Table of Contents

"According to Tainter's <u>Collapse of Complex Societies</u>, societies become more complex as they try to solve problems. Social complexity can be recognized by numerous differentiated and specialised social and economic roles and many mechanisms through which they are coordinated, and by reliance on symbolic and abstract communication, and the existence of a class of information producers and analysts who are not involved in primary resource production. Such complexity requires a substantial 'energy' subsidy (meaning the consumption of resources, or other forms of wealth). ... In Tainter's view, while invasions, crop failures, disease or environmental degradation may be the apparent causes of societal collapse, the ultimate cause is an economic one, inherent in the structure of society rather than in external shocks which may batter them: **diminishing returns on investments in social complexity***."*

– from Wikipedia article, "Joseph Tainter," captured November 22, 2018
(emphasis in original)

Lunette Ring Weight: There is a difference between what you can pick up and what you can carry if someone helps you get ahold of it. I most likely cannot pick 180 pounds straight up from the floor, I probably never could. But I could carry two 90 lb. artillery shells, one on each shoulder, when unloading ammo from the truck. The Marines on the truck lowered one onto one shoulder, I turned around, and they put the second one on the other shoulder. The shells had eye rings at the top so they were fairly easy to balance and control, if heavy and I could simply bend forward and rotate or flip them using the eyebolt handle to stand them up at the destination.[1]

- ✓ Can you pick up a 180 pound person from the floor – say if they were unconscious? Heroes in movies do it all the time, of course, but in the WWE, it's all choreographed (i.e. 'kayfabe') with the opponent surreptitiously cooperating in being body-slammed to the mat or picked up and spun around the ring. In the moment of an emergency you can pick up a person with their assistance (that is, injured but aware) and help them for a short distance to safety or a treatment center. Conversely, it is nearly impossible to singlehandedly pick up a person who is completely committed to resisting; police and first responders know this from training.[2]

Civilization is like that too, but to a vastly greater degree. There is a difference between the level of thought and complexity that each human would develop on their own in a vacuum of sorts, and the complexity that we carry (our cognitive or cultural schema) in our heads and daily behaviors and interactions that is placed upon us by education and living daily in our civilization. A civilization can be helped if it wants it, it cannot be helped if it is resisting foreign ideas.

- ✓ "Complexity characterises the behaviour of a system or model whose components interact in multiple ways and follow local rules, meaning there is no reasonable higher instruction to define the various possible interactions. The term is generally used to characterize something with many parts where those parts interact with each other in multiple ways, *culminating in a higher order of emergence* greater than the sum of its parts. The study of these complex linkages at various scales is the main goal of complex systems theory. Science as of 2010 takes a number of approaches to characterizing complexity; Zayed et al. reflect many of these. Neil [Fraser] Johnson [physicist, complexity theory] states that 'even among scientists, there is no unique definition of

complexity – and the scientific notion has traditionally been conveyed using particular examples...' Ultimately Johnson adopts the definition of 'complexity science' as 'the study of the phenomena which emerge from a collection of interacting objects'." – from Wikipedia article, "Complexity," captured November 22, 2018 (emphasis added).

The modern social safety nets may be a form of social complexity which is experiencing diminishing returns in addition to locking down resources in the present and endless future. See Conquest by Entitlements discussion 5 Culture, p. 430, *infra*.

> *"Researchers, as yet, have very little ability to **identify internal structures of large distributed systems** like human societies, which is an important scientific problem. Genuine structural collapse seems, in many cases, the only plausible explanation supporting the idea that such structures exist. However, until they can be concretely identified, scientific inquiry appears limited to the construction of scientific narratives, **using systems thinking for careful story telling** about systemic organization and change."*
>
> – Wikipedia article, "Societal Collapse," February 24, 2015 (emphasis added)

Deductive Drek: Broadly speaking, there is absolutely no empirical basis for the structures or many of the claims offered in GGDM. As such, GGDM is a work of philosophy at best and/or just my considered and meaningless personal opinion, at worst. Possibly it is pre-theoretical intuition, see John W. Carroll quote, 1 Temporal Technology, pp. 811-812, *infra*. It might even be rubbish; see Richard Dawkins bottom feature quote in 2 Fallen to Earth, p. 1527, *infra*. It is not certain how any of this is testable or verifiable in the current sense.

Cultural Traits: Culture is represented in the Public Space by placement of Cultural Traits. There are two types of Cultural Traits: <u>Aspects</u> and <u>Proficiencies</u>; each takes one monad on the Public Spaces. Culture is like a multi-faceted diamond that appears differently each time you turn it slightly in the light; it is impossible to see all of the aspects of a diamond at any one time.[3]

For those steeped in what we now call culture – the theatre denizens of the cultural district, the fashion victims, the cultural anthropologist, art historians and musicologists, micro-sociologist (as in a diminutive sociologist, like the tiny witch who kept getting smaller with age☺), comedy club crawlers, fringy poets, and artsy types – this section is not what you call culture. This section contains game rules and procedures, and a broad structural outline of a "large distributed system" (*ut supra*), it is very mechanical. It's up to the game participants to add color (or not).

> ✓ "A fad is an intense but short-lived fashion trend. Fads are also by their nature at the extreme range of currently acceptable style, which means they commonly cross the line from the sublime to the ridiculous. Fashion victims can be seen to have crossed this line." – Wikipedia article, "Fashion victim," captured September 8, 2018.

> *"But, here's the thing: Campaigns – especially those for president – are rarely won and lost on 'carefully thought-out policies.' They are almost always won on emotions – positive ones or negative ones."*
>
> – Chris Cillizzia, CNN Politics, September 6, 2017

Aspects: An Aspect that became apparent in 2016 in the U.S. and Europe.

A song is a feeling, experience, emotion, moment compressed into a few minutes of eternity. Our lives have songs; human life feels like eternity pressed into a trice. Like the songs of whales, civilizations have one or more songs repeating at various cycles. Aspects represent part of the songs of a civilization. Aspects are particular glimpses of a culture (eigenstates?) which only appear at particular times, or under the correct circumstances (*ut infra*, p. 369). Aspects might represent a mood of the people, or emotion, or underlying feeling, or unspoken values, un-stated beliefs, a historical movement or trend, or something not quite expected from the outward appearance of the culture, but that become apparent to the objective observer periodically. Whether such are considered rational or irrational, they exist and are real:

- ✓ "Whites have to realize that African American men have a fear, and boys have a fear of being confronted by the police because of some of these incidents. Some people may consider it rational. Some people may consider it irrational. But it's a reality. It exists." – Rudy Giuliani, on "Face the Nation," July 10, 2016.

The question in GGDM was, what concept is sufficient or necessary to describe the phenom-ena? It is the same question asked by Ptolemy's astronomy and by nuclear physicists. That is an aspect of this problem. While Aspects might arguably be another 'interpretation' in the game, they are not officially Interpretations for game purposes: They lack form, they are only pieces.

- ✓ The whale song is one of the only songs humans recognize that are not about us. It's a start at least.

- ✓ My very handsome, well-fed tomcat Fritzi has the loudest, most melodious, sustained purr I have ever heard and he exercises it often. I think the other cats like it, and he uses it when joining them wherever they happen to be snoozing, he likes to sleep with other cats (not just females). It is an important socializing tool for him, something added to the tribe, I think it serves somewhat the same purpose as singing in humans; mother cats purr to their kittens like a human mother sings to her baby or infant.

- ➤ Aspects A to Z: There are literally thousands of possible Aspects: Verb forms and abstract nouns. Aspects available in any game will be limited to those on the Aspects List provided by the Concierge during the setup. The Aspects List is an alphabetical list where each letter represents a particular Aspect whose word appears next to the letter. Thus, the Aspects in the Public Spaces will bear the letters of the alphabet (26 possible Aspects) and the letter on the Aspect represents the Aspect corresponding the letter on the list.

  - ✓ For example, "A" might mean "aggression," "M" might mean "mediocrity" while "C" represents "charity" and so forth. Dial M for Murder?☺

The Concierge will provide each position with a *secret* Aspect List for their culture. The list might or might not be the same for all positions; each position could have its own list, or more likely, there will be some significant overlap. Not all letters might be used in a list.

Like the Galactic Space in this game, the Aspect List reduces the impossibly infinite to a manageable, playable, finite sample for game purposes – it is thus a concession to playabil-ity. Your species will exhibit about 20-25 Aspects during the game.

  - ✓ The Aspects List in GGDM is a loose form of lexical hypothesis such as that used in personality psychology or traits theory, which I previously criticized as resulting in

gross oversimplification in relation to the Five Factor Model of Personality (aka The Big Five), see 2 Constructural Elements, EN 15, p. 203, *infra*. And it is inherently based upon the lexicon that humans apply to themselves and would likely impute upon alien species we might encounter, similar to anthropomorphic idealized traits imputed on animals in children's stories, fables and myths (e.g., the sly fox, the clever but vain or selfish bird, the wise owl, the industrious ants).

- "Despite some variation in its definition and application, the hypothesis is generally defined by two postulates. The first states that those personality characteristics that are important to a group of people will eventually become a part of that group's language. The second follows from the first, stating that more important personality characteristics are more likely to be encoded into language as a single word." – from Wikipedia article, "Lexical Hypothesis," captured May 10, 2019.

- I agree with lexical hypothesis as a *generally interesting and informative idea* about language. But it struggles to find concrete, utilitarian application in human personality, sociology, or cognitive theory without becoming just absurd and untenable, as demonstrated by the Five Factors Model of Personality Traits. This is similar to the long intellectual struggle of reducing general concepts about civilization (and my personal experience) to concrete, objective game mechanics in GGDM. I am aware then, that GGDM may be criticized, as a simulation of civilizations, in the same way I have criticized the Five Factors Model or Big Five Personality Traits.

✓ The Aspects List of each position may be changed during the game by Kairotic Moments, see After the Fall, 3 Kairotic Moments, p. 1445, *infra*.

- All of the commentary, endnotes, and quotes[4] in this work are Aspects as the term is used here; in that each is a thought, insight, personal feeling or expression that became apparent ('exposed') at the time I was thinking and reading about, researching the subject to which it belongs. Had I not written GGDM, those same (probably unimportant) insights may or may not have become apparent in another context, possibly never.

➢ A Bustle in Your Hedgerow: Whenever the Culture Power is activated for the purpose of Exposing Aspects, the position may attempt to 'expose' three Aspects of their choice. This Power Activation *cannot fail* due to inactive Constructural Elements, it is not locational.

✓ Being able to choose which Aspects are Exposed is admittedly, an unrealistic mechanic, a necessary game concession (and the 'godview' of the players over their position), depending on how much you believe that the media and the government manipulates public emotion in our current society through invisible hands (*a la* Edward Bernays). If this becomes too unbelievable for the participants, the Concierge could always use an Intervention to create an unanticipated result or consequences.

Exposed Aspects must be immediately placed on any available unoccupied Monad in the Public Space *adjacent to a **Friendly or Naturalized** Colony* (cf. Cultural Proficiency Pieces can be placed adjacent to *any other piece*). Each attempt to expose an Aspect must provide a short (one sentence) reference to a game event, condition, News Event, or circumstance that

might provide the opportunity to 'expose' the named Aspect and the location where the proposed Aspect is to be placed on the Public Space. The Concierge will interpret very liberally, but the sentence or reference and proposed location must reasonably relate to the Aspect to be Exposed; only the most specious Exposure attempts will be rejected without a die roll. Whether or not the Aspect is in fact Exposed, is not up to the Concierge, rather, the Aspect will be exposed 50% of the time. If the Aspect is part of an existing Writ Interpretation, the Aspect will be exposed 55% of the time, and if a Writ containing that Aspect is activated (not issued) in the same Regular Turn, the Aspect is exposed 60% of the time.

- ✓ Positions may attempt to increase their chance of success in bringing forth a particular Aspect by doubling up on Exposure attempts. The Concierge may or may not allow this, but whatever rule is established should be applied consistently, and to all positions throughout the game. Positions may also choose to activate the Culture Power multiple times during the same turn to Expose Aspects; because of the cost of this, duplication should be allowed for Exposing the same Aspects, as long as they are part of different Culture Power activations. Players should be prepared for the possibility that duplicate attempts may both be successful, and, as the Aspect must be placed on an empty Monad, second and subsequent successes will be lost if there is no place to put them. What you risk or pay for something is governed by how much you need it.

➢ <u>The Rule of Three</u>: Three Aspects per activation of the Culture Power for the purpose of Exposing Aspects is a simple baseline number that may prove insufficient in actual game play. There are ways to constructively increase (or decrease) this number. For example, one attempt may be added for each First Contact (this works better in games with fewer positions) or Shared Meanings (for larger games perhaps) thus linking Aspects to Diplomacy and encouraging First Contacts and Shared Meaning interpretations. The Concierge may also allow one additional Aspect exposure attempt per undisrupted Government Title or one Aspect Exposure attempt for each Fundamental Reality held by the position. Players may use Writs activations to gain additional Aspects. The Concierge can also play with percentages, for example, altering the percentages based on the total population of the target colony for the Aspect, or making Writs near automatic for Aspects. These are all optional, and options.

➢ <u>Between the Candle and the Stars</u>: The primary quality of Aspects are that they are momentary, transitory; the mood changes, values recede from the forefront, times change. As a result, Aspects are not permanent. Aspect pieces have a light side and a 'dark side'; on the turn they are placed, they are placed light side up (or occasionally, the dark side up, at the judgment of the Concierge). At the end of each Regular Turn, the Aspects that started the turn with the light side up are flipped to the dark side, and Aspects that started the turn with the dark side showing are removed at the end of the Regular Turn.

The following is possibly a good, practical example of the aging of Aspects:

- ✓ "Back in our Dec. 2016 [NBC/WSJ] poll, respondents were asked which word best described how they felt about the results of the [Presidential] election, and the top answers (allowing for multiple responses) were 'hopeful' (32 percent), 'disgusted' (25 percent), 'scared' (23 percent), 'excited' (12 percent) and 'relieved' (11 percent).... But when we asked the same question about how Americans feel about Trump's first year as president in our latest poll out this morning, here were the top responses: 'disgusted' (38 percent), 'scared' (24 percent), 'hopeful' (23 percent), 'proud' (12

percent) and 'angry' (11 percent)." – Chuck Todd, Mark Murray, Carrie Dann, "Trump at one year: From hopeful to disgusted," NBC News, January 19, 2018.

Thus, Aspects age off the Public Spaces if they are not removed before then due to other causes. In the human mindset, there is an inherent suggestion that accompanies having light and dark sides to Aspects, and participants are free to incorporate that into the game if they wish. It is possible even to have Aspect Lists that have different Aspects for the light and dark side of every Aspect, if desired, for example, Apathy/Aggression, Peace/Police, or infinite other combinations (see UNITY OF OPPOSITES discussion 5 Fallen to Earth, p. 1570, *infra*). However, dark sides do not always need to be *exactly opposite* of the light side, just different and somewhat related (e.g., see 'Quiet'/'Queer' in Appendix ASP, *infra*).

✓ This is a very simplified system. There is room for the Concierge to intervene. For example, there might be a 50% chance that the Aspect will flip each Regular Turn, and a percentage chance (say 33%) that after the first flip, instead of aging off, the Aspect flips again. The caution here is that the system introduced in the rules above is designed to create regular turnover on the Public Space so that it does not become clogged, while at the same time, emphasizing the fickle nature of Aspects. Introducing percentages will slow the turnover process or introduce unevenness.

➤ To Be a Rock and Not to Roll: The argument may be made that many things are both good/ desirable or bad/undesirable under various circumstances.

✓ For example, one might have righteous anger – which may arguably be good/desirable – which later becomes irrational or intemperate anger that most agree is bad/undesirable, both personally, and for civilization, especially when combined with power.

A common and recurring argument in our society regards the relationship of charitable giving to fraud, corruption and bloating of large charitable non-profit organizations, and homeless begging to support illegal drug use habits. Rampant consumerism and materialism has been argued as being both good for the economy, guaranteeing employment and profit, and as a driver of technology, but very bad for our mentality, our moral or spiritual good (e.g. generativity), and for the environment. Thus, Aspects can have light and dark sides while still being the same Aspect, if the participants decide to play Aspects in that way.

"Music is the soundtrack of our lives." – Dick Clark

The Music of Your Life: Within the framework of GGDM, modern popular music can be explained by Aspects – performers or groups that have a few charting hits, such as contemporaries Gary Wright or Lobo and the groups Orleans, Bread, or Bad Fingers, are successful insofar as their music matches (*exposes* or modifies) a dominant Aspect of the time.

✓ "The overriding theme, of a world doomed by its passive acquiescence to and overdependence on its own overdone technologies, struck a resonant chord in millions of people around the world in the late 1960s. The song was #1 on the Billboard Hot 100 singles chart during the Apollo 11 moon landing." – from Wikipedia article, "In the Year 2525," captured January 14, 2020 (505 years to go...).

Performers that have long successful charting singles careers are those whose music have the most success in matching or affecting the Aspects of their time; this is nothing new, it is just a

macrosocial way of stating what has been stated in documentaries, commentaries, and articles about 1960s music and performers of the Vietnam Era (the time when modern popular music was *emergent* with certain sociopolitical movements), such as Bob Dylan, The Rolling Stones, The Who, the fading of the Beach Boys, and the musical changes through which The Beatles passed. The difference is that by looking at Aspects, the effect is not confined to a certain tumultuous decade, but instead applies to all popular music including Taylor Swift, the split between rock n' roll and country music (and the evolutions within each, and *crossovers*), to modern European metal groups (Gothic, Symphonic, or Power Metal), for example, the Scandinavian metal groups that still heavily rely on mythological images.

As such, it is not surprising that we like the music that we grew up listening to – my favorite music, that I still listen to, is the music that was on the radio in my youth, that my friends and family listened to, and added to it, is the music I heard and liked while I was in the service. At some point, most adults stop listening to new music (which sounds alien) and the music they like becomes the 'music of their lives.' We build interpretations around our favorite songs, sometimes based on incorrect hearing of lyrics.

- ✓ Thanks to the Eagles playing on the radio when I was young, I thought there was a "cheat'n side of town." I had little idea of what that meant in 2nd grade, but I thought it was real – I probably pictured something from Bugs Bunny and Yosemite Sam cartoons. I remember asking my mother where it was, which direction ... I don't think she answered because she was too busy cracking up with laughter (LAMO!). I might have thought it was the Fourth Ward bar down on the corner of Walnut and Lycoming Streets which I was not allowed to go near.

I am fairly convinced that we are 'programmed' on a certain level by the popular music of our times, and with the advent of recording and playback devices, broadcasting (and the energy to support their regular use), the effect gained *an order of magnitude* (discussed in Uber Alles, 2 Eras, p. 767, *infra*), previously, music was a novelty heard in churches, taverns, parades and shows, or sung while working or putting a baby to sleep. Rural people might have had less regular exposure to music than those in the city, or less variety, and this made those in the city 'more cultured' as part of the effect of "the stimulus of urban agglomeration" (see further discussion of this fourth order phenomenon and Edward Soja's 'synekism' in 1 Commerce, p. 1183, *infra*).

- ✓ Glenn Frey talked about a problem that was creeping into our consciousness at that time and did it in a way that everyone liked, remembered and that is considered a classic: The 1984 hit song, "Smuggler's Blues."

- ✓ Criticism of songs like Phil Collins' "Another Day in Paradise" (1989) creates a negative feedback loop: Any skilled, moderately successful singer who records a song about homeless people is exposed to criticism of exploitation. The published critics have made that criticism publically valid by their status. Why would anyone record songs about the homeless problem? And does recording songs about the homeless problem do any good in any case? Especially if all that is heard is the criticism. In the years after the song aired, however, 'another day in paradise' became a common sarcasm about work and life on Earth, but not in referring to homeless people.

- ✓ Vigorous singing or vocal performance can mask lyrical and logical defects in a song, for example, Benny Mardone's power ballad antics in "Into the Night" (1980) makes the listener forget that he is singing about his lust for a 16 year old girl, whereas, Gary

Puckett's lyrical rejections in "Young Girl" (1968) keeps the jailbait issue front and center. Suspension of disbelief is an element in lyrical music as well as in literary fiction and movies, some songs, such as Steely Dan's "Deacon Blues" (corny lyrics, 1977) and Andrew Gold's "Lonely Boy" (logical failure, 1976) fail the test, lacking both lyrical logic and cover of vigorous vocal antics and power background music. This is the musical version of sophistry (in the sense of Plato's Gorgias (380 B.C.)).

➢ Braggadocio: "[Barry] Manilow was initially reluctant to record the song [I Write the Songs], stating in his autobiography Sweet Life: 'The problem with the song was that if you didn't listen carefully to the lyric, you would think that the singer was singing about himself. It could be misinterpreted as a monumental ego trip.'" – from Wikipedia article, "I Write the Songs," February 19, 2019.

   ✓ Barry Manilow recorded "I Write the Songs" in 1975 and his concern is what has become known as braggadocio in RAP music. Barry Manilow expresses concisely an objection that I have long had about RAP/Hip Hop: So much of it is a shameless, blatant monumental ego trip by the performer singing or rhyming about how great they are, often combined with criminal, violent or bawdy street tales, instead of doing something creative, literary, poetic (not just rhyming words) and proving it, e.g., Run DMC's "Rock Box" (1984) and thousands of similar performances. To the outside observer, braggadocio has seemed to dominate RAP music, even when the music addresses real human issues such as Coolio's "Gangsta's Paradise" (1995) or is actually humorous such as Sir Mix Alot's "My Hooptie" (1989).

It's a cultural thing, I come from a different culture and so does Mr. Manilow and I interpret braggadocio in a different, classical way than those who like RAP/Hip Hop music. Some braggadocio crept into rock music in the 1980s, for example, The Scorpions "Rock You Like A Hurricane" (also 1984) might be interpreted as an ego trip. Certainly M.C. Hammer's "U Can't Touch This" (1990) contains a 'monumental ego trip' but is done much more artfully (i.e. proves it) and entertainingly, and he certainly pushes the envelope but stops just, and not much, short of overdoing it.

   ✓ I went to high school in the early 1980s, and lived in Marine Corps barracks in the late 1980s. If I was going to learn to like RAP music, it would have happened then. While I don't know RAP music like a fan would (or like I know my own favorite music), it is not the case that I have not been exposed to it! Some of it was funny, like "Funky Cold Medina" (1989), even if totally bawdy and ridiculous. I live in a neighborhood where RAP is still heard normally. For those who think I'm racist, ask yourself if you can genuinely dislike certain music without being racist? I also do not like the dominance of diss tracks,[5] which goes in hand with the rest of the culture.

➢ Affliction of Aspects: It is important to distinguish emotions from Aspects, I do not believe they are the same. An Aspect is a single word describing a quality of something that becomes apparent when exposed by circumstances that was not obviously apparent before. Many abstract nouns and some verb forms that might be used for Aspects in GGDM do not describe emotions (though they may be in some sense related, e.g., 'pride' – do you have it, do you feel it?). Thus, Aspects are an *overlapping subset* of abstract nouns and verb forms.

   ✓ "The concept of 'Emotion' itself is an invention of the seventeenth century. Before that, scholars wrote about passions, sentiments, and other concepts that had somewhat

different meanings." – Lisa Feldman Barrett, <u>How Emotions Are Made: The Secret Life of the Brain</u> (2017).

✓ "The word 'smile' doesn't even exist in Latin or Ancient Greek. Smiling was an invention of the Middle Ages, and broad, toothy-mouthed smiles (with crinkling at the eyes, named the Duchenne smile by [Paul] Ekman) became popular only in the eighteenth century as dentistry became more accessible and affordable." *Id.*

Problematic also is that emotions are generally regarded as phenomena of the individual human moment (Merriam-Webster, *emotion*, at c: the affective aspect of consciousness: feeling), and it is difficult to expand to describe larger and larger groups – for example, a crowd can be said to be angry figuratively but can a civilization?[6] – and maintained over extended periods of time – minutes, hours vs. years, perhaps centuries. To the extent that something like that can be comprehensible, is the extent to which Aspects *may* describe emotions.

✓ It is commonly said in sports that 'you cannot play without emotion'; e.g., either Joe Buck or Troy Aikman repeated this common refrain on Thursday Night Football on November 8, 2018. To the extent that Aspects in GGDM represent emotion, they can be said to represent the emotion with which civilization 'plays.'

If, however, Aspects are more related to 'feeling' – another definitional quagmire related directly to emotion, see Merriam-Webster online dictionary at *feeling* – then Aspects may relate more to zeitgeist within the time frames of GGDM. Merriam-Webster online dictionary defines *zeitgeist* as: the general intellectual, moral, and cultural climate of an era. The 'feeling' of the time must be part of zeitgeist, or, putting it in the reverse, to get the zeitgeist of a historical time, one must share or sense some of the feeling or feel.

✓ See Thinking vs. Feeling, Work of the Mind, 3 The Big Bang, p. 9, *supra*.

✓ See also discussion of Godhead vs. Pinhead in literature, 1 The Sidereal Stage, p. 110, *supra*, and discussion of the modern concepts of emotion and evil in Modernity Machines, 1 Technology p. 696, *infra*.

➤ <u>Hazy Overlapping Middle</u>: There is a gray area where Constructural Elements and Aspects overlap. Picture a Venn diagram (i.e. overlapping circle graph) where two circles overlap and the overlap area is not shaded. Recall the following quote from Symbolic Constructural Elements, 1 Constructural Elements, p. 176, *supra*:

✓ [Interview] "To the French public, this was a great victory. [Fort] Douaumont was a great symbol. It was of no military significance whatsoever, but it was a symbol. It had to be recaptured. And it was seen in France as being a great victory. In Germany, it was seen as a terrible defeat. The reality is, it didn't matter tactically. It was all about perception." – Major Gordon Corrigan (British Army, Gurkha Rifles), Under Siege television series (2008), Episode 4.

Fort Douaumont, as part of a line of fortifications along the French-German frontier, was a military symbol of French nationalism and sovereignty, especially given the humiliation of 1870. In this sense, it was a Symbolic Constructural Element. However, Fort Douaumont became a stronger symbol, or larger symbol in the French Public Space, by becoming also an Aspect of the times in 1917, during the Siege of Verdun to which was strongly attached the emotions (hope, will) of the French and German military leadership and civilian populations.

"A discovery is a new perception of an aspect of reality that already exists: the principle of the lever, a new continent, the hallucinogenic effects of mescaline, or the moons of Saturn. A discovery, if shared within a society becomes an addition to the society's culture and store of knowledge."

– Ian Robertson, <u>Society: A Brief Introduction</u> (1988)

<u>Aspects of Sociology</u>: As is common in Western sociology, which was created in the reductionist and positivist image of the physical scientific view of the 19th Century, apparently "aspects" of a culture (similar to emotions, thoughts, and feelings) are not regarded as co-equal in any way with objective physical reality and are not intrinsically knowledge (e.g., Ian Robertson, *ut supra*).

- ✓ <u>Consider</u>: "The social sciences deal with the *fourth order of natural phenomenon, namely the super-organic or social*.... Culture itself is a phenomenon which has no existence for any of the sciences devoted to the strictly physical, organic, or mental orders of fact; nor can comprehension of it be reached by combining the viewpoints of physical, biological and psychological sciences, which deal with the first three orders of phenomenon. The super-organic constitutes a distinct, but of course, not isolated or detached, order of facts in the phenomenal, objective world, and it has to be studied by analyzing it on its own ground and in its own terms, *and not by extending over it the notions and terms arrived at in the sciences which study the lower, if not simpler, orders of phenomena*." – Clarence Marsh Case,[7] <u>Outlines of Introductory Sociology</u> (**1924**), pp. xvii-xviii (emphasis added).[8, 9]

- ✓ "The four orders are *the inorganic, the vital organic, the mental organic and the super-organic, or social*. In every one of these fields of investigation the student may proceed either by the historical method, which seeks to depict concrete reality in all its concreteness, or by the analytic, processual method, which tries to give an account in terms of abstract generalizations, mechanisms, processes, laws and principles." – *Id*.[10[Full Quote]]

- ✓ "The earlier sociologist were accustomed to make comprehensive, even extravagant claims, for the new study, but they did not succeed in establishing its exact position in a logical classification of the sciences.... In the effort, they were encouraged, as is well-known, by the narrowness and barrenness of the older social sciences, notably history and political economy." *Id.* at p. xviii.

I believe this is a fundamental epistemological flaw of Western sociology[11] and have chosen to base this simulation on the phenomenological supposition (i.e. appearance) that, from the view of civilization, culture is just as 'real' as the physical laws of the universe, but of a different character (e.g., Sokal Hoax, see Alan Sokal feature quote, bottom of 3 Entropy, p. 249, *supra*). This is a necessary step to understanding civilizations as a Gestalt Structure and participants are asked to accept as fact at least within GGDM that *sociocultural facts are as real as physical facts* and not some version of 'virtual reality' that we 'know' is not real (but actually is, in a way, because it's part of our worldview now).[12]

- ✓ "In stating this principle, [Ludwig von Mises] was voicing opposition to the introduction into economics of concepts such as 'market equilibrium,' *which were largely inspired by the physical sciences*, and were perhaps *motivated by a desire on the part of*

some economists to establish their field as a science on par with physics." – Michael Accad, M.D., "An introduction to praxeology and Austrian school economics," alertandoriented.com (blog), April 13, 2016 (emphasis added). <u>Mises and Case agree</u>.

▪ See full feature quote, 1 Beginnings, bottom p. 25, *supra*.

➢ <u>Methodological Dualism</u>: It is clear from Mr. Case's arguments, and Mises 'methodological dualism,' that sociology (and "the sciences of human affairs", *Id.*, e.g., economics) struggled in the early 20ᵗʰ century (e.g., 1924) to separate itself conceptually from the bounds and expectations of physics and biology.[13] Psychology as a medical science, was then less than 50 years old (Sigmund Freud was still alive in 1924), but at least it was based on medicine, a long-respected discipline. I had this impression as well from the *high school lectures* of my youth that distinguished 'hard science' and 'soft science' and implied strongly that the 'soft sciences' (e.g., sociology, psychology, criminology, etc.) were somehow less real or not really sciences. Though the Marsh book would seem to be 'outdated' (but Plato is not?) to some, the epistemological structuring of the studies of natural phenomenon in 'four orders' is interesting and agreeable (but not axiomatic, irrefutable, *ut infra*); the idea of the super-organic seems now to suggest an emergence (discussed generally in 3 Fallen to Earth, *infra*).

✓ "Ludwig von Mises in particular argued against empiricist approaches to the social sciences in general, because human events are unique and 'unrepeatable,' whereas scientific experiments are necessarily reducible." – from Wikipedia article, "Praxeology," citing to <u>Human Action</u> (1949).

That this place struggle continues to this day is evinced perhaps by the comments of John Kaag and David O'Hara, and Christine Hensler in EN 10 (*ut supra*) about the effects of the educational reemphasis on STEM and decline in humanities, or by Professor Elwell about *micro- vs. macrosociology*:

✓ "Mainstream sociology is straying from its roots. This can be clearly seen in introductory sociology and social problems texts in which a focus on microsociology and social psychology has become ever more prominent. It can also be seen in the more recent graduates of sociology programs, specialists in one or two of the more than thirty subfields of sociology. While all tend to be well versed in questionnaire design and data manipulation as well as being excellent specialists in such diverse fields as gerontology or deviance, most have little background in the broader traditions of the discipline, little appreciation or experience with holistic analyses. Today, too many sociologists practice the discipline as one of social data collection and manipulation, *a reification of method over substance*. Others are specializing in a small part of the sociocultural system – say family, or deviance, or criminality – and losing the inclination or ability to communicate with their colleagues and their students either in other subfields or about the larger social whole. Some still do continue the practice of macrosociology, but it too is often the preserve of specialists with their own jargon, interests, and readership." – Frank W. Elwell, <u>Macrosociology: Four Modern Theorists</u> (2006), p. xi (emphasis added).

Mr. Case, in the same pages cited above, goes on to distinguish the "*social* sociologist" (emphasis in original) as one who studies social and cultural phenomenon as a thing onto itself, *equal to all others in fact*. Mr. Case was therefore aware of the disparity in factual prestige.

✓ In the mental health fields, psychiatry and psychology are distinguished; psychiatrist are medical doctors (like Sigmund Freud) who can prescribe medications for mental conditions. Psychologists are counselors, roughly speaking, who focus on helping patients by changing the patient's cognition, worldview, and thus are seemingly more related to rhetoric and philosophies and the humanities in general. While psychiatrist are medical doctors and are instantly respected as such in our civilization, psychologist and their field, are notably less so and struggle for place, beyond pop culture books and motivational speakers. I remember in relation to the Abnormal Psychology class I had in college, a comment critical of psychology suggesting *that any good effect obtained by clinical psychologist is due to their level of personal empathy and conversational skill* (as if this is a problem?...) and not to any theories of the mind or understanding of cognition and worldviews developed in psychological theories.

➢ <u>Not Quite A Priori</u>: Clarence Marsh Case's four orders of natural phenomenon is not quite axiomatic; that is, they can be refuted, one can say, "No, I disagree" without creating an insoluble intellectual contradiction. Thus they are probably not or are borderline as synthetic *a priori* propositions. One can propose alternative arrangements, but one cannot argue that there are no divisions, no difference in natural phenomenon between non-living and living things (Case's first and second orders), humanity and the rest of life on earth, etc. No biologist argues that there is no difference between a human and a bacteria or between a cow and the grass it eats, on the basis that they are all 'life' indivisible or based on the same molecules. That things are different from each other and can be divided – must be divided – into classes, groups, and so forth and ordered has been *a priori* to human knowledge – not just Western knowledge – in the same way as day and night; Aristotle said, 'It is the mark of an educated man to look for precision in each class of things just so far as the nature of the subject admits.' Plato and Aristotle were the original tendentious pedants of the West.

Within that range is a matter of how you slice the pie, but one cannot deny – without arriving at nothingness[14] – that there is a pie to be sliced; even the most radical anarchist or esotericist does not go about arguing this. Mr. Case's four orders are very intuitive and useful in that sense, and at the bottom of it all, they accord with the fundamental observations of humanity since prehistoric times: That there are living things, non-living things, and things that were living but are not now, that there is what is inside your head and the rest of the world (in literature, godhead vs. pinhead, Case's *third order*, see 1 The Sidereal Stage, p. 110, *supra*), and that there are individuals and then there is society, civilization, that both predates and outlasts individuals, and that carries from generation to generation (i.e. culture by definition) and is somehow much more organically complex than mere life forms (Case's *fourth order*).

✓ Although Mr. Case may have followed Comte (whom he mentions) in describing the orders (with modifications), identification of the third order (i.e. the "mental organic") may have been inspired by or originated from Immanuel Kant, to wit:

▪ "Kant's argument turns on the view that, while all empirical phenomena must result from determining causes, human thought introduces something seemingly not found elsewhere in nature – the ability to conceive of the world in terms of how it *ought* to be, or how it might otherwise be. For Kant, subjective reasoning is necessarily distinct from how the world is empirically. Because of its capacity to distinguish *is* from *ought*, reasoning can 'spontaneously' originate new

events without being itself determined by what already exists." – from Wikipedia article, "Compatibilism," captured October 27, 2019 (emphasis in original), citing to Immanuel Kant, <u>The Critique of Pure Reason</u> (1781), trans. by Max Mueller (1949), p. 448.

The distinction between 'subjective reasoning' and the empirical world is the difference between the first/second orders of natural phenomenon and the third order.

State of the Union: At any time, the Concierge may (and should) view any position's Public Spaces (like looking inside your civilization's head) and judge the current state of the position's civilization based on Aspects, Proficiencies, Government Titles and any other criteria for purposes of Interventions or other Interpretations.

"To put it simply: men are neither supposed nor allowed to be dependent. They are expected to take care of others and themselves. And when they cannot or will not do it, then the assumption at the heart of the culture is that they are somehow less than men and therefore unworthy of help. An irony asserts itself: by being in need of help, men forfeit the right to it."

– Peter Marin, "Abandoning Men: Jill gets welfare – Jack becomes homeless," APF Reporter, Vol. 14 #3, 1991 (Alicia Patterson Foundation) [15]

"Studies from other policy areas find that how the beneficiaries of policy are depicted in mass media and political campaigns can strongly influence support for policies that aid others. For example, Martin Gilens and Paul Kellstedt found that the disproportionate political and media depiction of welfare beneficiaries as minorities diminished white American support for welfare."

– Alexandria Guisinger, "American's views of trade aren't just about economics. They're also about race." Washington Post, August 16, 2017 [16]

Endnotes.

---

[1] <u>Commentary</u>: The 'lunette weight' (or properly, 'lunette ring weight') of the M198 Howitzer I was assigned to in the late 1980s was 600 lbs. That is how much weight had to be lifted straight up in order to hitch the gun to the ball tow hitch on the M925 truck. There were no hydraulics, it was done manually. There were six handles at the end of the trails, three on each side, for six men to grab hold and lift together; the lunette had to be lifted at least between waist and chest high to hitch it to the truck (depending on angles, terrain, etc.); the men have to lift and hold while the driver slowly backs the truck hitch under the lunette ring. Sometimes we did it with just four men, one time we did it with four men which included the driver who had to let go and run up to the cab of the truck to back it up.

✓ It was not unusual to do this process half dozen to a dozen times a day and we usually had only 7 or 8 men on the gun, meaning the same men were lifting the lunette weight over and over.

[2] <u>Commentary</u>: Lt. Dillard was a big man, broad at the shoulders and narrow at the hips (to barrow from Jimmy Dean's "Big Bad John" (1961)), he worked out three times a day and had been lifting weights since he was 12 years old. NFL linebacker sized, he stood at least 6'3 and bought his shirts in big & tall clothing stores. At a unit beach party, it took about 10 Marine artillerymen to chase him down, tackle him, and carry him down the beach and dump him in the surf against his will (he lost a bet with the commanding officer).

[3] <u>Commentary</u>: Alternatively, see the parable of "The Blind Men and the Elephant." Originating on the Indian subcontinent, the parable has been adapted and used across most of the world's religions to express pan-religious truth.

[4] Commentary: GGDM is in fact, an impressive collection of quotes from famous and self-evidently important people, interspersed with my second rate freshman blathering on about subjects that 99.9% of humanity never heard of and does not care about. GGDM is also a cultural artifact of my times.

[5] Citation: "A diss track or diss song (diss – abbr. from disrespect) is a song whose primary purpose is to verbally attack someone else, usually another artist. Diss tracks are often the result of an existing, escalating feud between the two people; for example, the artists involved may be former members of a group, or artists on rival labels. The diss track as a medium of its own was popularized in the hip hop genre, fueled by the hip hop rivalry phenomenon (especially the East Coast–West Coast hip hop rivalry of the mid-1990s). More recently, entertainers from outside the traditional music landscape have adopted the genre." – from Wikipedia article, "Diss (music)," May 21, 2020.

[6] Commentary & Citation: It is implied in Babylon 5 that the Centauri *civilization* was angry after the alliance bombed Centauri Prime and especially the capital city in "The Fall of Centauri Prime" episode (1998). Londo's actions are interpreted as representing the anger (and hurt pride) of the Centauri civilization. Similar anger could be an aspect of the United States after the 9/11 attacks or after Pearl Harbor in 1941.

[7] Citation: Clarence Marsh Case was born in 1874 and died in 1946, age 72 (information and image at Find a Grave, https://www.findagrave.com/memorial/113359178/clarence-marsh-case). There is currently no Wikipedia page for him, but he wrote many books.

- ✓ Three books by Clarence Marsh Case, The Social Psychology of Passive Resistance (1915), Non-violent Coercion: a study in methods of social pressure (1923) and Current social problems, an outline for the study of present day issues in the secondary school (1936) are available for free online at the Hathi Trust Digital Library (Los Angeles County, CA) which books I found linked through an online books page at the University of Pennsylvania Library (http://onlinebooks.library.upenn.edu/web-bin/book/lookupname?key=Case%2C%20Clarence%20Marsh%2C%201874%2D) through Google.

- ✓ User Galuchat on the Philosophy Forum also located a Doctoral Dissertation (232 pages) by Esther H. Penchef, June 1947, at digitallibrary.usc.edu, which is free to download. According to Google Searches, Dr. Penchef was Emerita Professor of Sociology, teaching and working in academia from 1948-1973 at USC and Los Angeles City College, graduated law school, became an attorney in 1957 and practiced law in California. She is also listed as the editor of sociology books on poverty into the early 1970s.

[8] Commentary: I 'rescued' this book and many others, actually several boxes of books, that had been tossed out in the garbage, in the alley in the rain, at the Lycoming County Museum, where I worked as a volunteer around 1990-1991. The head of the museum was the mother of a young woman who was in my classes at Lycoming College and who sometimes worked part-time at the museum, her father was a professor in the English Department at Lycoming College. Though slightly rain damaged, I have had this book on my shelf for nearly 30 years and have read some.

[9] Commentary: I was unable to locate the source of Clarence Marsh Case's 'orders of natural phenomena'; e.g., a Google search for the term yields sites about classifying weather phenomena. It might be related tangentially to praxeology or developed from it, but I have no direct reference and the concept must necessarily – as a condition precedent – predate even praxeology. I don't recall encountering the term before and I strongly doubt that it is taught in schools now. Which is sad... Regardless of the origin of the epistemology (or classifications if you like), I immediately grasped it as axiomatic, intuitive, and useful, in that it expresses concisely what we have all naturally known since developing childhood awareness brought us to the realization of life, death, and the inanimate (see further, Keijijōgaku (the Japanese word for metaphysics), The Next Season, *infra*).

- ✓ As mentioned in 3 The Big Bang, p. 19, *supra*, this is a case (no pun intended) where, like much of what is said in GGDM, "you know this stuff already, even if you don't yet know that you know it."

- ✓ See further discussion of the Orders of Natural Phenomena in 1 Order and 3 Fallen to Earth, *infra*.

- ✓ Something of the idea in other forms may have been circulating in the first decades of the early 20th Century, compare Mr. Case's "The four orders are the inorganic, the vital organic, the mental organic and the super-organic, or social," to the following from an article by G.T.W. Patrick (George Thomas White Patrick) in 1922, two years before Mr. Case's book: "When nature achieves the molecule, the atom ceases to be the thing of primary importance, worth, or even of reality. When nature achieves the cell, the molecule is eclipsed. When the organism is achieved, the cell is eclipsed. When mind is achieved, the body is eclipsed. Mind is a new reality, gained, achieved, won. It is, in Aristotelian phrase, the form of the body." ("The Emergent Theory of the Mind," The Journal of Philosophy, Vol. 19, No. 26 (Dec. 21, 1922), pp. 701-708, see full quote in 1 Dreamtime, EN 3, pp. 139-140, *supra*).

- ✓ "I've come to realize that there are three categories of truth – personal truth, political truths, and the objective truths that shape our understanding of the universe. The interesting thing about an objective truth is that it's true no matter what. Imagine that." – Neil deGrasse Tyson, "Class Trailer" to Master Class program.

    - ▪ Mr. Tyson seems to implicitly and intuitively recognize the co-equal existence of 'truths' which correspond roughly to Mr. Case's third order, fourth order, and first/second orders.

I posed the origin question on the Philosophy Forum (Philosophy of Science) in February 2019 (https://thephiloso-phyforum.com/discussion/5131/orders-of-natural-phenomenon):

- ✓ Users Galuchat and Terrapin Station responded that Mr. Case probably invented the idea of the four orders of natural phenomenon, but Galuchat added helpfully, "But in sociological terms, Auguste Comte's five great groups of phenomena (astronomy, physics, chemistry, biology, and sociology) was a likely influence on subsequent sociologists." Indeed, Mr. Case does mention Comte in a footnote on the previous page in relation to the discussion that math is not supreme, thus establishing that Mr. Case was familiar with Comte even if he did not mention him in relation to the four orders of natural phenomenon.

- ✓ Galuchat then proposed an alternate modernized classification of natural orders and asked how I would modify them and if they fitted within macrosociology. I responded that I liked Mr. Case's orders better because they are intuitive and easy for the audience to immediately grasp. User Harry Hindu agreed.

- ✓ I responded: "1) By 1924, intellectuals and scientists understood that astronomy, chemistry and physics were all part of the same continuum. Stars have chemistry, astronomy makes and bows to physics, and there was a whole lot going on there, but it was all in the same 'spectrum.' Thus, Comte's first three categories collapsed into the first order of natural phenomenon in Case's structure. 2) Mr. Case makes clear in the introduction that the mental sciences were just recently becoming members of the 'elite circle' (formerly occupied exclusively by physics and biology) and modern psychology was not yet ready during the time of Comte – Comte died the year after Freud was born. So in Case's structure, the mental sciences in 1924 were added into the third slot (i.e. the third order of natural phenomenon)."

- ✓ User Galuchat later asked: "Are there natural kinds, or are classifications merely cultural and/or linguistic conventions? And if there are natural kinds, does that imply artificial kinds?"

- ✓ Responding to only his first question, I wrote: "There are natural phenomenon and interpretations. One cannot claim that natural phenomenon are themselves cultural/linguistic conventions, e.g., the Sokal Hoax. But we have interpreted them in different ways – as history shows – that are suitable for the milieu of the times, compare Aristotle to modern physics. Part of the issue is that interpretations have not been accepted as equally factual, instead they have been dismissed as non-objective, illusion, human fallacy. The fallacy has been to try to treat them as facts within the first order, whereas they are actually facts within the fourth order. The same fallacy occurs in reverse when you try to deny that first order facts are facts within the fourth order – i.e. treating physical facts as cultural/linguistic constructs – again, the Sokal Hoax. There is not exactly a symmetry in this arrangement, facts of lower orders cannot be denied by higher orders, but facts of higher orders are not facts in lower orders. It's sort of like the way time flows in only one direction (I hadn't actually thought of it this way before I typed this). Time is then probably – is definitely – related to – is probably even the 'cause of' – emergences in all the orders. I'll give your second question some thought."

- ✓ *Thus a new line of thought, a new connection arose from the conversation*: Facts within the four orders operate like time, they are only true or valid in one direction, like the flow of time in our universe and a connection between time and emergences!

[10] Citation: "The more or less exclusive claims of the other sciences rest upon their use of mathematical, quantitative reasoning, and are inadequate in two ways. In the first place, their mathematical accuracy is only a question of degree, as compared with one another; and secondly, mathematical reasoning is not the only method of exact thinking. No one who has notice at all the procedure of careful students, even in the fields of historical, ethical, or aesthetic values farthest removed from quantitative considerations, will longer cherish the obsolete notion that painstaking observation, systematic classification, and rigid analysis are the prerogatives of workers in any field of human thinking. The same attitudes of mind and method of procedure are now to be met in every branch of investigation, and it is the assumption in this book that it is a mere confusion of terms to give to the word *science*, which, historically and logically speaking, designates just this systematic investigation of reality, any narrow or private interpretation.

2 Culture – Aspects

Such a private, or at least special, interpretation is met in the reasonings of those who propose to use the word *science* to indicate only those branches of study which seek primarily to arrive at abstract generalizations, laws, and principles.

...But while the authors ... are plainly distinguishing between history and *natural* science, others are less discriminating, so that one can trace in current discussion a tendency to blur this clear and valid distinction between history and *natural* science, by substituting the term *science* in general for *natural* science, and thus making it appear that the historical studies (history proper, archaeology, anthropology, ethnology, etc.) are in sharp contrast as to method with *science*, whereas they are themselves worthy and fruitful branches of science itself.

If one steers clear of this confusion and recognizes that all systematically organized research and knowledge of every realm of phenomena is equally a form of *science*, it is then proper to recognize that there are several different orders of natural phenomena, and two distinct, yet inseparable methods of thinking about them which traverse all these orders. ... The four orders are the inorganic, the vital organic, the mental organic and the super-organic, or social. In every one of these fields of investigation the student may proceed either by the historical method, which seeks to *depict* concrete reality in all its concreteness, or by the analytic, processual method, which tries to give an account in terms of abstract generalizations, mechanisms, processes, laws and principles. ... It is the purpose simply to point out in this place that we have here, not history verses science, but the contrast between the historical and analytical aspects of science itself." – Clarence Marsh Case, <u>Outlines of Introductory Sociology</u> (1924), pp. xvi-xvii (emphasis in original).

- ✓ *Cf.* "According to John Bellamy Foster (b. 1953), the great sociological tradition, at least as it has been received from our forebears, ***seems as if it were developed almost completely devoid of any concern for or foundation in nature***. Marx, Durkheim, and Weber seemingly develop their theories 'as if nature didn't matter' (Foster 2000, 18)." – Frank Elwell, <u>Macro Social Theory</u> (2009), Kindle Edition, p. 80 (emphasis added).

- ✓ In about mid-2019, I discovered praxeology and the Austrian School which I, oddly, had never encountered before. It required only a short time before I realized that the general tone and tenants of Clarence Marsh Case's arguments in the 21-page intro to <u>Outlines of Introductory Sociology</u> (1924), were similar to and possibly inspired by the methodological dualism of his contemporary Ludwig von Mises; Marsh was born in 1874 while Mises was born in 1881 and Mises had already published four books by the time Marsh's college sociology textbook was published. I have not the academic or research resources to determine if Mr. Case was familiar with or had read Mr. Mises works or had corresponded with him or his colleagues, or heard him speak, or met him; but I would not be surprised if there was an informal network of friends and acquaintances connecting them (i.e. the six degrees of separation). But the derision and criticism heaped on the Austrian School (and Mises seemed to have annoyed many people) at the time for being non-empirical, non-positivist, non-Keynesian, an 'unscientific economist' explains why Clarence Marsh Case's books, work, and opinions were quickly tossed to the side and forgotten in the mid-20th Century. They don't teach this in public schools, they don't teach this 'unscientific' idea in undergrad college either; my high school was very STEM and conservative to the point of being reactionary. Yet the idea has not gone away, praxeology still exists within the *second strata* of epistemology (see discussion, 1 Constructural Elements, EN 21, p. 188, *supra*) in several fields, including medicine, economics and sociology.

[11] <u>Citation & Commentary</u>: "We are on the verge of becoming the best trained, and least educated, society since the Romans – and reducing the humanities to a type of soft science will only hasten this trend. As the sciences rightly grow, a free society must ensure that criticism of the sciences grows apace. Effective criticism depends on distance, in this case on an unshakeable difference, between the humanities and the STEM fields. That is not to say that STEM researchers can't or shouldn't be experts in the humanities, but rather that the work that the humanities do should not be judged by the metrics of hard science. As Aristotle, Plato's most famous student, suggests at the beginning of the *Nicomachean Ethics*, 'precision is not to be sought for alike in all discussions.'

Similarly, we should not expect the humanities to be driven or dominated by the objectives of science. Plato teaches us that part of the liberal arts' enduring mission is precisely to critique these objectives. It ought to be obvious that the study of law, justice, and the arts is one of the best preparations for governing. This goes for governing our polis and equally for governing our technologies and ourselves. If you're interested in learning about justice, you don't go to the chemistry laboratory. You go to philosophy class and travel to Plato's Republic. But if you go to the Republic in search of concrete answers about justice (as many of our students are encouraged to search for the 'right' answers in their labs), you will be disappointed. Plato is not famous for answering questions but for staking his life on the chance to ask them. He seems more interested in inviting his readers to ask their own questions and to finish

the dialogue themselves, as if to say that it's more important to learn to think than to memorize others' dogmatic principles. The question about justice that motivates the Republic is posed in a lengthy series of dialogues, and it does not give rise to a fixed doctrine. Plato seems to be suggesting that part of being just is taking the time to think seriously about justice." – John Kaag and David O'Hara, "Big Brains, Small Minds," The Chronicle of Higher Education, May 13, 2016.

- ✓ Likely, the title of this article is a play on the title of a January 11, 2008 article by Russell Jacoby, also in The Chronicle of Higher Education, titled, "Big Brains, Small Impact," about the decline of the public intellectual in the 1980s.

- ✓ Sociology and the social sciences sit – in the current epistemology of the West – in the twilight between Humanities and Science, to wit: "Although political science, government, geography, anthropology, and sociology may, from certain perspectives, be considered *humanistic* social sciences, for the purposes of the Humanities Indicators, they are categorized as *non-humanities* disciplines. Interdisciplinary studies that link a predominantly social science perspective with humanities disciplines are also considered *non-humanities* studies." – from "The Scope of the 'Humanities' for Purposes of the Humanities Indicators," (https://www.humanitiesindicators.org/content/document.aspx?i=180), American Academy of Arts and Sciences (emphasis in original).

- ✓ "Around the turn of the millennium, American society realized a looming crisis: the lack of female representation in STEM fields. But today we are witnessing a crisis of male leadership in a variety of workplaces. From the president to CEOs of major companies to actors and power players in Hollywood, the past several months have exposed the toxic work environments they preside over or worsen in scandal after scandal. Though different in nature, this crisis is of equal importance as the STEM shortage. Yet, to date, no prominent solutions or interventions have been seriously proposed. In contrast, a quick Google search brings up dozens of programs for girls in STEM, but not one national program appears for boys in the arts and humanities....

    How dire is the situation? The latest indicators of the demographics and earnings of public school humanities teachers – most of whom are women and many of whom aren't paid well – underscore that we need more men in the arts and humanities. Although philosophy and religious studies all grant more degrees to men than women, all other arts and humanities disciplines encounter a reverse situation. To make matters worse, The Humanities Indicators report that, 'As of 2015, women earned 61 percent of all master's and professional-practice degrees in the humanities and 54 percent of the doctoral degrees in the field.' And the latest report on public school teachers found that '76 percent of humanities teachers were women, the largest share among subject specialists.' When male K-12 role models barely exist in these disciplines, what message does that send to our young boys and men?" – Christine Hensler, "We Need More Men in the Humanities," Inside Higher Ed, October 2, 2018.

[12] Commentary & Citation: According to Merriam-Webster online dictionary, *virtual reality* first appears in English in 1987; I know that I never heard the term growing up.

- ✓ "Finally, we arrive at the six discourse, on the postmetropolis as Simcity, a place where simulations of a presumably real world increasingly capture and activate our urban imaginary and infiltrate everyday urban life. A key concept here is that of the simulacrum, roughly defined as an exact copy of something that may never have existed. ... At the very least, this Simcity discourse needs to be addressed seriously in contemporary urban studies, not just at the micro-scale of everyday life but also in macro-scale analyses of urbanization and the social production of urban space. My own work has increasingly focused on this precession of simulacra and the growing hyperreality of urban life in the postmetropolis, in part because I suspect that this restructuring of the urban imaginary is playing a key role in the emerging mode of social regulation associated with what the French regulation theorist define as the new regimes of capitalist accumulation...." – Edward Soja, "Six Discourses on the Postmetropolis," (1997), the entire paper, written in English and French, is available for free online at http://www.opa-a2a.org/dissensus/wp-content/uploads/2008/05/soja_edward_w_six_discourses_on_the_postmetropolis.pdf.

[13] Citation: "In more recent decades, students of *biological* phenomenon, apparently well disremembered of their own former exclusion from the circle of the elect, have so far made themselves at home in it that one often hears the word 'science' used, even in faculty discussions and literature, to designate exclusively the physical and biological departments. Recently, however, investigation of mental phenomenon has become so exact and systematic that *psychology* is sometimes recognized by the academic legitimists as falling within the scientific pale, thus leaving the *social* studies, notwithstanding one of them is known as political 'science,' to grope in the outer darkness, along

with *philosophy* in all its branches." – Clarence Marsh Case, <u>Outlines of Introductory Sociology</u> (1924), pp. xv (emphasis in original).

- ✓ "The denial of purposefulness in man's attitudes can be sustained only if one assumes that the choosing both of ends and of means is merely apparent and that human behavior is ultimately determined by physiological events which can be fully described in the terminology of physics and chemistry. Even the most fanatical champions of the 'Unified Science' sect shrink from unambiguously espousing this blunt formulation of their fundamental thesis. There are good reasons for this reticence. So long as no definite relation is discovered between ideas and physical or chemical events of which they would occur as the regular sequel, the positivist thesis remains an epistemological postulate derived not from scientifically established experience but from a metaphysical world view.… But it is evident that such a metaphysical proposition can in no way invalidate the results of the discursive reasoning of the sciences of human action. The positivists for emotional reasons do not like the conclusions that acting man must necessarily draw from the teachings of economics. As they are not in a position to find any flaw either in the reasoning of economics or in the inferences derived from it, they resort to metaphysical schemes in order to discredit the epistemological foundations and the methodological approach of economics." – Ludwig von Mises, <u>Theory and History: An Interpretation of Social and Economic Evolution</u> (1957).

- ✓ In school in the early 1980s, more than half a century later, our courses were still called "Social Studies." See previous discussion of 'hard sciences' vs. 'soft sciences' (*ut supra,* p. 372) and discussion of Unsolved Problems, 3 Constructural Elements, p. 209, *supra.*

[14] <u>Commentary & Citation</u>: This is what is so frightening about the scene in Conan the Barbarian (1982) where an adept of the nihilistic religion of Thulsa Doom, standing silently in a high wall alcove staring into nothingness, blithely steps to her death when summoned to come to Thulsa. Within the film, it was a 10-second scene to demonstrate Thulsa Doom's power over his adherents and is then quickly forgotten in the sword and sorcery adventure.

[15] <u>Citation</u>: "Men are allowed to have passion and commitment for their work ... a woman is allowed that feeling for a man, but not her work." – Barbara Streisand.

[16] <u>Citation</u>: "What do a Christian overnight camp, abstinence-only sex education, and pro-marriage advertisements all have in common? They've all been funded with money that used to provide cash assistance for low-income families.

In the U.S., the federal Temporary Assistance for Needy Families program – often known simply as 'welfare' – is administered by the 50 states, which have considerable leeway about how to spend the money. The choices states make are unmistakably correlated with race. The higher the proportion of African Americans in a state, the more likely officials are to try to change the way poor families run their lives, rather than simply help them with basic expenses. ...

In a new study published in the journal Socio-Economic Review, I find that a state with a higher share of black families is less likely to allocate TANF funds toward the provision of cash assistance, but more likely to allocate TANF funds toward efforts to 'encourage the formation of two-parent families' and 'reduce the incidence of out-of-wedlock pregnancies.' The stated assumption behind these initiatives is that strengthening the family unit has greater long-term benefits than simply giving money to needy people.

In practice, though, the diversion of TANF funds away from cash support and toward programs meant to influence family formation has likely exacerbated racial differences in poverty. A clear pattern emerges: a black family in poverty is more likely than a white family to be offered a 'Healthy Marriage Initiative' in place of direct cash support.

These racial inequities in states' use of TANF funds turn out to have important consequences for racial differences in child poverty. I find, for example, that closing the racial differences in states' use of TANF funds would narrow the black-white child poverty gap by up to 15 percent. ...

We often perceive policymakers as defenders of economic opportunity, and social policy as a set of tools to alleviate inequalities. But as [Jamila] Michener's [Cornell University] work shows, and as the data on TANF suggest, state governments often function as a source of inequality rather than its cure. Rather than narrowing gaps between the advantaged and disadvantaged, social policy can, when deployed unevenly across the country, act to deepen them instead." – Zach Parolin (http://zachparolin.com/), "Welfare money is paying for a lot of things besides welfare," The Atlantic, June 13, 2019.