

The Singularization of Reality: Implications of a Synnomic Evolution of Language to Semiotics, Biosemiotics, and Ecopsychology

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Abstract

Carl G. Jung's *synnomic* model of the evolution of human language was expanded here to include Erich Fromm's concept and the consequences of the *abstractification* of language as the instantaneous and mass-shared phenomenology of a meaningless text, the semiotic function and concept presented here as *singularization*. In general, and in conjunction with Jung's synnomic model, Fromm's concepts of *alienation* and *abstractification* are used as diagnostics to understand ecopsychological and biosemiotic *alienation*, both examples of a corrupted and over-culturized text.

It is argued that Jung's model can still be useful to address "reality" problems in semiotics and in biosemiotics and their consequences leading to a destabilizing *ecopsychology*. Specifically, synnomic evolution offers a way to address, once again, the problem of "false consciousness" (*falsches Bewusstsein*), and its principal consequence, the *singularization* of language and reality. As a related problem, the limitations of *city-dwelling vectorial space and transit*, as well as other problems associated with biosemiotics of territorial trialectics (Conesa, 2001), are treated as additional instances of a *singularization* of a truer biosemiotic way of relating to space itself.

The ideas presented here are a continuation, and Part Two, of a three-installment presentation connecting ecopsychology with semiotics and biosemiotics (Conesa, 2005).

"When one speaks of the 'three-million-dollar bridge,' one is not primarily concerned with its usefulness or beauty, that is, with its concrete qualities, but one speaks of it as of a commodity, the main quality of which is its exchange value, expressed in a quantity, that of money."

Erich Fromm, *The Sane Society*, (1955: 106)

1. Introduction: The Singularization of the Reality of Language

Stereotypes are cognitive adaptations to complexity, heuristics, and as such are generally useful, or they are not. They are also an example, in semiosis, of a more pernicious process I have termed *the singularization of reality*; a sick and dying triad.

Erich Fromm's example of and reference to an actual physical object, a bridge, as exclusively possessing monetary singularity, a "three-million-dollar-bridge," is one example of the *singularization* of reality using language originating from, in this case, a limited mind set and capitalistic paradigm. Additionally, and capitalistically-driven as well, phrases such as *I am worth it*, or *How much am I worth in the market*, are paraphrases from Fromm's many other examples of capitalistic *abstractification*.¹ It is Fromm's brilliant psychosemiotic thesis (Fromm, 1955) that links the many examples of singularized impoverished self-definitions as forms of psychic erosion leading to modern neurosis and even psychosis. Because for him the process of linguistic *abstractification* logically leads to social and self *alienation*.

To paint a larger context, Fromm's concept of abstractification is one of many observations supporting his grander thesis of *normative humanism*, then, and even now, a radical critique of the a supposedly inherent relativistic value given by anthropologists to every culture to do its social business and function however it wishes. By taking this radical approach he is opening the door to an examination of universal existential psychic qualities that hold true for every culture, and if violated, lead to mass neurosis or even insanity. Fromm was counter-post-modernist before this movement had yet been born:

It is the task of the "science of man" to arrive eventually at the correct description of what deserves to be called human nature. What has often been called "human nature" is but one of its many manifestations—and often a pathological one—and the function of such mistaken definition usually has been to defend a particular type of society as being the necessary outcome of man's mental constitution.

Fromm is very explicit about how perverted cultural semiosis can be created so as to lead to artifactual or idiosyncratic rather than fundamental (universal) expressions of a true human nature when he says:

¹ He is equally critical of the reality spin of a capitalistic lingo that judges and decides what thoughts are sellable and which ones are not, as well as communist demagoguery.

Just as man transforms the world around him, so he transforms himself in the process of history. He is his own creation, as it were. But just as he can only transform and modify the natural materials around him according to their nature, so he can only transform and modify himself according to his own nature.

However, even though I very much like where Fromm has taken the idea of impoverished, straight-jacketed cultural norms and language and its implications for mass insanity, I will use the term *singularization* instead of his *abstractification*, to designate a semiotic process proper which is further depriving and restricting of an original and true text. Thus, *singularization* can derive from at least: i) a conscious and manipulative propaganda effort to control what the masses think (Chomsky, 1968); ii) a simplification of the meaning of words given the restrictions of a social milieu and its corresponding ideological paradigm (Mannheim, 1936); iii) the loss of the original meaning and derivation connected to specific words when, in the present, such words are spoken in formulaic, unconscious ways; or iv) the perfectly unconscious and automatic forgetfulness that occurs when a word is used mechanically for its sound characteristics alone, as in the games children play of repeating any word until it sound like gibberish. Later in development, this "gibberish" (Spinoza's *Amanuensis*; Heiddger's *Gerere*) can still be of "value" as in a chanted, meaningless mantra (e.g., "We are the world, we are the people") that the masses repeat incessantly until they are hypnotized and herded away.

I also prefer the use of the term *singularization* to Fromm's *abstractification* because, in addition to the accepted linguistic assumption inherent in Fromm's term that language abstracts, *singularization* implies a semiotic aspect to *abstractification*, the absence, a narrowing down, or impoverishment of meaning because the object being designated no longer exists, or, more importantly, has lost its original *telluric connection*, and because the semiotic triad does not function in its original context. By losing its *telluric connection* I mean that its original denotative and connotative function as part of a hunter-forager and early sustenance agricultural ethos, or, its *hypological* and intra-psychic function is no longer available to conscious mind (see Table I). Simply put then, *singularization* is funneled and decontextualized semiosis.

True enough, human language has evolved to reflect these cognitive biases, *abstractification* and *singularization*, insofar as single words are allowed to stand for complex processes. *Abstractification* and *singularization* are perfectly harmless processes (and sometimes very useful forms of shorthand-thinking) as long as we remain conscious that they function in a simplified modality, as limited metaphors and poor substitutes of the objects designated in culture or nature. Obviously, the general *abstractification* properties of the human language are a great advantage in summarizing a complex universe, but when language "just happens" without an ongoing metalinguistic or metasemiotic examination of the *historicity* of these cognitive processes, then language is not only stereotyped but can be used for derogation, forming the basis for prejudice. Taken together, these processes are also examples of a further evolutionary deviation from an original and *telluric* paleo-text and ways of relating, biosemiotically (see comments on footnote #14), with natural spaces.

Anticipating the next section, and in brief, in its *onomatopoeic* and *sound symbolic* usage origins, the human language was perhaps more biosemiotic than semiotic (more saurian or mammalian than Saussurian²), an ecopsychologically-attuned language of natural imitation, and was perhaps a language, totemic at its core, of literal-natural triadic relations. Or, in quoting Lévi-Strauss, Paul Sheppard (1973) speaks of this original semiotic totemic relation as hunters culturizing "a false nature truly," and of farmers (historically placed in this writing at the beginning of the singularization process) naturalizing "a true culture falsely." In addition to its *onomatopoeic* and *sound symbolic* usage, words as symbols, even if arbitrary, had a more intense and pervasive natural-semantic ground. They spoke of intimate, life-and-death relations with *wildness*, unimaginable to most individuals today, that were also inescapable.³

In other words, supposedly this primal communication was a language of personal identification with the natural, to a greater degree than most urbanites could ever achieve, and this personal and direct natural engagement, more or less directly, kept the biosemiotic authenticity of this communication in check. To illustrate, the lethal consequences of bear behavior from the perspective of three culturally different hunter-forager tribes was identical. Supposedly, three languages describing bear behavior, no matter how creative and imaginative, would have arrived at the natural consequences of dealing with bears *sui generis*. This immediate, authentic experience and semiosis could be contrasted with present-day romanticized ideas of bears, a *singularization* and insult both to men and bears, as Coca-Cola cuddly polar bears, responsible fire fighters Smokey Bears (and its Teddy Bear icon), and Jungle Book Baloo dancing bears. We even over regularize these "cuddly" bears to the point of forcing marsupials to become "koala bears." Anyone who has been near a real Koala can testify to the fact that they can be quite dangerous, they smell rather bad, and that they make awful grunting noises that pass for vocalization. They are also magnificent animals with the amazing digestive ability to neutralize menthol and camphor.

I will argue here, as I have argued elsewhere (Conesa, 2004; and Conesa, 2005), that this ancient and more authentic communication (if one agrees, generally speaking, with Nietzsche [1909-1986], Freud [1900-1996], Mannheim [1936], Fromm [1955] and Sheppard [1972], that human nature and its semiosis can be corrupted by overwhelming social complexity, deviant politics and economics, ideology, or religious dogma) was telluric and, more importantly, *self-correcting* back to *Telos*, for a number of reasons.

One of the reasons for the text having built-in *self-correcting* properties had to do with the reality of hunting real bears as opposed to merely cuddling fake stuffed animals. When masses of ontogenetically arrested adults continue to be further infantilized by needless toys, not only do the collections of stuffed animals swell in closets, but the rationalization of these toys as "investment opportunities" swells into neurosis that

² I don't think this is an original pun. I have tried to locate its source to give due credit to the author without success. Do claim it! My guess is that it is a pun that Jesper Hoffmeyer wrote.

³ That is, even hunter-forager-horticulturalists today are, to some extent, influenced by the material and conceptual goods of civilization. Those groups that were or are not must deal with this intimacy in an inescapable way, without access to an alternate semiosis for comparison, acceptance, and/or rejection.

infantilized psychologists, themselves toy collectors, cannot cure (Roszak, 1992-2001). This is a revisiting of the problem of "false consciousness" (*falsches Bewusstsein*) when false consciousness is causally derived from a text that has ceased to be culturally or evolutionarily meaningful. The I-Pod holding, Volvo driving, mild-tempered, sweet talking psychologist is as much to blame for the propping up of *falsches Bewusstsein* as any nefarious industrialist tycoon. They are equally part of the unconsciously driven consuming herd.

In opposition to collecting stuff animals, in the totemic reality of hunter-forager life, the bear, carved as a family emblem and summary of desired clan values, is respected for all, inclusively, lethal and real natural historic characteristics. *Singularization* is thus funneled and false semiosis in the sense of Lévi-Strauss' description of the authenticity of totemic relations as contrasted to the later extraction and forgetfulness of these relations at the beginning of agricultural life. But even when one argues that a nascent soil-bound agricultural way of life generated in turn a true semiosis, this semiosis and its text is many times removed and even incomprehensible in industrialized society.⁴

The original text was (is) also *self-correcting* to the extent the *synnomic* progressions related to us by Jung, may have a cyclical historical and social component which identifies the failure of artificial semiosis as propaganda and brings in a "barbaric" or telluric correction (see Tables I and II).

To recap, *singularization*, as funneled-semiosis, is either perfectly naive and unintentional, or perfectly diabolical and intentional. However, the effects of *singularization* are the same insofar as these result in a myopic approach to the study of anything, from self, to the human-other, to bears as non-human otherness (Sheppard, 1973). It also produces unstable societies and mental illness since absurd realities and absurd texts multiply and no common telluric ground is remembered, or if remembered is not trusted.

On this note, it needs to be said that the process of *singularization* is not an exclusively linguistic erosion of the meaning of words and their departure from an original, real text, but is also represented in other socio-semiotic processes. These two features of *singularization* are complementary aspects of the same *telluric* alienation. For example, *singularization* as ideology and utopia is observed in Karl Mannheim's (1936) socio-historical analysis of the origin of thought. In tracing the origins of and finally arriving at a definition of ideology, Mannheim (1936, pp. 61) says:

The distrust and suspicion which men everywhere evidence towards their adversaries, at all stages of historical development, may be regarded as the immediate precursor of the notion of ideology...The particular conception of ideology therefore signifies a phenomenon intermediate between a simple lie at one pole, and an error, which is the result of a distorted and faulty conceptual apparatus, at the other. It refers to a sphere of errors, psychological in nature,

⁴ This is only a small concession on my part because I will take sides with Paul Sheppard's view that it is the hunter-forager (even horticulturalist) text which is the more authentic and biosemiotic.

which, unlike deliberate deception, are not intentional, but follow inevitably and unwittingly from certain causal determinants.

If ideology is an incomplete rendition of reality and a distortion of hard facts (consciously or unconsciously) for the purpose of associating with a particular group that espouses this ideology, then a reduction of meaning and an encapsulating of formulaic language in the form of propaganda can be seen as aspects of *singularization*. In this sense, the thesis can be proposed and tested that hunter-forager peoples have no ideology (or utopia). More precisely, it can be ventured that a hunter-forager cannot afford an ideology without risking his/her life and the lives of the members of its clan.

In tracing the "causal determinants" of this faulty reasoning, Mannheim thinks that ideology is born when the object "out there" ceases to be "real" or at least when its epistemological value is in doubt. In our ecopsychological case, this means when the psychological "inward" becomes more credible than a complex matrix of interrelatedness and LIFE out there. Furthermore, ideology can never be *self-correcting* because it is biased toward and born from synthetic culture that is itself reactionary toward another ideology or point of view. All views are relative to each other and no epistemological natural ground can be counted on or trusted (because a sensitivity, connection, and bonding with a telluric ground has ceased to exist). If biosemiotic, authentic communication was telluric and totemic, the clans whose animals were displayed as a psychological mnemonic were never in ideological competition with each other but were instead complimentary aspects of a grander ecological semiosis where each member "spirit" and corresponding set of behaviors added to the whole. Arguing from the logic of Mannheim's thesis, utopias are also inconceivable (or at least are useless) for the hunter-forager mind because these are also based on limited knowledge of what is probable or real.

Biosemiotician Kalevi Kull (1998) hinted at a biosemiotic process of *singularization* when he wrote:

Although living nature is itself largely linguistic and discrete, human signs cannot copy all the details of non-human signs, and thus, the reconstructed and constructed natures always simplify and restrict some of the relationships in nature itself.

To use his idea, then, hunter-foragers were in different relationships with respect to Zero, First, Second, and Third natures,⁵ that is, their engagement with all these aspects of "nature" were based on totemic-mythical and sustainable relations. If so, then their relationship with their material interpretation and use of natural resources was minimal when compared to present-day agricultural and industrialized abuses and transgressions. Kull, in anticipating a semiotic (ecosemiotic) understanding of the repercussions of bad, overculturized text, said, "Therefore, the examples of balanced ecosystems can serve as

⁵ **Zero nature:** Original, pristine wilderness, untouched by and independent of human activities; **First nature:** the "nature we see, identify, describe" and interpret; **Second nature:** materially changed or interpreted nature; and **Third nature:** a "virtual nature, as it exists in art and science."

examples of balanced sign systems." Certainly, the four types of nature engagement are altered when an isolated hunter-forager band meets another. Infusions of ideas and of words are to be expected which have the potential of changing a previously held, and fairly stable, relational Umwelt. But this alteration, provided all hunter-forager groups maintain similar perspectives about nature, does not challenge the core, pristine, and authentic ecopsychological ethos, and it might well reinforce it. This meeting-of-semioses situation is much different than a missionary group encountering an isolate band and proceeding to "culturise the savage." This is the beginning of the end of good text.

Moving on to a further deteriorating text and habit in the sciences, psychology, which should have known better, still *singularized the complexity* of intelligence, naming it with a capital 'I', for most of the twentieth century. The capital "I" changed as new theories came and went. Whereas in totemic culture an intelligent individual would never confuse a real bear with a Coca-Cola polar bear, an intelligence test will give high marks for recognizing this culture-bound linguistic insult as something real and significant and worth testing. When intelligence tests are based on Coca-Cola polar bears and not on polar bear behavior and ecology, are these intelligent at all? What does it say about the psychologists who make them?

But even my general use of the word "psychology" is an example of this *singularization-as-oversimplification* to the extent that I really don't mean all psychology or all psychologists. I only meant those psychologists who singularized intelligence by stuffing us with perverse ideas. Furthermore, "love" was and is singularized too as the romantic or the sexy, until it was operationalized as different types of love variables (Sternberg, 1988).

"Science" is singularized by the popular media to mean just about everything and usually little because hardly ever is it referred to as The Scientific Method. The terms Americans, Arabs, Europeans, and Latinos are also linguistic singularizations and in this process they become convenient stereotypes. These terms exclude the complexities and diversities of an entire continent of Americans, diverse Arab groups, diverse Europeans, and a plethora of Latinos. I know I am preaching to the converted, but sometimes, even among the converted, I find that each person makes singularistic allowances for their favorite semiotic funnel: the concept of "god" for example.

The problem is not with ideas such as COCA-COLA BEARS, GOD, LOVE, PSYCHOLOGY, or SCIENCE but rather with semiotic ignorance and/or mischief. To be fair, the alienation from an ancient telluric source did not begin with human civilization, or with capitalist and communist propaganda. It could be argued that the process began when some form of ape acquired a full-fledged self-aware status and acquired, to boot, a sequential verbal machine that transcribed thoughts into audible and peculiar signs. These are burdens in and of themselves. But when the ape forgets that it is part of nature and comes to believe that it is the very words it uses, then social chaos and mental illness are not far behind.

2. A Synnomic Progression of Language

We semioticians owe too much. We are, really, antiquarians. We are always in obligation to the copious foundational ideas of too many writers. Thus, maintaining an original stance and perspective in semiotic writing is as difficult as being a creative historian without the risk of changing history itself. Depending on what we happen to be writing about on a given day, semiotic writing is an interminable and intense labor of annotations, historical references, legends and antiquities.⁶ But two semioticians, whether they knew themselves as such or not, who need to be showcased more often outside the semiotics of psychology are Sigmund Freud and Carl. G. Jung.⁷ Their footnotes need to be larger than they are today.

I will concentrate on the contributions of C. G. Jung in this section--his *synnomic* model. From Jung we have the same problem of deciding what to borrow, change, critique, and save as enduring and relevant to semiotics. In his *Symbols of Transformation* (1944), Jung begins the first chapter, appropriately enough, with a theory of language, speech and thought. In fact I read the entire book as a semiotic treatise aimed at tracking the mythical origins of thought in contrast to "directed thinking" or thinking with language. In this sense, this entire text is relevant to semiotics. This much is obvious to several semioticians who have discovered, talked about, and continue to expand this connection. Here I do not want to critique Jung,⁸ but my aims are to employ his linguistic structural model "off the shelf," so to speak, in as simple a way as I can, in order to make the ecopsychological points that will be brought up later in this text.

Jung himself is caught in the act of semiotic discovery through referencing by selecting voices and ideas congruent with his notions of the mythical and of dreaming as the source of the MYTHICAL. Thus, we cannot give all the credit to Jung for these linguistic dichotomies and distinctions but we can applaud his intense scholarship in gathering the materials for our use and reflection. For the purposes of simplicity and summary, I refer the reader to Jung's book and to the dated, but still relevant references he uses today.

The model he presents is summarized in Tables I and II. These tables have been modified by me and also include additional and modern terms so that the semiotic and biosemiotic scholar can bridge the classical as well as the contemporary terminology, conveniently, in a single image. Table I tracks in four columns what I have generically labeled a *synnomic progression*.⁹ The first column of Table I labels this synnomic progression with terminology used by Jung and found in his references. I have also included and emphasized the *synnomic* progression in ecopsychological terms. The second column, which was not in Jung's original, comes via Heidegger and Paul Sheppard (1967). Its aim is to track an ecopsychological-to-nature-alienated progression. The third column tracks a theorized *aim* of this intellectual historical perspective of

⁶ Some reader may recognize this passage as a fictional conversation that Enrico Passeo, my heteronym in the footsteps of Fenando Pessoa, might have had with Jorge Luis Borges, when Borges, fictionally, said about semiotics: "es una labor intensa de anotaciones interminables de historia, leyenda, y antigüedades."

⁷ There is ample evidence to suggest that Jung may have known and also that Freud did not.

⁸ *Symbols of Transformation*, II, pp.20-21

⁹ This is also, in Mannheim's terminology, a *noological* progression.

language function. These aims are personal, political and/or communal. The fourth and last column tracks the *synnomic* progression proper of language with respect to its *function relations*--its biosemiotic function.

To this table we need to add three transitional phases in order to further summarize and accommodate other treatises that propose linguistic origins or track the development and function of speech. These transitional phases are the *Shamanic*, the *Rhetorical*, and the *Transcendental* as seen in Table II. The columns follow the same orientation as in Table I except that this progression tracks the "proxy" of language, or the linguistic mediator and midwife of semiotic processes (respectively, historically speaking, the shaman, the storyteller-poet-orator, and the mythical scientist).

Before we proceed to highlight, deconstruct, or apply this synthesis let's pause for a moment and read from Jung the following: "The secret of cultural development is the mobility and disposability of psychic energy. Directed thinking, as we know it today, is a more or less modern acquisition which earlier ages lacked."¹⁰

And furthermore:

It would be a ridiculous and unwarranted presumption on our part if we imagined that we [modern mind, and people] were more energetic or more intelligent than the men of the past—our material knowledge has increased, but not our intelligence. This means that we are just as bigoted in regard to new ideas, and just as impervious to them, as people were in the darkest days of antiquity. The centre of gravity of our interest has switched over to the materialistic side, whereas the ancients preferred a mode of thought nearer the fantastic type. To the classical mind everything was still saturated with mythology, even though classical philosophy and the beginnings of natural science undeniably prepared the way for the work of "enlightenment."¹¹

It is clear from these and other passages that Jung (1952, and also Freud, 1900-1996) believes in a connection, via dream experiences at least, to an ancestral mind. In Jung's analysis there is no such thing as a "primitive" mind, if by that we mean lower thought capacity. Therefore, the only difference is one of *synnomic function*, or a difference in the mode, function, and aim of language. To elaborate, a *synchretic* or "primitive" thought-language mode is compact and *existentially intimate* as compared to the *synnomic* uses of language in increasingly larger social groups. If we believe with Jung that:

Language was originally a system of emotive and imitative sounds-sounds which express terror, fear, anger, love, etc., and sounds which imitate the noises of the elements: the rushing and gurgling of water, the rolling thunder, the roaring of the wind, the cries of the animal world, and so on; and lastly, those which represent a combination of the sound perceived and the emotional reaction to it. A large

¹⁰ Symbols of..., p.16

¹¹ Symbols of...,p.20

number of onomatopoetic vestiges remain even in the more modern languages; note, for instance, the sounds for running water: *rauschen*, *rieseln*, *ruschen*, *rinnen*, *rennen*, *rush*, *river*, *ruscello*, *ruisseau*, *Rhein*. And note *Wasser*, *wissen*, *wissem*, *pissen*, *piscis*, *Fisch*. (Jung, 1956:12)

Then not only are many of these words still present in modern languages, but more importantly, speakers accept no substitutes even when many of these terms, it can be argued, are remnants of proto languages now extinct, such as Proto-IndoEuropean. Equally noteworthy, if this ancestral mind and its communicative functions belong to what ecopsychologist Theodore Roszak (1992-2001) calls the "ecological unconscious," then this unconscious functions in the temporal present and it may continue to invent new onomatopoetic terms to express a burgeoning material and informational world. For example, it is interesting to me that the name for an unthinkable large number, a google,¹² was invented by a child, still syncretic in his thinking, and has the sonorous quality of unquantifiable masses of water. It is even more interesting, and very relevant to Jung's selection of onomatopoetic water terms, that the term *Google* is used to describe a company and web informational portal where people "surf" the web. This is not only an apt and ecopsychologically expected term but it elegantly expresses the new informatics and experience of managing copious amounts of information and "skipping" the philosopher's stone from hypertext to hypertext. Even if we were to argue that only sonorous sources of stimuli lend themselves to *onomatopoesis*, this sense predominates in speech and may be the best indicator of archaic linguistic connections or functions.

However, with increasing social complexity, a discrete or objective language modality is needed and becomes more prevalent simply because it makes social transactions more efficient and because the increased affiliation toward the more material and incremental *polis* (a proliferation of technology and of objects being manufactured; living in closed quarters; and complex political and religious relations) demands a direct and oversimplified approach of communication. For example, onomatopoetically speaking, the sound of a car engine (e.g., a Ford Model T) has changed considerably in one hundred years. Even when kids and adults from three generations have made onomatopoetic sounds after engines, nevertheless, these are different and no one can assume that kids will be making the same sounds two hundred years into the future.

Also, and particularly a symptom of contemporary consumerism and materialistic life, purchasable goods and objects proliferate in fashion waves so rapidly and in such a disposable manner (in their existence and value) that the labels we assign to these products are quickly rendered (semiotically) obsolete. The labels are rendered obsolete precisely because our relational *Umwelts* with these objects were superficial to begin with. In short, the synnomic function of language is increasingly more about logistics and keeping longer and longer inventories than about keeping track of a handful of real, close up affiliations.

¹² The word *google* was "Coined in 1940 by mathematician Edward Kasner's 9-year old nephew when asked for a name for an enormous number; a 1 followed by 100 zeros – perhaps influenced by comic strip character Barney Google." Online Etymology Dictionary, www.etymology.com.

In this additional sense, one can appreciate why dreams may be more "real" than these linguistic and material goods. This is a paradox for Jung and others, that dreaming may be more authentic and real than the products we consume or the fat-girth that increasingly surrounds our bodies. The reason they will give us, I think, is that dreaming is still rooted and connected to and will always be about Stage I (Conesa, 2004). Roszak goes farther in his belief that this telluric connection precedes even homo species and recedes farther back into the very origins of life.¹³ Therefore, dream interpretation methodology in psychoanalysis is truly the only avenue left to investigate how this primal mind is doing in the midst of an over-civilized and unnatural world. The natural or primal mind, *Telos*, has a greater difficulty for confabulation because a wilder and more lethal world exacts immediate consequences. Or if it lies, it is not personal or ideological.¹⁴ Rationalization and confabulation, not just mere intentional deceit, belong to the realm of civilization, to *Logos* and to *Polis*.

The transitional phases that I have included can also be an empirical test of Jung's model (and my interpretation-addition) since one could determine if a group of humans, using their own language, needs a mythico-existential *proxy* in order to relate to nature OUT THERE. If they do and the proxy is a nature-wise family member or a shaman, we can still describe these humans as maintaining a credible *intra-psychic* connection with nature. But if the shaman begins to substitute the real with the idiosyncratic and personal, then reality may also change for his/her trusting customers.

The model also predicts a breakdown in the quality of semiosis, a degeneration of both inter- and intra-psychic relations that the scholars within a given stage or phase may or may not be aware of. That is, the primacy of language *per se*, within a purely anthropocentric milieu that excludes nature at large may be seen as an indication that the human SIGN reigns supreme and absolute. This is a perspective that, if not recognized, excludes biosemiotics,¹⁵ once again assuming that by biosemiotics we also mean an original human-nature semiosis giving rise to our present-day cognitive and consciousness apparatus. This later morbidity and exclusive view of the SIGN is problematic in psychological practice because it renders both the patient and the clinician blind to their respective telluric alienation. Roszak (1992-2001) criticizes this deficit as one of the greatest failures of mainstream clinical psychology or psychiatry when he says:

¹³ Freud himself makes a similar case when he argues for the *Thanatos* instinct as the built-in desire of all organic life to go back to their simpler, inorganic origin.

¹⁴ Camouflage "lies." But all sorts of deceptive phenotypic as well as behavioral "deceits" can be, and has been, accommodated by the hunter-forager mind. Besides, these forms of "deceits" are easily manageable constants or invariant percepts. A camouflaged moth does not, in fact, cannot, in fact, rationalize its "lie."

¹⁵ Throughout this paper I am making an assumption that other biosemioticians may not accept, namely that the human culture-nature semiotic interaction of true hunter-gatherers, even when using natural language, might have been closer to the definition of biosemiosis as "living systems as sign systems." This thesis can stand if we agree that there is a crucial qualitative difference in the semiosis of city dwelling urbanites with respect to their surrounding "Zero nature" as contrasted to the relationship of present-day hunter-foragers to nature; a biosemiosis.

Therapy makes no demand for clean air, the songs of birds, the presence of trees or sea, mountain or stream. The troubled soul locked in a tortured ego will never be coaxed to look out and around at something greater, more lordly, more ennobling: a state of nature that invites the mind to contemplate eternal things. Yet common experience tells us that a solitary walk by the river or ocean, a few calm hours in the woods restore the spirit and may produce more insight into our motives and goals than the best labors of the professional analyst. The quiet contemplation of the night sky before one turns to sleep and dreams might do more to touch the mind with a healing grandeur than weeks, months, years of obsessive autobiographical excavation.

Continuing on, Phase III could be an ideal, if it is thoroughly transforming and encompassing in its ecology and enough "mythic-scientists"¹⁶ exist, with enough political power, to enable and sustain a social and cultural deconstruction facilitated by empirical-statistical knowledge. Thus, when encountered, it could seem to be a chaotic patchwork of voices and criticisms (ideological cacophonies) and might therefore be limited in its ability to transform a diverse and competing global community so that anti-ecological and selfish trends are effectively curtailed. Semiotically speaking, at least three forms of discourse are competing with each other, and/or occurring simultaneously. Empirical-statistical knowledge, espoused by the mythic-scientist, challenges political or ideological rhetoric and pseudo-shamanism in a social arena where the audience is not interested, nor trained, and frankly, ecopsychologically too ill to get up from its hospital bed. The strange and turbulent times of Phase III make for strange bedfellows. That is, biologists and environmentalists alike meet up and form alliances with *true shamans* everywhere, and with remaining first-nation peoples in order to maximize *noetic* efficiency and for survival's sake.

The hypothetical and global realization of Phase III supposes a breakdown (not necessarily peacefully or harmoniously) and complete reorganization and cooperation from nations that are today anachronistic and antagonistic to one another. For example, upcoming third world "have-nots" such as India, enjoying rising levels of growth and economic prosperity, refuse to embrace ecological science and logic so it can finally enjoy the wealth and prosperity industrialized nations have had. Understandingly, some Indian politicians view with suspicion well-intended ecological occidental ethos as an impediment to this growth. They believe they have a right to the same affluence that the West has enjoyed. So, it is not only the material complexity of a single *polis* or the materialistic attitudes of its citizens that prevent the implementation of ecological integration and ideals. In short, Phase III is further challenged and impeded by how wide spread and well-integrated the new psychological outlook is, a return to Phase I, across the myriad of conflicting interests, most of which run counter to this conversion and deconstruction. It may also take two or three generations of consistent telluric gains to achieve some degree of stability--no small task.

The separation from *Telos* implied in Stages II and III readily invites a *barbaric societal correction* with possible *transcendental* solutions. That is, it is their initial or outright

¹⁶ The ecologist, the LIFE loving and, equally, scientifically-trained professional.

alienation from *Telos*, exacerbated by the *stranger proxies*, that opens the door for an infusion of the barbaric as a correcting force both in language and in existence. The "barbaric" stands for a return to the dignity and truth of self-reliance and to a renewed intimacy with natural existence even though it may not achieve this ideal. More importantly, with the implosion of closed sign systems and the encountering of natural laws and habits that contradict a cherished *Logos* that co-habits with materialistic trends, the same hyper-linguistic forces seek *transcendence* and liberation and conspire with the incoming barbarian to "shake things up a bit." The flower power and sexual revolution in the 1960's is an example of this "treason" within. The ecological unconscious was unleashed once again.

Given what Jung believes about the purity and the wellness-holism of the ancestral mind, then we must remind ourselves that the barbaric as a force representing or fighting for *Telos* can never be called "infantile." The barbarians can be said to be naive or innocent with respect to the artificiality of *Logos* but never infantile because this derogation implies a misbehaving from a superior developmental platform, which as we have seen, cannot be found in successive stages. Only in the biosemiotic chaos of Stage III, as we exist today, can behavior be called infantile. It is not surprising then that the anthropological literature conveys ample examples and narratives of natural peoples' commentary about us: we are backward, we are childlike, we spoil the world, we trash our own house, we don't even speak with a language that signifies deep enough, that describes accurately.

The remarks by Albert White Hat, Sr., a Lakota language instructor, in reference to how the Lakota language was misused and misinterpreted by both missionaries and anthropologists are neither infantile nor unsophisticated. In particular he makes reference to the unidimensionality and *singularization* by both groups of a complex Lakota concept embodied in a single word, *wakan*, which traditionally meant "energy," both positive and negative:

Young people need to understand that language contains the power to give life or to take it away and that it therefore must be used with respect...For example, *wakan*, used as a noun, means "energy." It teaches that all creation has the power to give life or to take it away. Christians understood this word to mean "something sacred." Anthropologists translated *wakan* as "mystery." In such ways traditional Lakota meanings get corrupted and, eventually, lost.

That Christian missionaries missed the dichotomizing opportunities of the original meaning or that anthropologists were uncreative, not sagacious enough with their science, to explain what the "mystery" was, is unimportant to the fact that a telluric connection that existed, and still exists, between *wakan* and some Lakota speakers was not lost in translation. If it were not for people like Mr. Albert White Hat Sr. and countless others who are reviving these telluric connections in other endangered languages, the cosmological insight of first-nation peoples would be lost to history altogether. Anyone who speaks of language as having "the power to give life or to take it away and that it

therefore must be used with respect" deserves our respect and counts as a semiotician or linguist of note.

In the next section I will continue sharing some of the general implications that I see, if my expansion of Jung's model is adequate, in the emerging field of ecopsychology as a deconstruction of mainstream and politicized psychology, and the opportunity of utilizing semiotics and biosemiotics as analysis.

3. General Implications of a Synnomic Model of Language: Self-Correcting Biosemiosis and The Cyclical Nature of Semiosis.

Earlier I made the claim that my expanded version of Jung's Synnomic language-thought model describes a breakdown of human semiosis from natural and grounded to the hyper-logical or the ultra artificial. Another way of saying this is that synnomic evolution moves from biosemiotics to anthropocentric semiotics, or worse, as Spinoza suspected, to the condition of an *Amanuensis*, to civilization using a groundless language as a parrot philosopher, reproducing extant and exotic useless texts of which the individual has no knowledge.

I have also qualified semiosis as "perverted" insofar as the scholastic gains made in Stage II are continued into Stage III and result in the study of and perhaps obsession with sign systems *sui generis* without considering their telluric aspects (biosemiosis) and origins. For example, the illusion of a supremacy of sign discoveries and developments in mathematics and logic soon run into trouble when someone points out that we are really speaking about closed sign systems that might have simplistically under-represented natural laws or habits: our minds, our languages, and their origins.

Specifically, it is rather odd to speak of mathematics as if it were *the* language of nature or *god's* language. Mathematics is neither; it is a human invention. We do not know whether beings in other worlds utilize mathematics as part of their *noetic* system. Some SETI¹⁷ astronomers seem to think so. But, it is equally conceivable that the sensory-perceptual-cognitive systems of conscious beings on other planets bring them closer, via immediate and intuitive access, to natural laws or habits, thus eliminating the need for mediating sign systems to comprehend these realities. Equally true, let's not forget that the visual artist and the musician also make similar claims about pictures or music being nature's or god's language. Either some of these occurring and "supreme" semioses are arbitrary, or god is a multi-signing phenomenon.

Stages I through III, with intervening phases I through III, reflect this disintegration: an obsession with the sign or a particular sign system (usually one's favorite language) and becoming conveniently forgetful about our common telluric origins of communication, with predictable psychic and societal consequences. If language no longer stands for a real telluric connection, then it can be easily abstracted to the point that Earth and its natural processes are inconsequential abstractions to humankind and therefore can be singularized into merely utilitarian commodities, with other consequences such as

¹⁷ Search for Extraterrestrial Intelligence.

moving down the slippery road toward dehumanization, alienation, or modern brutality in order to feel that something is "natural." Too much has already been lost when people, bridges, and our planet can be described exclusively in monetary terms.

Additionally, I am proposing that there are reasons to believe that this synnomic evolution is also cyclical. I do not have to look farther than the history of the European continent--with civilized proper and barbaric pauper many times over; to Roman and Celtic or Germanic conflicts; Middle Ages and Enlightenment into Rousseau; to decapitations and Hitler and superman ideals; to a cold war and flower people again; to more Tarzan Disney movies and novo-druid worship--to make this point. This contrapuntal dance is both a horrific and fascinating cycle of yin yang epochs, of alternating back-to-nature and basics to *Logos* and *Polis*, back and forth. Additionally, we can look to Mayan, Easter Island and Egyptian societies and their synnomic dances to find similar analogies. The Mayans, ironically, may have been very keen to celestial cycles, but in the end, their Stage I or II civilization reverted back to shamanism and small-scale interpersonal dynamics, magic mushrooms and marginal jungle subsistence, that is, to Stage I. If we believe the archeological data this "correction" might have occurred in the aftermath of a Phase II that included environmental degradation, political coups, and the dismantling of a priestly caste.

North Americans (and Europeans as well) have incorporated the "barbaric" into the puritan languages and strict religions of England and Spain. Tomatoes, tobacco, chilies, and chocolate did some spicing, but native languages, telluric philosophies and manners of thought did so too. As a consequence of this relatively recent brush with the barbarian, the Old World, stereotypically, treats these Americans as unrefined newcomers, as juvenile and abrupt. And at the same time, Western-themed movies were and are adored as a symbol of embeddedness in nature. More in vogue nowadays is the practice of making a trip to South America to recapture ancient ways, or to feel a renewed sense of humanity. The exported American (North or South) "culture" is always embraced by co-conspirators, internally, by "treason-within" despite the protest of old continental puritans. And if one is not into *cowboys*, *vaqueros*, or *gauchos*, then one can travel even farther yet and bask in the Australian stereotype of camels, kangaroo meat, wild Snowy-River horses, koalas, and didgeridoos. We seek the exotic because we have lost it or because it reminds us of an authentic telluric biosemiosis.

As if these examples were not enough, for all these alternating epochs one can find avatars, prophets, heroes of all kinds, priests, etc. etc., all recognizable individuals with their deeds amply recorded, who function as the three types of proxies named in the three synnomic phases. No semiotician can observe so much historical bloodshed and energy and deduce that countless humans have been in the habit of killing, defending, changing, challenging, and transcending, without language being implicated in these transitions, and impacted as well, cyclically and with a recognizable direction to and from linguistic synnomic poles.

I am, on the other hand, making a bolder claim that language (through dream semiosis as Freud and Jung maintained—Conesa, 2004) "remembers" a telluric past and forces civilized semiotics back to its origins. How could this be the case? Why should

scholastic, refined beyond recognition from an autochthonous meaning, boring semiosis be self-correcting toward the telluric and biosemiotic origin? What is the gain in semiotic regression? Language will always do so, regress to the its telluric base, if we accept that an ecological unconscious (Roszak, 1992-2001), as both Freud and Jung observed,¹⁸ is already embedded in ancestral modes that exist always in an eternal present tense in the unconscious (Freud, 1900-1996 and 1949-1989). If the first and original ground of experience (which is being maintained by countless individuals and communities even to this day, through their daily actions and ecological mind sets) is to be found in intimate relations with a real and authentic world (natural), why then wouldn't a still present function of this original MIND, language, want to do the same? Move the synnomic needle too much toward *Logos* and *Polis* and the human mind and its organically based language with onomatopoeic origins "feel" marginalized, accused, accosted, barraged, insulted, and tricked--a stranger in a strange synthetic land. Then, language cannot stand it anymore and rebels with rock-and-roll, poetry, or tango!

We must not accept the above arguments from authority. We shall instead simply look around and see the emergence of other "tangos"--at the raw poetics of rap music, the noisy grunge, the multiple piercing and tattooing of youth and the middle aged alike, at novo-tribal ecstasy and didgeridoo playing, at extreme sports, and the "barbaric" among us--all clearly visible and even understandable as an inoculation against *tinsel economics*, and as a return to the telluric. Even Freud passionately enjoyed the most *telluric* of enterprises, mushroom hunting, as a balance to his academic pursuits. This was an intriguing and fitting hobby for someone whose career was spent in understanding the larger mycelium of the Id in order to better understand and even heal the mushroom fruiting body of the Ego. According to Ernest Jones' biography of Freud (1961:364):

The most characteristic feature of Freud's holiday pursuits was his passion for mushrooms, especially for finding them...One of his daughters told me there were three things her father was especially desirous of teaching his children: a knowledge of wild flowers, the art of finding mushrooms, and the technique of the card game tarock. And he was completely successful in all of them.

To add nuance to the complexity of great minds, and equally relevant to our discussion, the anthropologist and semiotician Lévi-Strauss almost ends his famous *Tristes Tropiques* with a curious chapter entitled, "A Little Glass of Rum." I will let the reader find the footnote that explains this title as an additional pun to our synnomic story. In this chapter he writes:

In Martinique, I had visited rustic and neglected rum-distilleries where the equipment and the methods used had not changed since the eighteenth century. In Puerto Rico, on the other hand, in the factories of the company that enjoys a virtual monopoly over the whole of the sugar production, I was faced by a display of white enamel tanks and chromium piping. Yet the various kinds of Martinique rum, as I tasted them in front of ancient wooden vats thickly encrusted with waste matter, were mellow and scented, whereas those of Puerto Rico are coarse and

¹⁸ They did not call it an ecological unconscious, ecopsychologist Theodore Roszak does.

harsh. We may suppose then, that the subtlety of the Martinique rums is dependent on impurities the continuance of which is encouraged by the archaic method of production.

Even though Lévi-Strauss intuitively feels something I am not ready to deal with here, *synnomic balance*,¹⁹ this passage can function as an analogy to the synnomic evolution and perversion we have been talking about. Namely, Telos as the Martinique rum, because it is grounded on the organic and the natural, tastes better than the "civilized" and hyper-technological *Logos* or *Polis* rum. His example also speaks to the diversity of methods in the many refineries and tastes connected with the traditional production techniques. That is, with civilization also comes the loss of individuality and multiplicity of expression and the prevention of synnomic inter-psychic relations. If language was like rum, then we could say that a language rooted in Telos is multifaceted and signifies expansively in contrast to the monopoly of distilled purism and singular views.

Telos is rum from Martinique and we long to taste its exotic origins because we instinctively know it is better for us, more authentic. *Polis* (and *Logos*) is Puerto Rican rum, and other than the inexperienced teenager who is just beginning to drink, who drinks that white and insipid stuff anyway?

In agreeing with Sheppard's theses that our original semiosis with nature was more biosemiotic than semiotic²⁰ (see footnote #15), I am the first to admit that I am taking a rather extreme position. For example, in an important qualitative sense (an ecologist would argue quantitative as well), I would disagree with Kull (1998) when he said, "A human community with nature, even at its best, cannot be a community with wilderness. Living with nature ultimately means changing nature. Ninety percent of trees growing in England are not of indigenous species..." Not Lévi-Strauss, nor Kull, nor I, because of our respective novo-anthropocentric and "civilized" biases, can begin to imagine how present-day Yanomamos, *still living* in pristine Amazonian forests, relate to wilderness or how *First nature* "uses" them. I can only observe the obvious: that their way of relating to nature has not caused so much mayhem, but our way has. Or we can say that their singularizations of First nature are better than ours. By better I mean sustainable and non-destructive in a catastrophic sort of way.

Their text is, in this sense, more biosemiotic and less semiotic.²¹

4. Practical Consequences of a Synnomic Progression: Specific problems and limitations of *city-dwelling vectorial space and transit*

It was the ethological work of Uexküll's colleague, Martha Muchow (Crain, 2000), who demonstrated how children's view of space was, unlike the forced mobility imposed by

¹⁹ The subject of the last triad of articles examining, proactively, the remedies of the sick text

²⁰ Sheppard does not refer to his theses as semiotic or biosemiotic; I interpret them as such.

²¹ See Roderick Nash 1982, *Wilderness and the American Mind*, 3rd Ed, for a historical example of this progression in the opposite direction, toward biocentric sensitivity.

urban settings, *non-vectorial*²² and that their transit through space exhibited a richer and more diverse motoric deployment and general involvement with their surroundings than adult mobility. In a manner of study similar to Uexkul's study and understanding of the *Umwelt* of a fly (Werner, 1948; Crain, 2000), Muchow showed how German children in a dock in Hamburg, unlike the adults who followed a prescribed fenced downhill path, played and engaged with the different elements (fence, hill, path) in ways that might have tested the patience and propriety of any adult. Who has not waited in line, obediently glued to an invisible spot, and admired the boldness of a child who hangs from the queue cord, cutting across several more of these imaginary adult-made boundaries, disobeying all adult-made fictional barriers while embracing the perceptual freedom of his/her own wide-open horizon?

City dwelling demands the *vectorization* of three-dimensional space into, semiotically speaking, the *singularization* of streets, roads, car lines, vertical space, and human queues. Movement along vectors is common in natural spaces, such as when animals utilize preferred trails, paths, and directions for foraging or other uses. Humans who traverse natural spaces also show vectorial preferences, and this word, preference, is important, for certain routes or trails. Usually, these routes are suggested (never dictated) by the safest and most efficient vector between and along two points and, given the theoretical assumptions of Semiotic Matrix Theory (SMT), these constraints may be *panbiosemiotic* and prevalent across diverse species (Conesa, 2001).

The unimpeded exploratory mobility in hunting or foraging or of the type seen in children, knows no trails. And it is partly due to this freedom of movement and perceptual monitoring that humans were able to acquire the *noological*²³ and consciousness apparatus that is now being funneled, cajoled, and directed toward consumer items, that is beaten into submission by visual or auditory regulatory symbols, and by the annoying and territorially offensive bumping into a sea of human bodies. The *singularization* of space in urban settings is propaganda at its best, of this or that other competing ideology. *More fundamentally, the ideology is that of the anthropocentric ape who is distracted from natural telluric contemplation by the illusion that in tight vertical space lays the culmination of his superior mental faculties and feels a perverse need to advertise it in such a prolific manner.*

What is not seen in human hunter-forager mobility is the ever-present (even relentless), semiotically perverse obligation to unidirectionality, then the reiteration of this command by a plethora of symbols and signs which bombard and confuse the senses, then being herded by the hurrying masses into unwanted directions, and finally, the additional threat of negative consequences for disobeying this imposed mobility. I can remember receiving a fine (\$20.00)²⁴ when I first arrived in Los Angeles for jay walking, a common behavior in Venezuela, and being thoroughly confused by what somebody was defining

²² Heinz Werner, an admirer of both Jacob von Uexkull and of Martha Muchow (Crain, 2000), calls it syncretic thinking/perception.

²³ A cognitive-semiotic term described by Karl Mannheim (1936, pp. 349): "Noology (= the study of the contents and forms of thought in their purely cognitive interrelations)"

²⁴ 1976 U.S. dollars!

as a transgression. For in Venezuela, as in other "barbaric" countries, cars seem as bulls that can be averted with grace and skill even if a cape is not handy.

"Jay walking" may be more dangerous and messier than zebra crossings, but it is also more efficient in any traffic environment when the person is swift enough. But this is not the first time that *tellurically* adaptive behavior has been penalized or misunderstood.

Even cognitive psychologists²⁵ may miss or singularize an earlier adaptation bias to forming and relying on mental maps as an inferior heuristic to their favorite theoretical bias. Such is the case when subjects show reliance for *route-road* knowledge (physically experienced traversed routes) while estimating the distance between two cities, over actual map information (survey knowledge). That is, the actual traversable territory, with its limitations and vectorial singularizations, is given preference to a map representing distances ("truer and shorter") that, true enough, even a crow can fly over faster (McNamara, Ratcliff, and McKoon, 1984). If an Australian aborigine were participating in such an experiment he would protest by observing that it does not matter that the *kookaburra* is able to fly over Ayer's rock. A person must walk around the big rock, therefore any points along that route are real distances counted in calluses, not flying-meters. Additionally, the Australian aborigine might mutter something like "the map is not the territory, especially if you bring *Dreamtime* into this reckoning."

Moreover, recent data suggest that indeed humans are reckoning distances and traveling through unknown territories logically and naturally by relying on landmarks first, then by examining the space between the landmarks, and finally, by incorporating this information into configurational knowledge (Hunt & Walter, 1999).

The improvised semiosis of city space is more insidious when even a compass becomes obsolete in city navigation (one needs a compass while traveling in the Venezuelan open savannahs). If one is driving a rental car through an unknown city it is useless to know that one has to travel north or south of one's present position when one-way traffic is impatiently pushing one's vehicle in the opposite direction. It does not help that all types of traffic symbols and signs are rapidly passing us by while we are simultaneously bombarded by the rest of the billboarded city and more useless text. Anyone who thinks that this kind of text extraction is normal or that it is conducive to deep and meaningful relations or understanding must surely think me odd. I readily admit that I belong to another epoch, one with horses and chariots or dazzling whizzing gazelles.

While moving in natural spaces--deserts, savannahs, water, forests, or mountains--these restrictions and pressures are either non-existent or apparent only as an acceptable or logically insurmountable geological obstacle that the mind and the senses can accommodate. Once again, there is more than an analogy here between the *singularization* of space in city dwelling and Coca-Cola polar bears. Both are the result of five or six thousand years of degrading biosemiosis into a culturally accepted madness we call civilized life or normal semiosis. Synomically speaking, we have also reached the ecological "pay up" moment when fallacious and adorned text cannot fix ozone holes,

²⁵ There I go again, singularizing psychologists.

resuscitate countless species from extinction, or think up clever things to say to patients who really long for, whether they realize it or not, clear water, fresh breezes, physical activity, and unimpeded vistas of horizontal complexity.

The consequences of city life, rationalized or not, and of its detrimental effects on physical, mental, and textual health are not a new topic of discussion. What is remarkable is that "civilized" and semiotically scrutinized life has been around for such a long time with but a handful of humans protesting it, much less clamoring for its transformation and the cessation of its nefarious psychological influences. Paul Sheppard (1982) remarked of the same willingness to remain passive, impotent, or dulled in the face of such a dysfunctional setting when he wrote:

It is odd, after seventy centuries of city life, that we can continue to be uneasy about it and uncertain as to what is wrong. The situation is like those psychological illnesses in which the patient shows a devilish capacity to obscure the real problem from himself. A demon seems to make false leads, so that deliverance requires more of the same, confusing problem and symptom. It is as though traffic, smog, disease, violence, crime, uncaring strangers, dirt, drug addiction, and unemployment collectively provide distraction from something that perhaps cannot be dealt with...Let us suppose, with some evidence, that the city is typically a sink of psychological problems. In the individual these are partly caused by city life, but in the longer view they cause the city. Where can the cycle be broken, and what are its processes?

5. Conclusion

It is an open question, and an ongoing semiotic experiment, to affirm that humans are adaptable enough to survive (or even learn to enjoy?) chaotic and meaningless semioses of the types described above and believe them to be superior (the progress of a triumphantly marching forward creative and "clever" text) to a moment of solitude and contemplation in an alpine meadow. And even if a minority of humans can adapt to such a chaotic environment and accompanying semiosis, what would they be like? Like most of us today?

It may not be an accident that both types of singularization, linguistic and space-vectorial, co-exist synomically in time and place. To the extent that urban life and the cult of the city are signs of an alienating trend away from natural spaces and their original and authentic biosemiosis, the city also becomes the citadel and fortification where nature cannot reach us (Roszak, 1992-2001). Consequently, city dwelling exacts a semiotic tribute that is none other than a perverse forced semiosis, with a password of "progress," an artificial and corrupted text--all human minds and bodies "kindly" form a straight line.

The resulting logico-existential sequence is simple even when combining all of our ecopsychological and biosemiotic analyses presented thus far: *banal, unnecessary and counter-ecological artificiality produces banal, unnecessary and counter-ecological text which in turn produces neurosis. Neurosis leads to a further degradation of reality and*

text and to an exaggerated reaction, usually in the form of further illness (both physical and mental), with accompanying depression and violence.

It may give some semioticians and psychiatrists alike a sense of job security that the new oversemiotized ape is so confused and disturbed. But both professionals will run out of customers, and/or their academic pursuits will seem at least cruel or misdirected when the sick ape, its dying text, and the alienating vertical space it has constructed for itself all disappear in the chaos and aftermath of yet another telluric revolution. Didgeridoo players who sport totemic tattoos won't necessarily like the academic types²⁶ nor have any need of psychiatric handholding in the aftermath of the next telluric revolution. They won't like the jibing accented man who smokes a pipe and says to them, "Hey, hey, that is faulty language...and your mother was a whore." The didgeridoo players who sport totemic tattoos will carve an *Ommis Korecta* (Bragg, 2003:183) tattoo on some body part of the pipe smoking accented man and send him piping elsewhere.

²⁶ They won't like ideologs of any persuasion, nor the old *intelligentsia*.

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Table I: A Synnomic Evolution of Language.-
Historical Unfolding of Language and its Semiotic Functions
From Natural, to Mythical to Logical Thinking

Stages	Nature-Thought Affiliation	Aim	Synnomic Function
I. Supra-Linguistic (or <i>Hypological</i>) Language: <i>Intra-psychic</i> Personal Mythology	Telos A high degree of <i>consiliency</i> between thought, action, words, and natural existence. <i>Dream</i> <i>Thinking</i>	<i>Onomatopoeic</i> (& <i>sound</i> <i>symbolism</i>) Natural imitation and literal relation; personal identification with the natural	<i>More Intra- relational than Inter-relational, but Inter-relational with nature and the natural; subjective and personal</i>
II. Ancient-Linguistic Language: <i>Inter-psychic</i> Shared Mythology	Logos Partial meaning knowledge of quanta of words meanings. The beginning of formulaic (esoteric) and non-democratic language and meanings.	<i>Scholastic</i> Philosophy and religion as science. Everyday living is more and more dependant on priestly rituals	<i>Decontextualized signs but still mythical</i> Increasing borrowing and infiltration of foreign terms and beginning of separation from <i>telluric</i> sources
III. Hyper-linguistic (or <i>Hyperglossal and Hyperlogical</i>) Language: <i>Exo-psychic</i> Instantaneous and Mass-shared phenomenology. The end of MYTH and the proliferation of ideologies.	Gerere* Speaking fluency, for fluency's sake and the amassing or accumulation of quantities of knowledge <i>without synthesis</i> . Erich Fromm's <i>Abstractification</i>	<i>Polis</i> Political and Technical sciences separate <i>Logos and Telos</i>	<i>Abstract arbitrary sign, technical languages, propaganda, singularization of complexity and experience. Inter- relational in large scales with diminishing meaning impact.</i>

* Heidegger

Table II: A Synnomic Evolution of Language.-
Historical Unfolding of Language Proxies and Their Semiotic Functions
From Natural, to Mythical to Logical Thinking

Phase	Where	Proxies	Synnomic Function
Phase 1: Shamanic	Between Stages I and II	The Shaman as a valid <i>Proxy</i> for the natural or the supernatural.	Spiritual specialist and <i>mediator</i> between social, natural, and spiritual realm.
Phase 2: Rhetorical	Between Stages II and III	The Storyteller, Poet, or Orator as a collective memory. <i>Aesthetics as Proxy for nature</i>	A <i>repository</i> of stories, language, proper uses of language, and <i>encyclopedic function</i> .
Phase 3: Transcendental (& deconstructive)	During the deconstruction of, and Beyond Stage III	The Mystic-Scientist. Ecology and ecopsychology as consilient forces. New Interrelatedness. The realization that <i>the dogmatic "proxy" is itself an alienating force</i> . Reevaluation of personal and Communal responsibilities	Natural laws and habits prove more difficult to describe in scientific categories. A move toward the <i>ecumenical</i> . Statistical know-how forces a move toward <i>interdisciplinary dialogue</i>

Stage I or...