philosophies as an adjunct and reiteration of the validity of self-actualization.

Chapter Three, "Human Information-Processing," looks at how the human mind, in its quest toward integration, processes information and how these processes align with the act of writing. Of particular importance is the suggestion that mental processes, conscious and unconscious, are a complex continuum, and that the denial of affect system signals may, like the neurosis described in Chapter Two, desensitize people from their own feelings and thereby invalidate important defense systems. Also discussed is the importance of inner-speech as a continuous phenomenon that ranges from the conscious to the unconscious, a phenomenon that may be utilized, in the writing process, as a means of integrating implicit systems and subsystems.

Chapter Four, "Metaphor and Neurosis," examines how metaphors compact meaning in ways that equate with pattern matching activities in the human mind. As a symbol of

reality, the metaphor is, paradoxically, a realization and a lie that may be utilized as a vehicle of self-discovery or as a hiding place wherein neurosis is perpetuated. When writing seeks to think beyond its metaphors, a Dionysian ecstasy may be experienced as we shatter forms or patterns of thought in favor of more evolved thinking. The chapter concludes by suggesting that integration seeks after awareness, not truth, and that writing toward awareness may serve to help people become more discerning in the Information Age with its composed inducements and televised images.

Chapter Five, "Integrative-Writing," suggests various methods or approaches for writing toward integration, but cautions that integration is an ineffable reality that transcends language. Approaches include various meditation techniques, awareness of inner voice, actively seeking a Dionysian shattering through spontaneous questioning, seeking deep identification with a topic through contemplation, collaboration, and other techniques that align writing with the need to self-actualize. Form is seen as a substantive illusion, a snapshot of motion, that when coupled with our need to evolve, becomes a natural heuristic that suggests new forms.

Chapter Six, "Implications," is a philosophical summation of the thesis that sees language as a thin web that consciousness travels upon. Consciousness is a

stringing together of symbols and their purposes. Since consciousness and language are so closely allied, writing that springs from self-awareness may assist consciousness to evolve harmoniously with the unconscious in an integrating fashion that contributes toward self-actualization.

## CHAPTER 1

### CONSCIOUSNESS AND LANGUAGE

The mystery of life is not a problem to be solved, but a reality to be experienced.

Van Der Leeuv

Why did Neolithic humans drag megalithic stones into place across the Salisbury plain? And why did Paleolithic artists send hundreds of animals into eternal flight along the walls of Lascaux Cave in the southwest of France? Historically, we can only date our ability to create symbols to a carving of a man excavated at the 32,000-year-old level in a cave at Hohlenstein, West Germany (Putman 467), yet today, we have virtually reconfigured the world with our designs.

It has been said that language is to human beings what flight is to birds, that if one were to travel the world, one would be unable to find a people devoid of some form of language. We symbolize the world in sound and in sign, and in as much as it is human to be symbolic, every Stonehenge, cave drawing, and ritual urn is language, expressive and evocative.

But is it enough to suggest that humans are driven to symbolize of and for itself? Third Force Psychology, a term



coined by Abraham Maslow to envelope all humanistic psychologies, suggests that there is a constructive, biologically-based urge in human beings toward self-actualization (Paris 11). In other words, just as birds fly, so humans strive to realize themselves in the world, and symbology is an attribute of that goal, a goal that Paulo Freire calls "the quest for human completion" (31).

From birth we are on a journey to find ourselves in our environment. We look to the heavens and see constellations, and we find faces in the clouds. We explain the world to ourselves by that which we already know. David Bleich may say it most succinctly when he writes that language "permits a whole series of ordinary animal behaviors to come under the domain of conscious control and initiative. In fact, language is the means and agency of our characteristic human self-awareness" (44). Language interprets our world through its ongoing commentary, and the story it tells is about the knowledge of good and evil and all dualities. It's the story of the self--and everything else. Our symbolization of the world is that of a self-replicating avatar, a predicative creature that discovers self along with a realization of otherness.

According to Carl Rogers, the self is a meaning making system with which the process gets identified

(Kegan 5). Self-consciousness is awareness of consciousness, and that has a power to hold us captive because it looks where we look and allows us to see ourselves looking. When we reflect on who we are, or what we want, or what we did, we do it with language, or we don't do it at all. L.S. Vygotsky writes that a "word is a microcosm of human consciousness" (153). Indeed, it may be fair to say that language and self-consciousness are synonymous, because without "other" awareness, there would be no "self" awareness, and without symbolism, there could be no "other."

The acquisition of consciousness, what Jean Paul Sartre has called the ability to know that we know, has been likened to an immune system that "confers an immense adaptive advantage on any individual who possesses it" (McKenna 51).

Homo sapiens, wise men, the first modern humans--"those who were anatomically like us and who first demonstrated the curiosity, creativity, and organizational skills that mark our lives today . . . first appeared perhaps 100,000 years ago" (Putman 440). Biologists, when speaking of evolution, seldom work in time frames of less than 100,000 years. A span of a million years may mark the finest of changes in the feathery configuration of a bird's wing and exact no difference in a more complex mammalian

system. Thus, the advent of "homo significans, maker and reader of signs" (Culler 117), about 35,000 years ago, and a proliferation of human consciousness represent an evolutionary fire storm that most evolutionary biologists do not even attempt to account for. What is agreed on is that there "is no evolutionary limit to how much consciousness can be acquired by a species. And there is no end to the degree of adaptive advantage the acquisition of consciousness will confer on the individual or the species in which it resides" (51).

Though far from understood, scientists believe that there is an evolutionary symbiosis involving the structure of our brain and the physical apparatus that allows us to speak. Neanderthals were not equipped to pronounce many of the vowel and consonant sounds that we use, nor could they make non-nasalized speech. But homo erectus emerged from the higher primates with the beginnings of a link between language and brain formation. Homo erectus and homo sapien had rounder tongues and lower larynxes than neanderthal and could produce a wider variety of sounds at exceedingly rapid intervals. There is no other evolutionary advantage offered by the configuration of our tongues and larynxes than speech. Our airway is restricted so that we choke easier and have more difficulty breathing than other animals. And our teeth are crowded in such a manner that we are subject

to impacted wisdom teeth and other maladies that may well have proven fatal to primitive people (Richard Hutten, 1986).

When Vygotky writes of the word as a microcosm of human thought, he is demonstrably correct, because recent brain scans reveal that an enormous amount of the brain collaborates in the production of just one word. And though it is important to remember that there is a human mind behind and beyond language, the brain seems to reserve a lot of area for the production and reception of language. The capacity for language is natural to the human mind. Humans who are without language from birth will find a means to express themselves to others. Even when hearing is absent, sign-language is readily adopted. Scans of the brain have shown that the left hemisphere is usually the area most concerned with the production and comprehension of language, and that the right hemisphere handles motion. Yet, when people who have been deaf from birth were scanned, scientists were surprised to find that they interpreted and produced signs from their left hemispheres. No matter if the language be spoken and heard, or signed and perceived, we humans have a natural inclination to reach toward one another with a conscious intent to understand and be understood. The deaf dream in signs, and as children, they talk to themselves in sign (Richard Hutton, 1986).

About thirty-thousand years ago, while the mouths and

brains of homo sapiens enjoyed a symbiotic two-step, neanderthal dropped out of sight. Though modern human and neanderthal populations may have coexisted at one time, even using the same types of tools, it was humans who ultimately adapted to ever changing environments by "accelerated cultural innovation, rather than slower biological evolution" (Putman 465). In the beginning, it's reasonable to assume that we homo sapiens developed spoken and symbolic expression because the act constituted an ecstatic experience, an experience that one wishes to repeat. Language, spoken and symbolic, helped to insulate us from the unknown, to make us feel more in control, and as symbols and utterances were created and included in ritual, habitual pathways of developmental activity combined into higher states of self-reflection. And with an increased awareness of self, came an awareness of mortality.

Discovering mortality is the price of self-awareness, and it is a particularly abhorrent discovery because we, like all organisms, are concerned first with survival. If survival is a prime mover for us, then it is reasonable to conclude that our early proclivity toward symbolic representation was intimately tied to survival concerns. We operate optimally when we are at immediate risk. We are designed to outwit those things that would overcome us. When an alarming terror of sudden violence attacks, a rush of adrenaline charges through our bodies and brains blowing

reveille, and everything from neo-cortex to brain stem lights up to a common purpose: Survival. And the episode becomes engraved onto our memory because so many inter-related systems are involved in the melee. In fact, the relationship between urgency and survival implies that the more subtle the purpose of an action, the less we may be infused with a will to act. Today, for example, our lives have become so complex and factional that it is easy to lose our direct connections to why we do much of what we do.

The need to survive and expand, must have offered a strong impetus for early humans to make symbols. In symbolization, they continually reconfigured their world and became entwined within the realm of the possible. We have sought to revise the world into our image, a known quantity, a safe place, because everything that we are, consciously or not, is derived, in descending order, from our primary need to survive. Our actions may be appositional with ambition, longing, or curiosity, but their geneology begins with survival, and the further our minds digress from that purpose, the more diffused our thinking is likely to be.

The only world that we feel comfortable in is the world we've explained to ourselves. We measure ourselves against the parameters we design for ourselves, and it is in this egocentric preoccupation that language begins. Julian Jaynes' theory on the origins of consciousness suggests the possibility of major shifts in human consciousness since the

time of Homer. According to Jaynes, consciousness of pre-Homeric people was instructed by voices, audio hallucinations that never offered explanations. Whether the voices took the form of the logos, an oracle, or a Greek chorus, Jaynes suggests that they are still common in the distress of schizophrenia and psychosis. Jaynes claims that as trade was established, the inner voices of different societies were found to say different things. Finally, he writes that the voices began to dissolve. "This loosening of the god-man partnership perhaps by trade and certainly by writing was the background of what happened" (Jaynes 208). Jaynes theorizes that language and consciousness evolved together to accommodate an increasingly complicated world.

Jaynes' theory is especially interesting when one considers the egocentric nature of the speech of children. Vygotsky disputes Piaget's hypothesis that the egocentric speech that accompanies childhood activities merely withers away as the child develops. Vygotsky suggests that egocentric speech develops toward inner speech, that it is relatively independent from social speech in that it is speech for one's self. Indeed, Vygotsky suggests that internal speech is the opposite of external speech, that external speech transforms thinking into language and inner speech reverses the process and turns language into thinking (131). In Jaynes' theory, as well as in Vygotsky's, self-awareness occurs as other-awareness develops. Nature

replicates itself at all levels and what we discover in the specific, may inform us in the general. Mirco is macro. We can see the stages of human evolution in fetal development, and surely we are well advised to see implications of our conscious evolution in the behavior of children.

The problem exists that any attempt we make to understand the motives of language will probably be language bound. Yet, we should keep in mind the egocentric voice that retreats to the interior upon discovering the authority of other voices. It is a coalition of self and survival at the unconscious level, a covert lobbyist that has enormous interest and authority in the doings of consciousness.

Traditionally, our involvement with writing has been entwined with external goals; moreover, writings primary utilization has been in the service of public concerns. Writing is so new to us that we are still using it as a tool. Thirty-two thousand years ago, we created the first symbolic representation. Seven thousand years ago, we began to develop numbering systems and symbols that represented objects. Five-hundred years ago, we printed the first book with movable type. Knowledge is becoming centralized, and the movement is toward an increasingly integrated global village. A social evolution is taking place, and our relationship with written language continues to be subverted by external concerns before we can internalize the personal benefits, benefits that may help us to align with our



deepest natures. In as much as consciousness and language are one, there is something inherently destabilizing about linguistic goals that are strictly utilitarian and ignore the human need to self-actualize. Chapter Two will explore what Third Force Psychologists refer to as the need to integrate and how the repression of a "real" self in favor of an "ideal" self may constitute a neurotic state of mind that subjugates the realities of the world.

Benjamin Whorf writes that the Hopi have a language of rocks, birds, and wind--a language of the natural world. He says that the Hopi language is timeless because the Hopi live with time at every point of their lives. According to Whorf, the background character of language has an influence on the user (Whorf 297). As we shall see in subsequent chapters, our conscious minds seek to integrate with the moment, yet language is only able to make predictions or comment on what has already happened. We cannot consciously integrate with the present. Language can constitute a means toward integration, but integration is, by necessity, ineffable.

Elaine Pagels, in a 1988 PBS interview with Bill Moyers, tells a story that illustrates just how well integrated the Hopi language, environment, and world view is, and how it seems to resist the capriciousness of modern times. Every morning, she says, the Hopi go onto the plain and call the sun up. One day a visitor asked what would

happen if one morning, they didn't go out to call up the sun. "Are you crazy," demanded the Hopi, "plunge the world into darkness just to satisfy your little experiment?"

## CHAPTER 2

### THIRD FORCE PSYCHOLOGY

. . . just as the buffalo suddenly disappeared from the North American plains, leaving the Indians deprived not only of a central mythic symbol but also of the very manner of life that the symbol once had served, so likewise in our own beautiful world, not only have our public religious symbols lost their claim to authority and passed away, but the ways of life they once supported have also disappeared; and as the Indians then turned inward, so do many in our own baffled world--and frequently with Oriental, not Occidental, guidance in this potentially very dangerous, often ill-advised interior adventure, questing within for the affect images that our secularized social order with its incongruously archaic religious institutions can no longer render.

Campbell, Myths to Live By

Third Force Psychology postulates that humans have a need to self-actualize, that there is a natural and fundamental calling in us to become integrated with our environment. While the subject-object duality of language-consciousness separates us from our environment, language-consciousness is also the organizing agent by which we attempt to locate ourselves in the world. Since our conscious minds think in language, this chapter will discuss ways in which consciousness may or may not align with our need to integrate.

Developmental values are generally infused with societal concerns. Western cultures tend to define

development within a hierarchy of "age, social success, experience," while non-western cultures may consider that "obtaining magical competence is a legitimate and relevant goal in life" (Van Geert 18).

When Whorf speaks of the background character of language that has an influence on the user, he is discussing, in effect, the recursive relationship that we have with language. Language is, at once, a product of our environment and also that conscious tool by which we define and perpetuate our environment. "A crucial aspect of social reality, within which all developmental events take place, is that it imposes a particular kind of reality upon itself" (23). The average urban and suburban mind takes in a lot of data in a day, the whirring of computer-printers, the creaking and clanking of freight elevators, sirens, people's expressions, television, top-forty, co-workers, styles, trends, opinions, slights, belly-laughs. We are awash in information. We are not merely products of our world, but by virtue of our arts, politics, religions, and social structures, we are attempting to make sense of our world. And beyond any cultural proximity we humans share, we are first humans and united more by our biological encodings than our social constructs. Whether one strives to become a shaman, a Presbyterian preacher, a politician, or a teacher--certain common drives and understandings are involved in the ways that we "see" our lives and "see" the

solutions to our problems.

In the last twenty or so years, writing has been determined to be a way of thinking. Of course the word "thinking" may well imply a number of concepts and methodologies and be as multifarious as the concept of snow is to an eskimo, but when we speak of thinking, we generally are referring to our ability to reason and learn. Yet these are not absolute terms. We do not necessarily access knowledge about some thing and thereby "know" that thing. Indeed, students may sit in classrooms from the age of five until they are eighteen and become somewhat skilled at taking in information and reporting back what they've learned, and while they are sufficiently knowledgable about their various topics, they may "know" little about what's at the basis of those grand principles and events that they've studied. Knowledge and the known are not the same. This distinction may be likened to a child who learns the Gettysburg Address by rote but doesn't understand what the words are meant to convey. Certainly, when writing is a rote activity, it is a way of thinking, but only in a matter of degrees. When writing is perpetuated by deep, integrative needs, by the need to survive and overcome, the thinking engages deeper systems and subsystems of cognition and is a more fully human activity than rote exercises.

According to William Perry, "what an organism does is organize, and what a human organism organizes is meaning.

Thus it is not that a person makes meaning, as much as that the activity of being a person is the activity of meaning-making" (Kegan II). Third Force Psychology (TFP) postulates "an evolution which continually reconstructs the relationship of the organism to this bigger environment, an evolution more of the mind than of the brain" (71). If our activity of "meaning-making" seeks to be realistic, rather than idealistic, consciousness is aligning with the external world and is going the way of self-realization. Abraham Maslow writes that in "the ideal instance, inner requiredness coincides with external requiredness, 'I want to' with 'I must'" (Chiang 37). Certainly this is true of infants wherein all "knowledge is physical knowledge" (Wadsworth 26). Children are dependent on sensory experience before the development of symbolic representation. Jean Piaget writes, however, that once cognitive structures are developed and functioning, they perpetuate themselves by more functioning. They seek to incorporate things into the schemata through the act of assimilation (27). If, indeed, our natural calling is to continually restructure our cognitive structures towards self-actualization, then writing, with its deliberate pace and complex self-referencing, may, under the right conditions, offer substantial linguistic advantages toward that end.

Erik H. Erikson echoes Piaget when he writes that a

"person is always a personality in the making, developing and redeveloping" (Tribe 5). TFP theorists believe that we grow through a series of stages wherein one stage evolves out of another and is integrated into the whole. According to Maslow, there is in practically all humans an "active will toward health, growth, and actualization of the human potential" (40). This is what Maslow describes as "full humanness," and Piaget defines as an "intrinsic tendency to assimilate and accommodate the environment" (Wadsworth 27).

It is this view of human nature that distinguishes TFP from Freudianism and behaviorism. TFP "contends, in essence, that the human being is not simply a tension-reducing or a conditioned animal . . ." (Paris 26).  
The

humanistic psychologists refer to the "humanist," "third' or "third force" revolution (the first two "revolutions" having been associated respectively with Watson and Freud) and perceive the new outlook as a realization of the holistic-subjective principles proclaimed by Abraham Maslow. . . .(Sperry 39)

TFP is part of a consciousness revolution that began in the 1970s wherein "[s]ubjective phenomena including mental images, feelings, thoughts, memories and other cognitive contents of inner experience . . . became widely used and accepted as legitimate explanatory constructs" (39). In a holistic perspective, the words that we think

and write are the products of a physical, emotional, cognitive continuum, and if language usage is to remain united to integrative purposes, we must take our inner-needs into account.

According to TFP, we humans are individuals with a hierarchy of basic needs that we press to fulfill, a hierarchy that is biologically based and thus instinctual. These are not the unsuppressible instincts of animals, but rather "they are weak, especially the higher ones," (27). They are instincts or needs that are "easily repressed, suppressed, . . . mashed or modified . . . by habits, suggestions, by cultural pressures, by guilt, and so on" (Maslow 82).

Maslow writes that higher needs emerge when lower needs are satisfied, and he divides the needs as dependent lower needs, which are more potent, and independent higher needs which are less potent. According to Maslow's theory of human motivation, human nature is essentially healthy and should be encouraged to develop. Every human's inner nature is unique to itself and to the species, and once its basic needs are satisfied (safety, food, shelter, sleep, sex, comfort, etcetera), it should be permitted to guide our life. He does stress, however, that this inner nature is delicate and easily overcome by habit, cultural pressure, and wrong attitudes about it. Even so, Maslow contends that it must be tested, that struggle (pain, discipline,



deprivation, and such) may not necessarily be bad, but may be desirable for the acquisition of strength and the future development of integrity, love, respect, and the knowledge to fulfill our highest potential. On the other hand, he suggests that any falling away from our inner nature is a crime against one's own nature that can result in self-hatred, that such failures record themselves on our unconscious (Tribe 44). As we shall see in Chapter five, when writing is used to deliberate on our needs and wants, we begin to base our choices in awareness that accounts for higher and lower needs in an integrative manner.

Maslow points out that one may even regress if lower needs are not satisfied, but this should not suggest a linear oversimplification of the hierarchy. "Most behavior is multi-motivated; in any given instance there may be several or all of the basic needs at work, though they will not all be equally powerful" (Paris 27). For example, the disdain toward self that Maslow describes may result from a defensive posturing that ignores external forces and thus creates inner-conflict. If one were to aspire to an unrealistic goal and fail, the result might be feelings of inadequacy or resentment, what Maslow describes as alienation from a real self in favor of an idealized self. This could lead to a course of neurotic development that represents to the individual his or her identity. Everything that falls short increases self-contempt and

self-alienation" (Paris 52). "Self-hate is essentially the rage that the idealized self feels toward the actual self for not being what it 'should' be" (57). Self-hate is the "end result of the pride system," what Karen Horney describes as "perhaps the greatest tragedy of the human mind" (58).

What Maslow and others have termed neurosis, Jean Piaget refers to as disequilibrium. Piaget contends that equilibrium is a striving for balance between the cognitive structure and the environmental stimulus, that the individual of any age "must adapt to the environment and must organize his responses continually" (74). Similarly, Erik H. Erikson's "Eight Stages of Man" sees the ego as having a general balancing function that mediates between "outer events and inner responses, between past and future, and between the higher and lower self" (Tribe 6). This, according to Erikson, accounts for the difference between feeling whole or fragmented, of being at one with oneself as one grows and develops. As we shall see, when writing accompanies development, it not only assists in charting a course, it graphs the path already taken. Writing can become a dialogue between interests that are consciously determined to be divergent.

Clearly, the individual who is in balance is less repressive than one who is not. Exceedingly repressive individuals may consciously or unconsciously employ a

variety of defenses such as rationalization or denial and attempt to live by high internalized standards of appropriate behavior. "The crucial transformation from suppression to repression comes when 'I prefer not to think about it' becomes 'There is nothing to think about'" (Weinberger 53). Freud emphasized that a repressive style is often socially-desirable, in modern society. "However, there is considerable evidence that repressors' 'what you don't know can't hurt you' approach leave them ill-equipped to cope effectively with psychological difficulties that do emerge" (55). Because writing is self-referential, it can create an inner-dialogue where, otherwise, internal cues might be denied.

While there has been very little investigation of how repressive defenses begin and develop, there can be little doubt that much of what self-aware human creatures are protecting is an internal construction, a world view. Carl Rogers describes the self as a meaning-making system with which the process of being alive gets identified. The sole motive of personality, according to Rogers, is the tendency toward actualization (Kegan 5). At the heart of TFP is the conviction "that personality development occurs in the context of interactions between the organism and the environment, rather than through the internal processes of maturation alone" (7). The term "interactions" suggests that to be a person is to be an activity, not merely a

thing--"an ever progressive motion engaged in giving itself a new form" (7). This view is more dialectical than dichotomous and suggests that life is motion and not merely some thing in motion (8). In other words, we construct our realities through our interpretations of events and circumstances. Whether these constructions happen as spontaneous reactions or are the products of meditation or thoughtful written analysis, we are both their cause and effect. And behind the curtain, behind the weave of human interaction with the environment, Alan Watts writes that it's

amazing what doesn't exist in the real world. For example, in the real world there aren't any things, nor are there any events. That doesn't mean the real world is a perfectly featureless blank! It means that it is a marvelous system of wiggles in which we descry things and events in the same way as we would project images on a Rorschach blot or pick out particular groups of stars in the sky and call them constellations. Well, there are groups of stars in our mind's eye in our system of concept, but they are not out there as constellations already grouped in the sky. In the same way, the difference between myself and all the rest of the universe is nothing more than an idea--it is not a real difference. (44)

Thus driven by the "I must" of our requiredness to self-actualize, we engage reality at the level of our understandings and evolve through stages. Erich Fromm writes of this from a Zen perspective wherein there are many stages of enlightenment, of which satori is the ultimate step. He writes that Dr. Suzuki once illustrated the importance of each step by explaining that a single candle

can replace darkness with light. "But if ten or a hundred or a thousand candles are added, the room will become brighter and brighter. Yet the decisive change was brought about by the first candle which penetrated the darkness" (123). Writing, as an extension of language-consciousness, may accompany consciousness no matter how far it evolves in our human quest to discover our limits.

This may be likened to Helen Keller's miracle at the pump, the illuminating instant when she realizes that "mug," "water," and "doll" are generic names, and that they are not just referring to her "mug," her "water," and her "doll." She, in that instant of juncture, moves from the present-awareness of her finger language with Miss Sullivan to a new realm of conceptual thought. According to Anne Sullivan's account, after the pumphouse incident, Helen adds thirty new words to her vocabulary in the space of a few hours. Suddenly her view of the world becomes stereoscopic. She understands the immediacy of the world at her fingertips, and she feels the enormity of a new world to be conceived of by her, a world that stretches off in every direction, a world of new possibilities.

When I learned the meaning of "I" and "me" and found that I was something, I began to think. Then consciousness first existed for me. Thus it was not the sense of touch that brought me knowledge. It was the awakening of my soul that first rendered my senses their value, their cognizance of objects, names, qualities, and properties. Thought made me conscious of love, joy, and all the emotions. I was eager to know, then to understand, afterward to reflect on what

I knew and understood, and blind impetus, which had before driven me hither and thither at the dictates of my sensations, vanished forever. From reminiscences like these I conclude that it is the opening of the two faculties, freedom of will, or choice, and rationality, or the power of thinking from one thing to another, which makes it possible to come into being first as a child, afterward as a man. (Bleich 63)

And so, like the Narcissus of Ovid's Metamorphoses, Helen discovers a thirst for self-knowledge and begins to understand the worth of others. The single instant of light she experiences at the pump is that first candle that permits new landscapes to be contoured by illumination and shadow, and as new candles are lit, as new discoveries are made, new configurations and possibilities occur. But unlike Narcissus, Helen has a teacher, and though Anne Sullivan uses any number of explanatory approaches, it is the convergence of the fluidity of water and the symbol of water (language) that integrates in Helen's mind and form her new world. It is life in motion, the activity of being human that permits a new level of awareness. This is analogous to the Zen explanation of water wherein a cup full of it is splashed into the questioner's face. Without Miss Sullivan, Helen may have been content to remain in what Piaget terms a pre-operational stage. Certainly, Miss Sullivan's rules must have seemed intrusive to Helen at first, but as with all learning, at a particular level "learning statements will turn into statements of development, because the external aspects are defined in terms of internal variables" (Van Geert 32). In other

words, we interpret our surroundings in unique and individual ways, and those interpretations, which are meanings we attribute to existence, give rise to new interpretations. As soon as Helen saw water as a thing within an infinity of things, her thinking crystalized around a notion of self and the lure of a discoverable otherness. What she describes as an "awakening," is an alignment of schemata toward the cohesion of integrated activity. What she describes is very much like a writing process that reaches out, makes discoveries and awakens the mind to an awareness of continuity and cohesiveness in all things.

According to Piaget, individuals interpret environmental situations in terms of schemata, cognitive representations of our activities and experiences. Interaction among schemata (they can assimilate one another), and repetitive experiences that establish rhythms, sequential use, and a sense of order lead to increasingly complex schemata and form a basis of future thought (Tribe 75). Schema is how one interprets the world, and whether it be a holographic representation in the mind or an established pathway (leison) on the brain, researchers agree that we all contain interpretations of reality that interrelate within our minds.

In the Critique of Pure Reason, Kant writes that schemata lie at the foundation of our conceptions, because,

unlike mere images, schema can include "all triangles, whether right-angled, acute angled, etc., . . . ." (Johnson-Laird 190). In other words, schema are not merely images, but sets of variables. The Piagetian concept of schema can be called upon to explain the external world through assimilation and accommodation. Schema are not rigid then, but tied directly to the evolutionary growth of consciousness wherein interaction between old and new information creates new schemata.

Even though schemata have been theorized by such notables as Kant (1781), Bartlett (1932), and Piaget (1952), the idea has been generally "rejected by mainstream experimental psychologists as being too vague. As a result, the concept of the scheme was largely shunned until the mid-1970s when it was revived in terms of computer implementations (Rumelhart 17).

Simply stated, the current view holds that schemata are not representational constructs, but rather are created in response to the environment, an interaction of elements that work in concert until the system reaches a "relatively stable" state (20). Schemata are stored in memory, and though they are the major content of memory, "nothing stored corresponds very closely to a schema." What is stored are connections that, when activated, "have implicitly in them the ability to generate states that correspond to instantiated schemata" (21). This suggests that "being" is



an activity, that knowledge is maleable and may be impacted by new information in much the same sense that one's image may shatter and reconfigure on the surface of a pond. When writing is unconstrained by utilitarian concerns, it can trigger a response between schema connections that results in a new juncture of thought, a new discovery, and a new schematic connection.

This maleability is especially important to learning. If we keep in mind the evolutionary need in humans to self-actualize, we see that learning simply precedes by a strengthening of connections or networks between schemata (21). These networks respond, schema-like, to their environment by making predictions based on what they have taken in. They then check these predictions against their environment to assure a good fit. If we, according to schema theory, attempt to imagine a room, a number of descriptors that relate to rooms comes into play and creates a constraints implicit in our knowledge of rooms. Each unit of the constrained network that is established between schemata offers a hypothesis that another unit is present. Ceiling suggests walls; walls suggest windows. Other descriptors may include "large," "sink," "coffee pot," or "television." We may expect that a bedroom television is smaller than a living room television and so there would be a "context dependency" between a version of a television and the other objects in the room. "The units that participate

in the representation of television would play the role of a slot in a schema, and the particular pattern of activation on these units would represent the characteristics of the slot filler" (25). As units find "goodness-of-fit," a room emerges as the best interpretation of the input through this "process of hill climbing" (26).

There are also numerous subschemata. A room may have one chair or many or none. According to Rumelhart, subschemata may be thought of as tree-like, reaching out to "correspond to small configurations of units which cohere and which may be part of many different stable patterns and therefore constitute a schema on their own right" (35). In short, schemata are active processes of knowledge at all levels. They "represent encyclopedic knowledge rather than definitional information" (36). As connections between schemata increase, opportunities are engendered to interpret and question existence and thereby create more connections.

As we shall see in Chapter Three, humans, like other animals, have the ability to pattern match and interpret perceptions. We, like other organisms, model our world and thus anticipate possible results of actions. What sets us apart from other animals is the degree to which we manipulate our environment. We view problems in our lives by the same process by which we define a room. We solve problems by reducing problem "to pattern matching tasks" (45). We "see" answers. We imagine external

representations and invent new representations based on insights to suit new needs. This is particularly important to our use of language for "self instruction." When we write, we create a real, physical, viewable monologue. This monologue may not be fully representative of what we think, but by its production and physical existence, we are able to react to our own linguistic constructs and thereby realize a potential for increased connections between schemata. Language creates meaning and thus recreates the world and the people in it.

In considering how linguistic forms contribute to our view of and construction of reality, we must remember that self-consciousness is as much a product of language as an originator of language. We think in words. Inner speech, described by Vygotsky as predicative because it is speech for one's self, is, when unescorted by conscious demands, the "blind impetus" that Keller writes of that drove her at the dictates of her sensations. But as inner speech approaches conscious demands, say an ethical dilemma, it may be used to purposely engage schemata in a quest for connections and the subsequent formation of new and more highly evolved knowledge. If the maximum of connections wherein we approximate the world is with an inner and egocentric voice that's always working behind the scenes, then learning becomes most relevant that serves our deepest needs and preoccupations. If our deepest needs involve

security, then as we come to integrated realizations, that is, as we grow in our understanding of existence, our inner processes will equate security with learning that is seen as relevant and we will enjoy the benefits of a natural heuristic, a need to question and discover, that's empowered by a reflexive need for self-actualization. Writing, empowered by our deep need for security and self-actualization, is not only more spontaneous and lively than writing that is constrained by form concerns and product demands, but it should, by virtue of its natural, implicit energy, stimulate more schemata connections and thereby serve as an integrative way of thinking.

"At birth, schemata are reflexive in nature. That is, they can be inferred from simple reflex motor activities such as sucking, grasping, and so on. The sucking reflex illustrates a reflexive schema" (Wadsworth 12). At first, infants will suck on anything, thus suggesting a single, global sucking schema. As time goes on they learn to differentiate: "milk-producing stimuli are accepted and non milk-producing stimuli are rejected" (12). This suggests an evolving network of adaption and organization. "Each new evolutionary truce [i.e., Keller's understanding of water] further differentiates the self from its embeddedness in the world. Each new truce accomplishes this by the evolution of a reduced subject and a greater object for the subject to take, an evolution of lesser subjectivity and greater

objectivity" (Kegan 294). Yet, as discussed earlier, humans are habitual and are subject to falling into ruts, what C.H. Waddington calls "creodes," pathways of developmental activity--habits. This may suggest the validity of deus ex machina in the form of an Anne Sullivan or a shot of cold water in the face, for when left unchecked, our embeddedness may operate as a kind of absolutism that is regulated by duty to a national border or to a set of values as defined by laws. An unexamined choice of safety over spontaneous growth (what Keller describes as blind impetus) may, as mentioned earlier, lead to greater self alienation and neurotic feelings that have little to do with the concerns of the real self.

Maslow suggests that the actualization process is the quest of a healthy personality. Though the higher needs are not felt as strongly as the lower ones, all of them are instinctual in that they are included in our biological makeup (Paris 227). Maslow sees the healthy person as occupied "not with controlling the urges of his id, or with becoming 'well adjusted' to his society, but with cultivating the development of his real self, his human nature" (227). Through writing that pursues a real self, we "can discover (rather than create or invent)". . . "a natural value system" (228). The perceptions of the healthy person should be clear and well ordered because of a

relative freedom from the bias of "expectations or needs." Writing, with its deliberate and contemplative pace, is a natural ally of growth toward self-actualization.

None of this is to suggest that the old protectionist needs of the evolving human have been obliterated or squashed, but that they are integrated into a whole person who has become less "attached" to the ways of the world. That, indeed, all that is human is not forfeit, but rather enriched by an enlarged perspective that utilizes everything in an integrated and recursive way. Alvin I. Goldman writes that if

a person reflects on an item of information, and tries to connect it to other things he knows, this can establish a richer network of associative connections, which will be operative in subsequent retrieval tasks. In other words, a person can deliberately integrate an item of information with either a smaller or wider body of belief. . . . The pathways established thereby will broaden the range of potentially relevant evidence that can subsequently be activated. (207)

When information is distributed throughout different functions of the brain, memory is enhanced. This is why people tend to remember the words to songs rather than poems. The music, the beat, and the repetition tends to engrave the words in a more lasting way. In much the same way, a sudden surprise or an instant of terror may be memorable, in part, because of the numerous systems and sub-systems of the body/mind that are jolted into awareness at once. This "at once" is an integrative instant, not just of internal functions, but to the extent that consciousness

is brought into an immediate focus and awareness.

Earlier, Erich Fromm's Zen perspective regarding stages of enlightenment and his use of Dr. Suzuki's story of a single candle that replaces darkness was used to introduce Helen Keller's "awakening," her transcendent instant of awareness. The "at once" of a system jolted into awareness is an experiencing of the eternal now, an integrative instant wherein consciousness is involved in the immediacy of life. In a transcendental sense, it is the experiencing of the infinite in the temporal, what the Hindus refer to as the atman, the person where it is at. The Hindu model of the universe is a drama. The world is not made; it is acted. Living at the moment means a more infinite understanding of the continuum. There never was, is, or will be any other experience than present experience. Twenty-five centuries ago, Buddha declared that he was awake. What TFP has recognized is that the transcendent states of awareness described by various faiths and philosophies is achievable if we develop schemata via a natural calling to integrate with a world that we have become consciously separated from.

Erikson speaks of wisdom, virtues and integration with the cycles of life. Maslow speaks of ego-transcendence that leaves self-consciousness behind, and Piaget writes of an equilibrium between assimilation and accommodation. Psychiatrist and consciousness researcher Walter Pahnke

developed a phenomenological description based on Maslow's concept of a peak experience. His criterion includes "unity (inner and outer), strong positive affect, transcendence of time and space, sense of sacredness (numinosity), paradoxicality, objectivity and reality of the insights, ineffability, and positive aftereffects." "There is a feeling of transcending the ordinary subject-object dichotomy and alienation from the environment and of reaching ecstatic union with other people, nature, the entire cosmos, and God" (Grof 13).

What is integration? It means to be open, or what the Buddha referred to as being awake. It means that you see past the symbols to the thing itself. Enemies become people like yourself, motivated by fears and longings that can be addressed. Governments become systems and, as such, are subject to questioning. And the clouds become the cooling vapors given off by the sunlit surfaces of leaves. It's the big picture that emerges when all that we are combines so that we see the simple, undogmatized world that we live in.

We can only integrate so fast. In a sense, we might think of ego and symbolization as stages of growth that may be like self-consuming artifacts, as things to be used toward a higher awareness that has little need of them. In the meantime, we are driven to symbolize and create meaning. Whether integration is actually instinctual or not, there is certainly a human longing to be everything. Some scientists



insist that instinct is a myth, that animals don't have instincts, that they walk with the sun, and their migratory paths are there only because that is where the sun leads them. We, I believe, will migrate toward meaning as long as it is relevant to our lives. In the meantime, we are symbol makers and symbol users, and as such, it is in our deepest interest to utilize our propensity toward symbolization with sensitive insightfulness.

Certain mental processes allow us a distinct advantage in our journey toward integration, an advantage that is very well suited for writing. We are part of a universe that is evolving organically, not hierarchically. Hierarchy dismisses what is beneath as less evolved, inferior. But organic evolution depends on all things. When writing develops organically, it takes advantage of recursive possibilities, grows schema-like, is free of the hierarchical concerns of consciousness and comes closer to a deeper emphatic order, our natural need to become fully self-aware and integrated.

## CHAPTER 3

### HUMAN INFORMATION-PROCESSING

Nothing is in the mind that was not in senses.

John Locke

My proof corrections consist of fights with proofreaders who know more about "Webster's Unabridged" than life.

William McFee

In Chapters One and Two, the point has been made that human beings seek to integrate with their environment, and that their internal systems and subsystems are drawn toward integrative purposes, purposes that may be assisted by writing. This chapter discusses how the human mind, in its quest toward integration, processes information in ways that may be approximated by writing. Of particular importance, in this chapter, is the suggestion that mental processes, conscious and unconscious, constitute a complex continuum that may be acknowledged through a writing process that seeks sensitive, integrative agreement between all parts of the body and mind. Writing is a full-contact sport for the human mind that, when utilized to best advantage, integrates diverse functions in a tireless quest to make sense of things.

The human information-processing system succeeds in solving problems "by making the problems we wish to solve

conform to problems we are good at solving" (McClelland 44). The three abilities that contribute to this are "pattern matching," "modeling our world," and "manipulating our environment." The first and second achievements are probably common to the survival of other organisms. "Pattern matching" is our ability to arrive at an interpretation of sensory information. "This is an ability that is central to perceiving, remembering, and comprehending." "Modeling" has to do with anticipating the results or influences of our actions or an observed event. The third skill, "manipulating," is "another version of man-the-tool-user." This is the skill that allows for logical thinking, for mathematics and science, and culture. "Especially important here is our ability to manipulate the environment so that it comes to represent something. This is what sets human intellectual accomplishments apart from other animals" (45).

We "reduce problem domains to pattern-matching tasks," and we "see" the correct answer. And as we accumulate patterns, we match them against the world, make predictions, manipulate our environment, perceive the results, and thereby anticipate how the world will react to our actions and the actions of others. Thus, as we reconfigure and blend patterns into new models, we make it possible to "reduce very complex problems to a series of very simple ones" (46). In the same manner, as we employ

symbols, be they spoken or visual, we model the world by our interpretations, match it against our predictions, and act upon it, even when we are merely reacting to our own written deliberations. And, just as any action may precipitate future actions and reactions, those representations that we conceive in written form also loop back and reconfigure into new metaphors, insights, and actions. As stated previously, we, like other animals, match up with and model our environment, but when we manipulate our world, we are acting out of a self-conscious skill wherein we have created and preserved a mental construct that does not exist in physical reality until we have given it form. Without the intervention of self-conscious designs, we would pattern match and model toward patterns of habituation, but never recombine patterns toward new possibilities. Self-consciousness allows for parallel processes wherein new concepts are at once sustained and reacted to. The implications of parallel and serially distributed functions in the mind are similar for writing and mathematics.

We may not see answers to three-digit multiplication problems, and we may not intuit where a writing process will take us. But simple computations, be they numerical or syntactical, can offer culmulative advantages toward solutions and patterns too complex to have been arrived at, even with the parallel cooperation of self-consciousness.

A. Luria's simultaneous/successive model of brain functions suggests that some information is processed in a linear manner, while other elements integrate or synthesize with a spatial process. Spelling, for example, is successive, and the ability to generate ideas is spatial (Harris 449). When Flower and Hayes' model suggests that "writers plan and find their material as they write" (452), we see more than an example of two processes at work, writing, which is serial or successive, and planning, which is spatial; we see a synthesis of activities as represented in the unity of language. Writing, like any activity we give ourselves to, can focus our abilities and thereby unify our minds and bodies to an immediate purpose. The added advantage of writing over many activities is that it not only calibrates our minds to evolving concepts. The activity of writing is not merely mechanistic, but self-referencing in every level of its production. Writing, as a full-contact activity, fits well as an adjunct to many of the natural processes by which we engage reality.

Jerome Bruner, like Jean Piaget, posits three ways that we represent and deal with actuality. We learn by doing (enactive), depiction of an image (iconic), and by restatement (symbolic). ". . . in enactive learning, the hand predominates; in iconic, the eye; and in symbolic, the brain." With writing, "all three ways of dealing with actuality are simultaneously or almost simultaneously

deployed" (Emig 124). In another theory of production, three memories are postulated: working memory-which contains accessible information from a variety of other cerebral files, declarative memory-which is working memory in an active state, and production memory-which contains procedures (Goldman 363). What is implied by most production theories is a process and a purpose. When purpose is a creation of self-conscious deliberation that extends into the theoretical, it is rather like a person accessing a computer in a search for answers. Self-consciousness is a language-bound awareness that turns to itself in order to discover itself.

David Bleich writes that the "capacity for syntactical language and for self-awareness are parts of the same act of growth. Without language, it is not possible to distinguish between awareness and self-awareness" (53). Obviously, early humans didn't intend language as a means of becoming conscious, because that would have required self-consciousness in the first instance. Yet, as they became increasingly aware of "otherness," the expression on a face, the tone of a grunt or cry, they must have internalized these things, made predictions, and consciously sought to assert their own "otherness" by means of self-conscious manipulation. Human social evolution is, I suspect, as much a matter of the opposable mind as the opposable thumb.

The serial processes, described above, encounter and "see" the world because of what Carl Rogers describes as an "actualizing tendency," "the inherent tendency of the organism to develop all its capacities in ways which serve to maintain or enhance the organism" (Kegan 4). According to Rogers, life "processes do not merely tend to preserve life, but transcend the momentary status quo of the organism, expanding itself continually and imposing its autonomous determination upon an ever-increasing realm of events" (4).

Human adaptability is our ability to predict and adjust, to relive life in our imaginations and fiddle with the outcome, to ponder the feasibilities of our musings and the desirability of acting on those feasibilities. Everything is brought to bear on our choices, how able we are to make predictions which is based on how well we interpret data, which is linked to what we choose (consciously or unconsciously) to observe, which is linked to our ability to model the world, which is linked to our states of mind and physical health, all of which is tied to all of the above in a perplexity of combinations and re-combinations that unite toward actualization. In short, we humans are motivated by a desire to be everything.

The difference between "seeing" an answer and arriving at an answer through serial processing may be likened to Vygotsky's differentiation of the ability to form

concepts and the ability to define them. "The adolescent will form and use a concept quite correctly in a concrete situation but will find it strangely difficult to express that concept in words . . ." (79). For Vygotsky, the word maintains a guiding function in the formation of genuine concepts as it alternates "from the particular to the general, and from the general to the particular" (80). Writing, as a conscious act, is the act of thinking, stopping to think, and thinking again. In other words, writing engages all of the processes by which we think. When we write, we stop our conscious flow, examine the results of our new models and begin again from a new vantage point, making new predictions in a process that grows epigenetically toward new awarenesses.

David Bleich raises the distinction between "consciousness and self-consciousness, between feeling guided by 'impetus' and by 'choice'" (63). He writes that the "ability to form and use a symbol is the same as the capacity for predication" (61). Thus, language "is built up when previous predications are reciprocally assimilated to a present experience, rendering that experience into a new concept" (62). "The acquisition of language and representational thought transforms goal-directedness into the organ of consciousness" (64).

Implicit felt meanings can only become explicit "in interaction with verbal symbols . . . through a process



known as focusing . . ." (Pollio 124). Focusing entails turning inward and getting "in touch" with feelings. As a result, the person will begin to unfold, to make global applications that lead to a new awareness (125). The insights that come as the implicit becomes explicit is "a natural human activity that is essential and unitary to the process of being and acting human" (129).

Piaget describes this unfolding as a search for equilibrium. When "a particular equilibrium is reached, the system is ready for a confrontation with reality that annihilates the existent equilibrium and sets into motion a process towards a new equilibrium" (Van Geert 6). In other words, the system is self-winding. We gain a truth, measure it against the world, and the truth eventually metamorphoses into a new question that leads to a new truth.

Yet, as Vygotsky and others have written, we do not always have words to express our interior. Beneath our words and actions there exists what William James calls the "stream of consciousness." This is like the sea of magma that supports the more rigid continents of meaning upon which we construct our lives, at our seismic peril. And beneath that sea of magma are the uneven temperatures of the affect system. If language is to serve and consciously perpetuate integration, it must be understood in relation to the entire human body/mind continuum.

Until the early eighties, the dominant view held that

the cognitive system both "incites the affective arousal and determines its meaning." Recent work suggests that "affects emanate, at least in part, from sub-cortical centers that are semi-autonomous from verbal information processing" (Weinberger 5). Research indicates that "our 'paleomammalian brain' including the limbic system has its 'own special kind of intelligence' and can function somewhat independently from more recently developed neocortical centers." This may account somewhat for conflicts between what we feel and know. There is growing evidence that though the emotions work with other subsystems, they are able to interpret sensory information in their own way. Recent findings indicate that "sensory messages are transmitted directly to regions of the limbic system without initially being relayed through the neocortex" (6). This doesn't mean, however, that the system isn't integrated. Writers, when guided by self-actualizing interests, are sensitive to internal cues or feelings and engage those feelings as part of a writing process that doesn't always arrive at an understanding of deep cues, but seeks to align conscious concerns and purposes by virtue of heightened awareness. When we take our feelings into account, in our writing, we align consciousness with deeper non-verbal systems of thought. We become more integrated.

With the emergence of cognitive psychology and the nearly mythic conceptualization of our levels of knowing,

a consensus is growing that mental processes, conscious and unconscious, are a "complex continuum rather than a simple dichotomy" (52). This then suggests that neurosis may extend to the denial of affect system signals, that the actual self may be denied or suppressed by an idealized self that refuses to acknowledge, first consciously and then unconsciously, his or her own feelings. This denial is particularly dangerous, because when a system is running counter to its own integrative needs, it is pulling against itself and squandering energy, energy that could be vital to that most precious commodity--survival. Repressive individuals are at increased risk "for a variety of specific illnesses including hypertension, asthma, and cancer" (54). Repressors have permitted the concepts-of-consciousness to take precedent over the non-verbal and unsanctioned explorings of the emotions. Thus they become desensitized to their own feelings and thereby invalidate important defense systems.

James Moffett suggests a number of meditative approaches to understanding inner speech "as referring to an uncertain level or stage of consciousness where material may not be so much verbalized as verbalizable" (231). Moffett agrees with Piaget, Luria, and Vygotsky's idea that "most thinking, the discursive part, derives from internalized speech" (232). He suggests various methods for suspending the inner flow, for developing inner attention, for creative

visualization, and other ideas that may help to "induce transcendence of the usual state" (238). Writing, according to Moffett, "is hauling in a long line from the depths to find out what things are strung on it" (235).

Moffett's metaphor holds up, I think, because it infers that the line and what's strung to it constitute a dichotomy. If language and consciousness are synonomous, then the difference between the self-conscious and the unconscious is a temporal difference. Language may discuss what we have done or what we may do, but it may never give voice to what we are doing in the present. Language may think about what it's doing, but it is only a reflective act. When we think about how we feel, we are living in the past. None of this suggests that integration is impossible; it only means that an integrative awareness transcends words. Integration is when we react with the affect system, not to it. While language-consciousness may not react with the affect system, it can react in harmony with it. How we react can determine the patterns or symbols that we use to explain reality. How we see reality influences our behavior which influences how we see reality, and systems of thought evolve out of our behavior that, in turn, create a reality of institutionalized thought that has authority over our lives and influences the way we see reality.

The written word has taken on a tremendous authority

in the modern world. It mass produces lawyers, educators, and clerics. Its authority is the stuff that consciousness is made of. Even yet, the twelfth century poetry of the troubadours is the model of how we love. The subjugation of women may well find its primary authority in Judeo-Christian tradition that begins with the WORD. Chapter four will explore how our connections to symbols may well be our best defense against their all pervasive power.

## CHAPTER 4

### METAPHOR AND NEUROSIS

The broken pomegranate is full of stars

Seferes

Metaphors possess connotative value, but not truth.

We use an estimated 21 million figures of speech in a lifetime (Hoffman 6). Linguists, philosophers, and psychologists have wondered if all words have metaphorical origins. Numerous "scholars have proposed that analogic and metaphoric reasoning form the basis of all cognition (Cassirer, 1953; Edie, 1963; Jaynes, 1977; Langer, 1957; Muller, 1873; Sapir, 1977; and others)" (6).

Metaphors compact information into complex dictionary-like entries that provide a pattern for us to match against the world. Their images are a medium for discovery which facilitates acquisition and retention of conscious thinking. In as much as people make meanings, "it is not linguistic expressions themselves that are metaphors, but particular uses of them" (7).

The part played by metaphor is central to human consciousness. What begins as a conscious attempt to understand the world through symbolic pattern matching, however, frequently becomes "seen" as denotative rather than connotative. We come to believe in our metaphors, because

they are more than concepts to us; they are realizations. Metaphor compresses meaning, while expanding understanding toward a higher level of integration. We depend on metaphors to reconcile the dualities of our conscious separation from the world around us through constantly evolving representations. In writing about Shakespeare, Pasternak produced an explanation of metaphor as it relates to integration with God:

Man is driven to the use of metaphor owing to the fact that he is too short-lived to carry out his tremendous self-imposed task. It is this disparity between the brevity of his life and the greatness of his task which forces him to gaze eagle-eyed at all things, and to make his meaning clear by instantaneous flashes. That is what poetry is. Metaphor is the shorthand of a great individuality, the handwriting of the soul.  
(Anderson 14)

Indeed, many artists, philosophers, and teachers have, since the beginning of recorded history, suggested that the world is a divine artifact, a vision in which they "in-breathe" (Latin in-spirare) and transform at the moment of creative expression (Mahony 68). Heidegger likens it to when "a ray of the sun suddenly glides over the gloom of the meadows" (Heidegger 6). Paul Klee writes that it is an artistic moment, "not from me but from God" (Klee 308). And Thomas Merton describes a moment where "all eternity seems to have become ours in this one placid and breathless contact" (Merton 10). This is the state described by T.S. Eliot as

music heard so deeply

That it is not heard at all, but you are the  
music

While the music lasts

In the Classical and Early Medieval periods of South Asia, the artist (pratimakara, literally image maker) observed the divine through inner vision, and created an outward expression of that form for others. And in ancient India, those with creative insights were seen as "witty," which comes from "the same verbal root as the Sanskrit word veda, which means 'sacred knowledge' in the sense of 'the ability to see things as they really are'" (71).

Beyond the power of the metaphorical instant that permits us to "see" interpretations of reality, there are poetic rhythms that equate with "pattern matching" and "modeling." At the heart of our early language experience is myth. Poetry is the oldest means of remembering. Its rhythms, rhymes, alliterations, and repetitions assist memory to possess the stories and cultures of ancient peoples. By blending cognitive processes, meaning is carried on a schema of rhythm and symbols. In a 1981 interview with Bill Moyers, Joseph Campbell says that "[r]eligions, philosophies, arts, the social forms of primitive and historic man, prime discoveries in science and technology, the very dreams that blister sleep boil up from



the basic magic ring of myth." In brief, metaphorical understandings and the deep, repetitious etchings of rhythm are at the center of our drive to make our world.

Now, as much as the ego may be a vehicle of self-discovery that eventually contributes to higher awareness, it may also be a hiding place, a place where people seek refuge within familiar patterns of thinking. Martin Buber writes of the biblical story wherein God asks Adam, "Where art thou?" "In so asking, God does not expect to learn something He does not know; what He wants is to produce an effect in man which can only be produced by such a question, provided it reaches the heart--that man allows it to reach his heart." Buber writes that everyone hides to escape responsibility for a life that "turns existence into a system of hideouts" (66).

Our ability to pattern match, if permitted, can become a place where we become enmeshed in our own designs. Existence is in constant motion, and if we are content to hide in our patterns, our fixed perceptions may prove too rigid for us to withstand the changes that necessitate a new world view. Language, while assisting our awareness of others and self, also isolates us in individuation. We create systems of thought that reflect our vision of the world, and though some of our enterprises may be ill-conceived, they do not necessarily die an easy death. "The tragic consequence of this has prompted us to record

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our history in an outline of holy wars as one entrenched system of thought battled with another" (Langevin 1). The irony is that after all the blood-shed and high hopes, the winning side always gives way, eventually, to another, more comprehensive view (Langevin 1).

How embedded our metaphors are can have a great deal to do with how entrenched we become with a particular system of thought. "One of the wonders of Greece is that they had no sacred books. They had no word of God. All words are the words of men inspired by the muses or by divine inspiration, but none claim to be the word of God" (Campbell 1987, 61). The Greek theatres were shrines to Dionysus, and the principal art was tragedy, what Aristotle calls "the catharsis of the spirit" (58).

Nietzsche writes that the two principles in art are the Dionysian, which creates form and shatters it, and the Apollonian which causes one to become attached to the moment, thing, or place. "On the other hand, there are moments of Dionysian ecstasy when the delight is to see and feel and hear the form as it shatters and smashes" (58). Whether this shattering is a horrible dislocation or a divine psychosis is an individual call, one which may, in part, be defined by complex psychological baggage and/or the nature of the prompts that shatter the patterns. Either way, we do not simply stack up patterns of thought, but we reconfigure our metaphors into new combinations that redream

the world by destroying the world.

G.I. Gurdjieff writes of the roles that people take on, how they are unable to separate themselves from their repertoires of family person, office person, friend, or superior, that if one is pushed outside of familiar roles, the result is a discomfort that prompts an attempt to return to the predictability of the rut.

Only by experiencing this discomfort can a man really observe himself. And it is clear why this is so. When a man is not playing any of his usual roles, when he cannot find a suitable role in his repertoire, he feels that he is undressed. He is cold and ashamed and wants to run away from everybody. But the question arises: What does he want? A quiet life or to work on himself? If he wants a quiet life, he must certainly first of all never move out of his repertoire. In his usual roles he feels comfortable and at peace. But if he wants to work on himself, he must destroy his peace. To have them both together is in no way possible. (Ouspensky 42)

Unity of consciousness may be faceted by roles, dreams, myths, even by the disparate perceptions of the brain's various functions. Humans don the appropriate mask for the appropriate role and take their places in society. The word "person" comes from the Latin "persona," which means that through which (per) the sound (sona) goes. The persona worn by Greco-Roman actors had megaphonic mouths through which the sound could be projected into the open air. When we consider the personas that we assume in the world, the question must arrive as to the nature of the face behind the mask. Behind the proscenium arch, and in the

green-room before the personas are assumed, what will we find in the mirror? Such is the question that holds Narcissus in its grasp.

According to Thomas W. Moore, the Narcissus of Ovid's Metamorphoses is not caught up by self-love, but by a thirst for self-knowledge. He is alienated from his own nature, and until he metamorphoses, until he discovers himself, he will not discover others or his own mortality. Until he understands that he is worthy of love, he will not love others. He is born of the fluidity of water, the child of a river god and a river naiad, and when he tries to embrace his reflected image, he is chided by the narrator for being so foolish to desire an image that "comes with you, stays with you, and goes away with you" (52). Indeed, the prophecy of Tiresias that Narcissus would live long provided he never knows himself is true. If "he should encounter some new aspect of himself, the person he now is will be threatened with extinction" (53). According to Moore, the Narcissus story is a story of transformation through self-discovery.

As with all stories of transformation, we find the duality of discovery and displacement, of Dionysus and Apollo, of metaphors and reconfigurations. Transformation is not unlike the act of walking wherein one is continuously progressing by falling forward, catching balance and falling forward again. Indeed, as Plutarch writes, "If the 'Know

thyself' of the oracle were an easy thing for every person, it would not be held to be a divine injunction" (Weinberger 2).

In today's global village, it may be deemed more difficult than ever to "Know thyself." There is a great gathering together taking place among humans. We gather together in our currencies, our televisions, and our global interests. We are preoccupied with ourself. There is a macrocosmic unity growing in the world, and as in the villages of thousands of years ago, a new logos is being born, a voice inside our heads telling more and more of us the same things. We like to conform. Social integration is occurring. Like the LA Times' ad says, "When you live this close to the world, and the world lives this close to you, everything is local news."

Everywhere we turn, we encounter potent inducements about how to live, what to believe, what to think about. We live in a world where we are inundated by well composed ploys designed to manipulate our every waking moment. Our conscious minds are built on language, and they are susceptible to its charms.

Human consciousness has evolved symbiotically along with its own inventions. We've evolved against our backdrops of tool making, agriculture, and the Industrial Revolution. Now we are entering what is commonly referred to as the Information Revolution. In the space of one life

time, we have gone from gas light to a technostrobic onslaught of "information." Most of our actions are determined by information and society.

Our history is an embracing of metaphors. A half-millennium ago, young men left their rural boredom for a metaphor of chivalry. The collective wake-up call for my generation was the shattering of a metaphor called JFK. Myths and metaphors give us models to live by, but the situation today is that there's no place to look away from these models. They are transmitted through the air electronically; they are in our jobs, our schools, our churches, and frequently coated in a soothing veneer of Muzak. We are inundated with information beyond our conscious capacity to discriminate between the "idealized" and the "actual" in terms of our lives. I am not implying that today is any worse than other times, but only that the circumstances have changed that define our society and, by extension, our places in society.

When the acquisition of, or the appearance of wealth becomes a metaphor for survival, neurosis is engendered. When appearances mean "everything," neurosis is engendered. When students utilize education exclusively for the status and earning potential that comes with the acquisition of academic certificates, and fail to see the rich, human legacy of the Humanities as anything but a dead metaphor, neurosis is engendered.

Information is a nebulous word. It can encompass the trivial and the profound. It can arrive as peer pressure and dogma. In advertising, it can speak in subliminal whispers to our fears, our sexuality, our death, and our deepest impulses. It is a voice composed for effect, and it often speaks in dualities --buy this, crave this, act on this--and attain an explicit source of happiness. The answer, however, is not to give in to the neurosis, or worse--the programmed psychosis of television's hypnagogic images. Nor do we need to spend our energies in a desperate struggle of resistance.

The answer is found in an Aristotelian spirit. Rather than avoid the seductive skill of the rhetoricians, as Socrates advised Phaedrus, Aristotle saw that knowledge of writing would assist people in detecting false arguments. Aristotle taught that a writer's skill actually amounted to an ability to reason well. Unlike Aristotle's rhetorical approaches, however, no formal heuristic or argument to divine truth is offered here. Instead, in Chapter Five, approaches to writing will be considered that tap our natural, integrative needs and follow them toward a self-awareness that sees beyond the shallow designs of superficiality.

In much the same sense, people can use writing as an integrating agent. Though words fall short of the transcendental experience, they are the medium of our



consciousness and can instruct us toward integration and away from the passing moment with its terrors and obligations. Whereas neurosis is the destruction of our nature, integration is a unity that will celebrate a Dionysian ecstasy every time a hollow metaphor is shattered. Integration is not interested in truth, or right and wrong. It is only interested in awareness. How we can use writing to grow in awareness is the topic of the next chapter.

## CHAPTER 5

### INTEGRATIVE-WRITING

The ground of our being transcends our  
existence

Campbell

The long night, the sound of the  
water says what I think

Author unknown

Buddha, in Sanskrit, means "awakened." To be asleep, by normal standards, is to be unconscious and closed off from the external world. To be awake, or integrated, is to be fully conscious of the world. To be fully awake is to experience the world directly and not to interpret it. When the Buddha awoke, he is said to have thought: "This cannot be taught." Yet, for forty-nine years he did teach, though what he taught was not "illumination." Buddhism is only a Way, a movement from separation toward integration (Campbell 136). Buddha's Way was the ascetic life, but there are other Ways, such as Mahayana Buddhism, that enjoy the contemplative life in all that is done, be it earning a living, raising a family, or any activity. It is experiencing of Nirvana, the world just as it is, beyond suffering, desire, and fear (149).

What I will call Integrative-Writing is a Way. Just as with any process, the enlightened person understands that

living at the moment means an expanding awareness of the continuum. This awareness can accompany us with any process or endeavor, including writing. As we have established, words are the business of consciousness, and their commentary is never simultaneous with the thing of which they are occupied. They are not fluid. They are still-frames that seek to represent reality. While writing, we can contemplate the flow of thoughts and our awareness of those things that bring us to the word. And the word may be contemplated as "a microcosm of human consciousness" (Vygotsky 153) that extends from deep, unconscious regions of the human mind to the words that we speak and write.

Writing, in and of itself, is not a panacea. If writing were enough, we might be obliged to canonize Hitler or the Marquis de Sade. And if explicit heuristically developed products were sufficient, we might view legal adjudications as holy writs. But writing can, as we shall see, follow deep, natural cues that contribute toward an integrated, self-actualized state of consciousness, cues that constitute natural, implicit heuristics.

Heuristics, the art of discovery or invention, is from the Greek "heuriskeis," (inventio is the Latin equivalent) for discovering ideas in the mind and then making something out of them. Heuristics and "eureka" come from the same Greek root. As a form of invention designed to generate a discovery, a heuristic may include a tax form,

a tagmemic grid, the Pentad or the journalist's 5ws as guides for a structured search. A heuristic approach differs from inquiry because inquiry begins with a set of data rather than a system of analysis.

The application of heuristics to composition methodologies is fairly recent. In 1964, and again in her 1969 dissertation, Janet Emig argues against a linear model of writing. In 1970, Sister Janice Lauer suggested that heuristics and invention should be linked to creative problem solving. The impact of heuristics and invention on the way writing has come to be understood is significant. At present, writing is viewed, not as merely a way of expressing an idea, but as a way of thinking.

When we write, consciousness makes an inquiry of itself: "What do I think?" "What do I have to say?" When this inquiry engages deep, integrative drives, a natural heuristic may be utilized that has the complex continuum of the human brain as its medium of discovery and invention. Beyond that, the dualism of self-consciousness, as we have discussed, always seeks to reintegrate with the larger environment and does so, as William Perry suggests, by organizing meaning. When Vygotsky equates the word with "a microcosm of human consciousness," he is speaking of a language-consciousness that is continuous with deep, sub-cortical systems and accessible to self-consciousness. Inner voice, like Luria's simultaneous/successive model of

brain functions, in Chapter Three, exists both in linear and spatial contexts. When activated by conscious purposes, inner voice draws concepts together into states that correspond to instantiated schemata. James Moffett describes inner speech as a "level or stage of consciousness where material may not be so much verbalized as verbalizable, that is, at least potentially available to consciousness if stimulus directs attention there" (32). Moffett's description of inner speech, interestingly enough, is similar to Rumelhart's suggestion, in Chapter Three, that even though schemata are the major content of memory, "nothing stored corresponds very closely to a schema." Indeed, by becoming consciously intimate with inner voice, we are convoluting consciousness by becoming self-aware of the processes by which we define self.

As a way of thinking, writing makes discoveries that create opportunities for still newer discoveries. In a sense, writing is a self-tithing process, but unless consciousness works in concert with the rest of the body/mind, it can ingrow, to its self-occupied peril, and fall prey to neurotic thinking.

James Moffett suggests a number of meditative techniques for "watching," "focusing," and "suspending" the inner stream. "Meditation techniques show how to witness one's own mind, direct one's own mind, and silence one's own mind" (246). There is great integrative value in becoming

aware of internal signals. Though the human mind is an integrated system, self-consciousness can, when obsessed with itself, override the quiet signals of deep consciousness, signals that may be perceived and, in some instances, communicated with through inner voice.

The cerebral cortex, with its ten to thirteen billion cortical cells, enables us to be self-aware. Its convoluted structures interact both with our deepest levels of consciousness and with the world outside of our heads. One subsystem of the brain that interacts with the cerebral cortex is the limbic system. The limbic system picks up perceptions and memories and uses the facilities of the cortex to analyze its data. The limbic system's amygdala intensifies emotional responses when incoming stimuli do not fit expected patterns. Another part of the limbic system is the septal region which tones down emotional reactions. These brain systems were formed around a need to survive in the wild, and though they send out strong messages, the messages may be quieted by the calming affects of self-awareness that satisfies deep needs by becoming integrated and deeply secure (Keys 160-4).

The reticular activating system (RAS) is connected to the brain stem and determines what incoming sensory information will be permitted into consciousness. It is the function by which we can filter out constant and annoying sounds or overemphasize desires into addictions and small

apprehensions into phobias. The RAS allows us to turn off the world at night and go to sleep, and it will allow us to override our concentration in a task for small, predetermined reasons, say to be aware if a certain person enters the room. "The RAS maintains a two-way exchange of information with the cortex" (165). It dominates our consciousness with what we think is important. We can upgrade our awareness by encouraging the RAS toward openness and acceptance and thereby diminish the self-involved demands of consciousness.

When we write, we engage inner speech and send it into the froth of deeper systems of the mind to locate cues of compressed meaning and importance for our composing process. According to Vygotsky, as linguistic thought moves inward, its syntax becomes increasingly succinct. "Articles and adjectives disappear, pronouns drop off, and predicates shrink to verbs--until what remains in our mind is only the single naming word. Fully internalized, that single word . . . comes closest to pure meaning" (Brand 437).

When we quiet our minds, we become less attached to the protectionist warnings of our "idealized selves," and we "see" more clearly. This is consistent with TFP's various views. The first law of nature is survival, but as we grow in awareness, and if our basic needs of sustenance are in place, our want of security will evolve into a tendency toward self-actualization. As we grow in awareness, our

clearer sight will allow for points of view that are freer of bias and prejudice because of a diminishing need to pursue an idealized construct. This will result in writing that originates in and perpetuates self-awareness.

Because writing uses so much of the mind, and because language and consciousness are one, writing from understanding will work recursively and feed its own source. Our inner call to integrate, when coupled with the ordering capacity of words, provides a natural heuristic within the process of writing.

A paradoxical aspect of integrative-writing is that while it is non-utilitarian, it may be utilized. It is non-utilitarian in the same sense that it doesn't seek truth, or any dogma, or what Michel Foucault refers to as the "cult of ism." Yet it may be utilized as a precursor of aspirations, speech, conduct, livelihood, endeavors, or mindfulness because it begins in understanding. Whether we intend to utilize our writing or not, the contemplative act of composition utilizes it.

Though process writing offers a cognitive model to composition, the emphasis is generally utilitarian and directed toward product. The word "process" suggests methodology toward a conclusion. Process writing is taught as a way to arrive at a better product because of recursive cognitive functions utilized along the way. Yet, in a product-oriented, bottom line world (including academia),



process has become a synecdoche for final product, the importance of which frequently overshadows the cognitive, experiential moments that precede it. The requirement of final product is a fact of life that isn't to be overturned, nor would I suggest anything so impractical, but there is a multifarious, recursive aspect to the writing process that glances away from the goal, much as a passenger on a train may watch the passing landscape, thus leaving the non-intersecting lines of the rails and a good head of steam for a more direct and conscious purpose.

The importance of these moments, often and disdainfully referred to as digressions, are as important as any product to be arrived at and may contribute toward self-actualization with a fluidity and unconscious wisdom that escapes the more dogmatic and monolithic designs of conscious purpose. Product will always be arrived at, but as with the train ride, life is more than the steadfastness of the rails or the view from the window; it is everything that happens and doesn't happen between departure and arrival. If we watch the passing view, as James Moffett teaches, we will gather surprising heuristic instances on our way to product. When Peter Elbow places "much emphasis on tapping intuitions and standing out of imagination's way . . .," he is speaking of writing with power (12). In order to further de-emphasize attachment to product, a subtle shift of perspective suggests not writing with power,

but writing to empower. Guided by a need to self-actualize, discoveries will accumulate and translate into actions that are consistent with "real" insights and not "idealized" thinking.

Inner voice, when coupled with deep systems of mind and integrative impulses, provides us with guides and potential for clear, unbiased sight as a way of seeing through the mass of composed information directed at us daily. Need and want must come from inside and not be the creation of external manipulation. We are susceptible to social rituals. We assimilate their symbols and attitudes into the limbic-system and RAS, and then we act and react to their authority in our lives. We program ourselves to believe in the importance of anything from the arrangement of head hair to the systematization of religious experiences. And if our rituals, our myths, our religions become trapped in metaphor, their "actual" meaning is lost and replaced by "idealized" meanings that lead us away from actualization. Idealized thinking is what turns people into things. People are seen as bosses, cripples, foreigners, or even as husbands, wives, enemies, and friends. But the real person is obscured by the expectations of a symbol that has been reinforced by internally programmed loops of interpretation. The result is neurosis.

Neurosis, as we have seen in previous chapters, is a

disturbance of the emotions or mind that is without an apparent physical cause. As far as TFP is concerned, neurosis is the opposite of integration, in a sense--the hell in its cosmogony. When neurosis is applied to education, it can mean that the student is, in effect, denied the very thing that he or she is instructed to pursue. When we are preoccupied with grades, authority figures, and product, when we codify and dogmatize, and when we speak in the assumed voices of truths we've learned but never arrived at, educational neurosis is engendered. Whether product-concern is disingenuously or overtly emphasized, the result is still a matter of slouching toward product by scooping up the more accessible epiphanies along the way. As with the difference between an "idealized self," and an "actual self," there is a difference between "idealized" education and "actual" education.

Some students are certainly able to produce satisfactory assignments without ever connecting to the worked in a meaningful way. A student may approach Joyce's Portrait of the Artist and the history of Ireland and never relate to the human issues that are represented. That student may construct a paper that delivers a plentitude of ironies, oxymorons, juxtapositions, and thematic images in perfect Eddie Haskell prose and receive a passing grade. Yet the student is cut off from everything living in the work and has only succeeded at solving intellectual

anagrams.

Depending on our cognitive level, we are drawn to survive or transcend. We are drawn to inquire. We are curious. We are an inquisitive species of animal motivated by a day when all physical constraints are lifted off of us, what James Joyce calls becoming dirigible. Albert Einstein writes that the "principle summons of knowledge is a desire to solve mysteries." In this omni-replicative universe, integration is the ebb-tide of all activity. In physics, it is expressed by the unified field. In Eastern religions, it is the Way. In TFP, it is integration. It is our longing to be everything. Maybe it's that the minute fibers of our being still cling to an instant of infinite compression before the "Big Bang." Maybe we hark back to our first awareness, a global schema of sucking and grasping before we knew that we were naked, before we were schismed by dualities. What ever the cause, dualism must be constructed before it can be deconstructed. We begin in innocence, and by discovering ourself, we create a duality that may, one day, achieve integration, or as William Blake would have it--higher innocence.

At the Fourth Annual Pacific Coast Writing Centers Association Conference, Harvey Kail spoke of Ann E. Bertoff's explanation that the "writer is a hero working alone to solve the problem of meaning." According to Kail's lecture, the student feels a call to adventure, a magical

journey of discovery that equates with our myth cycles. We, according to Joseph Campbell, retell our stories, the cycles of our tests, of helpers, magic, and victories as a boon to others.

When applied to academic pursuits, the student-hero embarks on a journey to find meaning and return it to the world. Along the way, the hero must generate chaos out of the void by asking who, what, and why questions and thereby invent meaning out of the chaos. The hero must void the void through an epistemological leap of language. According to Kail, this is a wonder journey, analogous to Adam naming the beasts, a point where language and knowledge enter the world at once. The mind seeks order, lives in chaos, and makes meaning. At the zenith, the hero finds the form that finds the form. The hero's consciousness expands, via the imagination, to form concepts about the conception of form. The myth cycle even extends to the appearance of guides whose voices become integrated into the writing process of the student as a Logos.

A.H. Maslow writes that the self-actualizing person is motivated toward integration by Spinozistic or Taoistic choices that he equates with falling in love wherein one is swept up in the good fortune of a gratuitous grace.

A painter may spend many days, weeks or months, or even years, in looking at the same mountain, as Cezanne did, or at blades of grass or bamboo leaves or branches of a tree, as many of the Chinese and Japanese masters did, without tiring of it and without ceasing to discover

something new in it. The same is true of the poet's or writer's devoted love for his object, of which Rilke speaks, of the true naturalist's perception of the plant or animal with which he has to live for long periods of time in order to acquire that intimate knowledge from which eventually new meaning and understanding will be born. This applies to all men who want to learn to know something or somebody truly and deeply. Of course, the length of time spent in such repeated encounters will bear fruit only if it does not become a blind routine in which the perceiver closes himself off from, rather than opens himself toward, that which is before him so that he merely sees the same aspect over and over again and becomes increasingly blind to the nature of the object. In the latter case he will be bored, like those who quickly turn their back on anything new. (Chiang 139)

The natural heuristic is an openness that engages an ever unfolding understanding of the thing under consideration. Flower and Hayes' research indicates that "good writers focused on generating new ideas in response to the rhetorical problems, while the poor writers focused on response to the topic itself or to a current element in memory" (Hillocks 88). In other words, the better writers were the better inquirers, the ones who thought past embedded ideas and engaged the fluidity of an evolving sense of reality.

When writing is directed by self-actualization, it evolves epigenetically and is a model of cognitive development. As with our student-hero, if the quest call is not arrived at, but comes in the form of a school assignment, then a flight-or-write response may result. The student, like Sisyphus, must determine how to love the stone. If there is a healthy reciprocity between the

student's conscious mind and inner-flow, then a self-engendering Logos emerges at the level of maximum awareness. But if the stone is only perceived as a massive imposition, then one is forced to live in its shadow. As Bertolt Brecht writes: "Once something is defined as obvious, all attempts to understand the world have been given up. But not, of course, all attempts to control it."

Embedded thinking is the point where something is defined and solidified, and the attempt to base action on it promotes a self-perpetuating neurosis that operates within its own perverse dynamic. This, like self-serving gossip, tends to operate free of the soil of any integrative continuum and reproduces its ever altering genetic code in the form of new neurotica which eventually must lose its impetus, like any inferior mutation. In a sense, all human attempts to quantify reality, linguistically or mathematically, may serve as examples of embedded thinking, what Michel Foucault sees as western civilization's systems of constraint.

. . . symbol makes possible a relationship to the world which forms the basis for all human experience. Yet this domain is impossible to describe or contain within any representation of the world because it is the basis for all representation. Humans do not give meaning; rather they are given in meaning. (McGowen 184)

If we reverse the order and center on self, the suggestion is made that "one has fallen into the grip of the imaginary," the illusion that one has captured the "real," the foundation of thought. The delusion of this privileged

knowledge is the exclusion of all that is "other" to the knowing self. "When this mirage is acted upon the world, humanity is denied and divided" (185).

Foucault suggests that "language is no longer linked to the knowing of things, but to men's freedom" (181). His writings suggest a somewhat Taoist denial of truth that looks instead to the recognition of power as a process of motion, much in the same sense that Buddhism might define karma. According to Foucault, it is liberating to give up a quest for truth because once the subject is dissolved, a new, radically altered kind of discourse will emerge from the void, one that looks at the surface play of forces. As the artist Mark Rothko once said in an interview: "Freed from a false sense of security and community . . . transcendental experience becomes possible."

Form may be viewed, oxymorantically, as a substantive illusion. We create our world with it, and yet it is only a snapshot of motion. Though we have a natural proclivity toward symbolization, we are just as apt to overturn one symbol in favor of another if the necessity presents itself. As we question and overcome the internal forms that keep us at an Existential distance from reality, we move as if through time toward integration with the eternal now, what James Moffett describes when he writes "that the point of life is always arrived at in the immediate moment."

Integrative-writing, as suggested at the beginning



of this chapter, is a Way, and as such, is not amenable to strict methodology. Any way that one follows is individual and evolves in the moment, in just the same way that water follows the course of least resistance. There are, however, suggestions for making the way clearer.

Of first importance is the degree of discovery that is possible, termed in Japanese, "ji-ji-mu-ge: 'thing and thing: no division': no separation between things" (Campbell 148). Joseph Campbell, in his books and interviews, repeatedly advises people to follow their bliss. Bliss, in Eastern philosophies refers to a state of uninterrupted and transcendent joy. We may find our bliss in the love of our children, or in a talent that we possess, and the joy that we find may inform us of our Way. When we discover love in the specific, we can explore it in our writing and extend that awareness. Recall Helen Keller at the pump, how dramatically and suddenly her consciousness expands when she realizes that there is a vast and knowable world to be explored. We can create such miracles in our own lives. I may write lovingly about my children, and by exploring a love of others, see the beauty of other people's children, and then realize that other people are children grown old in a hard, often merciless world. By meditating and writing from a balanced perspective, the growing tenderness that I feel for humanity would not be based in pity, but in the commonality of life that becomes less divisible as I write

and explore it. And soon, I see myself in the faces of strangers, hear myself in their voices, and I am somewhat removed from the protectionist fears of divisive thinking.

When writing grows out of a calm and balanced mind, the observations and discoveries that we make loop back, as we have seen, and contribute to a self-perpetuating expansion of consciousness. When we find our bliss in various ways, we become increasingly predisposed to finding it in other places. Thus our paths may not be charted in advance but are a matter of discovery and invention at every point. It is vital that meditation, in some form, be applied as a way of quieting the mind. If our writing explores the world from a centered, calm perspective, our metaphors will be less tainted by protectionist, divisive thinking, and we will be more open to expanding awareness.

We must remember that if our exploration toward integration is a following of bliss, we should enjoy ourselves in the process. This may be illustrated by a story about an American scholar who visits Japan. After seeing many shrines and ceremonies, he inquires of his host, a Shinto Priest, to explain his ideology and theology. The Japanese host shakes his head thoughtfully. "'I think we don't have ideology,' he said. 'We don't have theology. We dance'" (104). The point, for writing, is that if we have a writing assignment, or if we are keeping a journal, we should, as much as possible, engage the task with our full

consciousness and enjoy the dance.

A dance may have many steps. Integrative-writing may engage a topic in a variety of ways. We may free-write, cluster, make scratch-outlines, cross-breed (free-write about a concrete and abstract idea at the same time to see how they intersect), create dialogues, draw pictures, make graphs, create maps of our conscious feelings about a topic, write letters to fictional characters, or collaborate with others. Humor is also a fine approach. Imagine the classified ads or limericks that could be created around Nausea or The Last Temptation of Christ. Approaches such as these are more than fun. They create unexpected junctures in the mind and promote an increased use of cognitive functions, including long and short-term memory.

Repetition is also instructive and etches its way into our minds, but it can become a graceless, monolithic routine that loses its impetus, wears out its welcome and desensitizes the learning process. The act of writing, with its hand, eye, mind interaction, contributes and draws from memory by engaging schemata, the major content of memory. When our conscious minds are plugged into our schemata, as in the writing process, learning is accentuated. Repetition and rote-learning may, like any goal, be advanced by a writing approach that dances away from the immediate purpose and returns with an assemblage of associative images and feelings that integrate linear and spatial processes and

create a scaffold for learning.

Writing should be introduced to children as an extension of their natural proclivity to symbolize. If children are not tyrannized by product/form demands, writing will develop toward proficiency as it attempts to express a growing awareness. If, as Vygotsky insists, the egocentric voice of the child goes inward, then the maturing writer should internalize an added awareness that will continue to prompt a natural and evolving relationship with written expression. The implications could be quite far reaching. Inner voice seems to reappear externally among the elderly and shut-ins. By engaging, early, the egocentric voice with the ordering, contemplative aspects of integrative-writing, psychosis and neurosis may find less of an ally in the normally discursive flow of a lifetime of internalized speech.

Finally, it is important to realize that every truth that we discover is fraudulent. Such paradoxes are at the heart of a Zen laughter that knows that every new discovery is a symbol to be shattered on the Way to an awareness that transcends all symbols. Therefore, question without ceasing, but do not become too attached to the answers discovered along the way; they are only a stopping-off place to a fuller understanding.

An example of this may be construed from cloud watching. People find faces and animal shapes in the

clouds. Beyond that, they may look on a heavy cloud cover and wonder if it'll rain. They may even memorize the scientific categories of clouds in school. What they are doing is seeing clouds as objects, shapes, categories, or weather. Beyond these perceptions, there is the cloud, and the natural heuristic asks, "But what is it?" As we ask, we see that we actually have a tactile understanding of water vapors, how cool they are, what they feel like against the skin, how density of water vapor retards sun light, how vapors are shaped by breezes. And we understand how these breezes can rise off the warm earth and carry moisture aloft to condense in the atmosphere. Once we achieve an experiential understanding of something, we are that much closer to the actual event and to the eternal "Now" of integration.

## CHAPTER 6

### IMPLICATIONS

[T]he oppressor, who is himself dehumanized because he dehumanizes others, is unable to lead this struggle.

Paulo Freire

I once heard Alan Watts speak of how nature does not favor elaborate defense systems. He said that they don't work because life is an act of truth, an adventure into the unknown that can only be restricted and hampered by armor. He pointed out that mollusks have hard shells on the outside, and that their soft flesh is on the inside. Evolution, according to Watts, favors mammals with their soft and sensitive flesh on the outside and relative freedom of movement.

Though self-consciousness may be born of the flesh, it is not flesh, but something even more tenuous because its contents are a story that we pass on from one to the other of us. The word is not the thing, yet the thing does not exist for us until we realize it in the form of a word. Language is a thin web that our consciousness travels upon. Our very self-image is a stringing together of symbols and their purposes. And if we don't think beyond our symbols, we, being the adaptable creatures that we are, will believe nearly any idea that satisfies our affective longings.

We'll believe that violence is the best way to solve a problem, that there's merit in a Holocaust, that the private automobile is a right to be cherished. Collectively or individually, we can regress.

This is evidenced today by the shrinking role of the Humanities in higher learning. Computer languages are replacing traditional languages, drama departments are being replaced by team sports, student galleries are closing, and most students do not read the classics or relate to writing. The Humanities are suffering because they are not perceived as relevant to today's needs. This can be a self-perpetuating problem, a sort of down hill slide that demonstrates that social consciousness, like any inheritance, can be lost. Humanity has gone through dark ages, and when they occur, they represent a general regression of our collective overmind, a time when the macrocosm and the microcosm travel, recursively, away from the light. Just as with religion or any ideology, when education becomes trapped in a metaphor, it loses meaning.

The best service that education could provide is to teach flexibility by encouraging holistic, integrative thinking. As we grow in awareness, we tend to establish hierarchies of values that we apply to the circumstances of our lives. All of this is a function of language. We try to pass these hierarchial insights on to our children. This is problematic, however, when the lessons and the students

don't connect. For knowledge to be relevant, it must relate to the body and speak either of survival or of real possibilities. The role of education, from soup to satori, should be to assist in an exploration and discovery process, two ideals that naturally align with writing.

From birth, today, human consciousness is treated as public domain. We are like a Jackson Pollock canvas upon which the Information Revolution shakes its brushes. Our schematic infrastructure is asked to assimilate and correlate seemingly incompatible values. Michel Foucault quotes Borges' description of a "certain Chinese encyclopaedia" to illustrate the "breaking up" of order that is occurring in the modern world and how it is threatening "with collapse our age-old distinction between the Same and the Other."

animals are divided into: (a) belonging to the Emperor, (b) embalmed, (c) tame, (d) sucking pigs, (e) sirens, (f) fabulous, (g) stray dogs, (h) included in the present classification, (i) frenzied, (j) innumerable, (k) drawn with a very fine camelhair brush, (l) et cetera, (m) having just broken the water pitcher, (n) that from a long way off look like flies. (xv)

Is today's world any less wonderous with its continual onslaught of symbols? And is it beyond our capabilities to survive in such a world? The human mind must be capable of great flexibility to create and interact with something as diverse as language. Industry has spent a



fortune trying to develop a machine to understand speech. Yet a "machine cannot recognize the pattern that stays constant regardless of the talker making the sound." We humans, however, come into the world especially prepared to process and categorize the sounds of human language. "The infant's abilities to categorize the sounds of speech, to represent them complexly, is probably innately wired in the baby" (Richard Hutten, 1986).

The best service that education can provide is to help people not fear the future by engendering, in them, a greater sense of awareness. Most people are sufficiently complex and subtle to achieve a degree of awareness that equates with the fluidity of life. If we learn to think realistically, rather than idealistically, we'll tend not to be taken in by appearances because, as self-referential beings, we will be seeing from the depths that which is only on the surfaces of things.

Integrative-Writing is a discovery process wherein one writes not in the service of learning different disciplines but as a way of integrating learning in all the disciplines. While cross-curriculum writing stresses the style or form of writing within a discipline, Integrative-Writing is a self-referential system of discovery. Style and form are important concerns when writing is being edited into final draft, but they interfere with the spontaneity of thought that can exist in an uninhibited writing process.

The common ground for all learning is the human mind, a mind that knows of itself through physical senses and tangible barriers. When learning centers itself in our physiological need to seek and discover understanding, it avoids the tetherless labyrinths of pedagogy that develops further and further away from the concerns of real life.

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