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Is the Past a Prologue? Construing Future Possibilities amidst Present Perditions in a Continuing Time of Crisis

Eric GILDER[1]

[1] Prof. Dr. habil., The Papua New Guinea University of Technology, Lae, Papua New Guinea
eric.gilder@pnguot.ac.pg

Abstract: In my last invited LUMEN plenary presentation, drafted at the beginning of a (too) long COVID-19 year, I spoke on "Logos, Pathos and Ethical Practices across Selves, Time and Space in a Pandemic Era," drawing for my theoretical inspiration from thinkers (and statements) by thinkers such as psychologist George Kelly, social theorist Kenneth Boulding, literary social scholar Kenneth Burke, and media theorist Marshall McLuhan. Now, sometime later, I elaborate the themes for our WLC through their sharp eyes. Beginning from these select insights (among others), I will elaborate from the vantage point of a time that creates for all a "turning point" (stasis or crisis) on those bridges "within us" (marked within "the realms of individual affective motivation and cognitive thought," and outline how we can together form scripts for "effective and ethical public action," given the ambitions of the conference organizers. I take this to be necessary to productively survey "the interferences between the new theoretical approaches and the social and educational practice, taking into account the need for an ethical resizing of the social action").

Keywords: *LUMEN; Kelly, G. A., Boulding, K. E., Burke, K., McLuhan, M., Personal-Functional Model, Social-Roles Model.*

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1. Starting point

Drawing upon reflections of the LUMEN conference of several years back (at the beginning of the COVID-19 pandemic[1], I begin my analysis of the overarching themes of this WLC 2021 international conference, as reflected in the acronym NOVELTY operating within a crisis (Michaud, 2011), yet we will need to first consider the role of a knowing, individually motivated, but socially grounded subject (Gilder, 2020), capable of acting ethically in the world around him or her[2]. As noted follower of G. A. Kelly, J. M. M. Mair, argued, a person's 'self' is *not* a simple entity, but a *multifaceted complexity*, a "community of selves" in which the healthy social person, manages to integrate into a somewhat harmonious whole, which, importantly, takes an imagined other's visions of themselves and their realties into account. It is through this 'other-selfing' process, as Bannister (1977, cit. in Gilder, 2003a), observed, "to sense more fully some of the hopes and fears, values and plans, concerns and confusions" of another person (p. 60). As I noted, decades later:

"One issue we as academics, especially in the humanities, face is the problem of 'voice.' As noted at the beginning of this essay, when we 'profess' from within a professorial role, what exactly are we professing? The 'truth' in the (often fictive) human story we are explicating to our students? The rigor of the models of hermeneutical understanding we might deploy in the explication? Our subject or ourselves? Even in the social sciences, the issue of the complex interplay of the knower and the known, of the subject and object, arises, often in a very human way. As my dissertation methodology and subject together has proved, the 'personal-functional' flesh and blood author and the 'social-role' functions of the public 'implied author' often co-mingle or collapse when we seek to enact our beatific 'perfect' theoretical visions into a fallen, contentiously 'imperfect' world classroom" (Gilder, 2019).

I will now consider the over-arching themes of this unique conference, by turning to the specific thought passages and critically noted themes of each of our noted thinkers in turn.

[1] LUMEN Conference. (2020)14th LUMEN International Scientific Conference, "Rethinking Social Action. Core Values in Practice, RSACVP2020" (online conference), Program, p. 5. http://conferinta.info/conference-archives/14th-lumen-rsacvp-2020/program/

[2] World LUMEN Congress 2021 -Aims & Scope. http://conferinta.info/cates-2021/aims-and-topics/

1.1. George A. Kelly

"To the living creature, then, the universe is real, but it is not inexorable unless he chooses to construe it that way" (Kelly, 2003, p. 6).

1.2. Kenneth E. Boulding

"There is also a problem in epistemological ecology, if that is the word for it, of knowledge pollution. This is the spread of nonsense" (Boulding, 1971, p. 21).

1.3. Kenneth Burke

"The progress of human enlightenment can go no further than in picturing people not as *vicious*, but as *mistaken*. When you add that people are *necessarily* mistaken, that *all* people are exposed to situations in which they must act as fools, that *every* insight contains its own special kind of blindness, you complete the comic circle, returning again to the lesson of humility that underlies great tragedy" (Burke, 1984, p. 41).

1.4. Marshall McLuhan

"My work is designed for the pragmatic purpose of trying to understand our technological environment and its psychic and social consequences. But my books constitute the process rather than the completed product of discovery; my purpose is to employ facts as tentative probes, as means of insight, of pattern recognition, rather than to use them in the traditional and sterile sense of classified data, categories, containers. I want to map new terrain rather than chart old landmarks" (Norden, 1969).

2. Approach

My modalities for thinking through and elaborating probable applications of these conference themes will be two: A Personal-Functional Model of construing, based on Aristotle's classic rhetorical proofs (Gilder, 2003a, pp. 61-63), and, an analytical and synthetic Social-Roles Model based upon the first (Gilder, 2003a, pp. 63-73).

As I had concluded in 2019: "At present, I am intrigued by the work of the Prespectiva Foundation founded by applied philosopher Jonathan Rowson ("Perspectiva") which has as its synthetic research theme the intersection of "systems, souls and society," which follows the trends of my own exploratory models, Furthermore, I would like to look anew at the

"comic correctives" aesthetic sensibility and see if it can help us keep sane in this time of crisis."[3]

3. Logos from Multiple Perspectives

"Logos | aims to expose certain theoretical paradigms on social action, specific to the postmodern and transmodern paradigms, and the re-contextualization of the influences of modernity."

3.1. Kelly

Kelly gets to *logos* via Heiggeder, as noted by Soffer. "For Kelly, these dichotomous features: hedonic versus reflective, voluntary versus involuntary, conceptual versus bodily-affective, are not effectively understood as belonging to interacting states of being; they are instead the inseparable features of a unitary differential structure of transition, otherwise known as a construct. In personal construct theory, there are no self-inhering entities, neither in the guise of affects nor intended objects. In the place of Zahavi's three-part structure of subjective feeling, relational bond and intentional object, Kelly proposes a two-part structure manifested by the bi-polar construct. For Kelly subjective affect and objective intention are equi-primordial features of a construct's referential differential hinge. Put differently, every construed event is already both feeling and object of sense. This being the case, there is no synthetic relational connector needed to tie subject and object together" (Soffer, 2020).

3.2. Boulding

Boulding's sense of logos is transdisciplinary, according to Chartrand (2006, p. 19).

Table 1. Chartand's (2006) chart of TDI.

Discipline/ Sub-discipline	Economics	Philosophy	Psychology	Science	Technology
1	Cultural	Aesthetics	Analytic	Economics	Economics
2	Institutional	Biology	Cognitive	History	History
3	Legal	Epistemology	Gestalt	Philosophy	Philosophy
4	…	Phenomenology	…	Sociology	…

[3] *Perspectiva: Map: Navigating our Systems, Souls and Society*. Retrieved 2020, May 5, from https://www.systems-souls-society.com/

3.3. Burke

In "Kairos and Kenneth Burke's Psychology of Political and Social Communication," Sheard argues: "Just as Gorgias argued that '*logos* is not substances and existing things,' so in *Permanence and Change* (1935), Burke contends that 'We discern situational patterns by means of the particular vocabulary of the cultural group into which we are born. Our minds, as linguistic products, are composed of concepts ... which select certain relationships as meaningful. These relationships are not *realities*, they are *interpretations* of reality-hence different frameworks of interpretation will lead to different conclusions as to what reality is' (*PC* 35)" (Sheard, 1993, p. 295).

3.4. McLuhan

"McLuhan's work fundamentally re-enlivens interest in 'logos,' and his notion of logos, like Dewey's, relies neither upon 'a transcendent regulative order' (the ancient view), nor upon 'something originating inside individuals' (the modern view). Grasped as psycho-socio-historical associations and patterns of interaction and organization, logos can best be understood by attending to the ways that communication patterns and communication technologies much more than mere efficient materials have altered and extended the range of formal and final cause" (Anton, 2012, pp. 5-6).

4. Universality from Multiple Perspectives

"Universality | seeks the universalization of social and communicational paradigms, and their contextual applicability in the current communicational universe."

4.1. Kelly

In his *A Brief Introduction to Personal Construct Theory,* Kelly states: "Who can say what nature is? Is it what now exists about us, including all the tiny hidden things that wait so patiently to be discovered? Or is it the vista of all that is destined to occur, whether tomorrow or in some distant eon of time? Or is nature, infinitely more varied than this, the myriad trains of events that might ensue if we were to be so bold, ingenious, and irreverent as to take a hand in its management?

Personal construct theory neither offers nor demands a firm answer to any of these questions, and in this respect it is unique. Rather than depending upon bedrock assumptions about the inherent nature of the universe, or upon fragments of truth believed to have been accumulated, it is a notion about how man may launch out from a position of admitted ignorance, and how he may aspire from one day to the next to transcend his own dogmatisms. It is,

then, a theory of man's personal inquiry - a psychology of the human quest. It does not say what has or will be found, but proposes rather how we might go about looking for it" (Kelly, 1966, p. 1).

4.2. Boulding

In "Three Reviews of Kenneth E. Boulding: 'Ecodynamics. A New Theory of Societal Evolution'," Marc R. Tool argues: "Third, in imaginative ways, Boulding continues the reclaiming of social inquiry from determinists and teleologists. Biological evolution has no grand design or teleological unfolding; it evolves as genetic and mutational circumstances direct. But social evolution is substantially discretionary. We human beings do in the main direct and guide our own future. Boulding seeks a universal account of social evolution in order to inform and equip those who do or can exercise such discretion" (Tool et al., 1981, p. 140).

4.3. Burke

"'A brief examination of current communication journals will reveal that today Burke has become the most popular rhetorical theorist in the field, but with this popularity comes a problem. Kenneth Burke is in danger of becoming the modern-day Aristotle. Most communication scholars have now read some of Burke's work and are aware of the flexibility of his rhetorical theory. Burke himself even argues that he has a general theory. So the danger is that scholars will use Burke's concepts for anything they want to study. Some people act as if there is no research question that his method cannot answer, no data to which it cannot be applied. This is essentially what happened to Aristotle's rhetoric... However, a theory that is required to do everything does very little in practice because it becomes too general. It does not make the fine distinctions necessary for sophisticated analysis. It ultimately is reduced to conventional wisdom (347)'" (Brock cit. in McKenzie, 2010).

4.4. McLuhan:

In "McLuhan Reconsidered," Jim Andrews states: "The moulding influence of technology on culture, then, is profound according to McLuhan. It certainly needn't offer a complete explanation to any question we ask, but is far more important a factor than we commonly understand. Technology may not 'determine' culture in many ways (what, of value, is done with it, for instance) but by it's nature and influence on people, technology will 'shape and control the scale and form of human association

and action.'" (Andrews, 1995). Citing McLuhan's *Understanding Media*, Andrews then amplifies one of McLuhan's 'outrageous' 'probes':

"The electric light is pure information. It is a medium without a message, as it were, unless it is used to spell out some verbal ad or name.... Whether the light is being used for brain surgery or night baseball is a matter of indifference. It could be argued that these activities are in some way the 'content' of the electric light, since they could not exist without the electric light. This fact merely underlines the point that 'the medium is the message' because it is the medium that shapes and controls the scale and form of human association and action. The content or uses of such media are as diverse as they are ineffectual in shaping the form of human association" (Andrews, 1995).

5. Mentality from Multiple Perspectives

"Mentality | causes reflection upon the acceptability of new dimensions of knowledge and the relationship between mind and consciousness, within different cultural and communicational perspectives."

5.1. Kelly

"Perhaps Kelly's main message in the paper is that we cannot define sin by referring to any sacred text or indeed any other authority. Sin is defined personally and is to be understood in terms of deviation from one's core role. For Kelly, 'role' referred to any personal construction undertaken in the light of what we see as others' perception of us. Core role concerns how we evaluate ourselves in the light of the perception of others that are central to us. In the article he asks the reader to compare how they would feel differently if they had an accident, and if a child in their care had one. The second is likely to produce guilt if one feels they have fallen short of the child's expectation of care and protection. This individualised definition of sin and guilt perhaps reflects Kelly's roots in Protestantism. His father was a Presbyterian minister and he attended a Quaker college in his youth. Indeed he ends the paper saying that he is merely elaborating what Jesus said about sin: 'Go and sin no more'. Repentance (as opposed to atonement) means resolving to act differently in the future" (Butt, 2012).

5.2. Boulding

"The closed earth of the future requires economic principles which are somewhat different from those of the open earth of the past. For the sake of picturesqueness, I am tempted to call the open economy the 'cowboy economy,' the cowboy being symbolic of the illimitable plains and

also associated with reckless, exploitative, romantic, and violent behavior, which is characteristic of open societies. Tile closed economy of the future might similarly be called the 'spaceman' economy, in which the earth has become a single spaceship, without unlimited reservoirs of anything, either for extraction or for pollution, and in which, therefore, man must find his place in a cyclical ecological system which is capable of continuous reproduction of material form even though it cannot escape having inputs of energy" (Boulding, 1966).

5.3. Burke

"In 'Definition of Man' Burke wrote of the pervasiveness of the "'entelechial' principle' that, 'Each [scientific] specialty is like the situation of an author who has an idea for a novel, and who will never rest until he has completely embodied it in a book. Insofar as any of those terminologies [scientific] happen also to contain the risks of destroying the world, that's just too bad; but the fact remains that, so far as the sheer principles of the investigation are concerned, they are no different from those of the writer who strives to complete his novel' [40]. Burke thus argued that the novelist and the engineer produced artifacts and rhetorics according to their respective trained incapacities that goaded them to rotten perfection. Both technological invention and rhetorical invention, aiming for perfection, tended to end up threatening life itself. As a writer, Burke's rhetoric participated in this rather imperfect process" (Hill, 2009).

5.4. McLuhan

"It's significant that [Neil] Postman recast McLuhan's ideas as 'media ecology.' This idea has nothing to do with natural ecosystems. Here is Postman's oft-cited statement on the subject: 'Technological change … is ecological. I can explain this best by an analogy. What happens if we place a drop of red dye into a beaker of clear water? Do we have clear water plus a spot of red dye? Obviously not. We have a new coloration to every molecule of water. That is what I mean by ecological change.' But as we have shown in this column, the story is more complex and less metaphorical, given the environmental impact of making, using, and discarding media technologies.

McLuhan actually argued that nature was obsolete, thanks to media technology. He even had a date for when it happened: 1957, the year the Sputnik space shot circumnavigated the globe: 'the planet became programmable content' and '[e]cology was born.' The Earth was now 'an art form.'" (Maxwell & Miller, 2014).

6. Education from Multiple Perspectives

"Education | aims at the multidimensional approach of education in the context of the paradigmatic mutations generated by the switch towards the knowledge-based society."

6.1. Kelly

Ryckman cites Kelly's observation: "'Johann Herbart's work on education and particularly mathematical psychology influenced me. I think mathematics is the pure instance of construct functioning—the model of human behavior.' Although Kelly was influenced by Herbart—a philosopher, psychologist, and founder of pedagogy as an academic discipline - some of Kelly's inspiration for the theory of personal constructs came from a close friend of his. Namely, this friend had been an actor in some drama in college, and for two or three weeks he really got into his character and lived it as it was the real him. Kelly, unlike many people who would see this only as a sheer affectation, thought this was the expression of his real self and the behavior was authentic" (Ryckman, 2013, pp. 273-274).

6.2. Boulding

In a critical review of Boulding's 1985 book, *The World as a Total System*, Duhs (1986) remarks that: "Boulding's overall project could in fact be regarded as a personal endorsement of the notion that the only proper place for interdisciplinary studies is inside one's skull. His findings, in brief, are that it is only in the twentieth century that the world has become something like a single social system; that it is because of the human race that the world has become much more of a total biological ecosystem than it was before, although the human race represents an evolutionary catastrophe for the rest of the biosphere; and that what characterizes our position with respect to the Earth as a total physical system is 'our profound ignorance'" (p. 1168).

6.3. Burke

In "Attitudes as Equipment for Living," critic Petermann (2015) states: "In his article 'Literature as Equipment for Living,' found in *The Philosophy of Literary Form*, Kenneth Burke proposed that literature can be used as what he calls 'equipment for living,' as tools for dealing with encountered situations (*Philosophy* 293-304). Here he used proverbs as models for equipment for living and described them as 'strategies for dealing with situations' (*Philosophy* 296). He also suggested that these strategies can be seen as attitudes. In the discussion of which term to use, Burke made clear that the process of using literature as equipment for living should

neither be seen as completely conscious, nor as especially methodical (*Philosophy* 297). If literature is equipment for living and functions like proverbs, proverbs that are strategies for dealing with situations, and strategies are attitudes, then clearly attitudes are equipment for living" (Petermann, 2015).

6.4. McLuhan

Speaking of the danger of holding onto traditional "looking in the rear view mirror" schooling methods, McLuhan and Leonard (*n.b.*, all the way back in 1967), warned: "This danger signal is only one of many now flashing in school systems throughout the world. The signals say that something is out of phase, that most present-day schools may be lavishing vast and increasing amounts of time and energy preparing students for a world that no longer exists. Though this is a time of educational experiments, the real reforms that might be expected have as yet touched only a small proportion of our schools. In an age when even such staid institutions as banks and insurance companies have been altered almost beyond recognition, today's typical classroom – in physical layout, method and content of instruction – still resembles the classroom of 30 or more years ago" (McLuhan & Leonard, 1967).

7. Novelty from Multiple Perspectives

"Novelty | seeks to highlight the issues generated by the need for personal, institutional and social adapting to what is new, and to a continuous paradigmatic change, both in the field of knowledge and of social action."

7.1. Kelly

Kelly "stated that the therapeutic technique of playing games is psychologically safe because it is foreign to the client's life, it is novel, and the game and its metaphors provide a canvas for re-imagining life, or an aspect of life, without the same fear of loss as anticipated in their 'real' life. The metaphors that arise through played with the horses can provide the client with more useful constructs to employ in future life situations. These lessons are often remembered as larger than life visual pictures that bring clarity to an otherwise diffuse awareness. This developing awareness together with the possible alternative solutions to solve their problems or to create a totally new path toward their future, provides hope when previously, they felt hopeless and powerless toward their adversity" (Toms, 2020).

7.2. Boulding

In his conclusion of "An Incomplete Paradigm" (critiquing the then popular paradigm of sociobiology), Boulding states: "It is information, not matter or energy, that is the real driving factor both in the production of genotypes and in the whole evolutionary process. Energy and materials are significant mainly as coders of information. Information itself, however, becomes more complex in the course of evolution. In the biological genetic structure it develops into know-how, as I have indicated, which is an order of complexity beyond simple Bell Telephone information. In the higher animals this becomes awareness, that is, images and structures within the organism that map the environment in which the organism is placed. In the human race awareness develops into consciousness, which involves an enormous self-generation of noogenticst evolution is approaching its end, that the process of evolution will now pass into human and posthuman genetic know-how, awareness, consciousness, something beyond consciousness, and the artifacts and phenotypes in ecosystems that this noogenetic structure will produce. It may well be, therefore, that it is the social sciences that now are in the forefront of the advancing evolutionary shockwave" (Boulding, 1978, pp. 336-337).

7.3. Burke

"Throughout his writings," Warnock posits that: "Burke says and shows that words are actions, reflecting ethical decisions, and it follows that even in a motivational jungle another person's meaning should be respected as that other person's own, particularly if communication and coping are the goals of symbolic action. Finally, Burke argues that texts are themselves more or less conducive to particular attitudes, that there is a trade-off between form and information; he recommends that critics' decisions about what they are looking for - determinate or indeterminate meaning- should stand pragmatic tests (*Attitudes* 200). As we shall see, Burke transcends the either/or distinction between determinate and indeterminate by his key term, 'rhetoric'" (Warnock, 1986, p. 63).

7.4. McLuhan

"What challenges us in his ideas beyond their contemporary flair, is a rare combination of intellectual novelty and comprehensiveness. What he asks us to consider with him is no less than a field theory for all human culture, behavior, and productivity seen as emergent upon a historical stage. What he proposes is a comprehensive answer to the cosmic rhetorical questions raised by Henry Adams at the beginning of our mad century and

left to us for the ensuing fifty years as a lugubrious legacy of headlong dissolution and doom. The ground of his appeal is his acceptance of the very elements in our runaway technological age which normally have led pundits to predict with foreboding and to opt for the past. Instead, McLuhan, by taking all cultural phenomena as his province, proposes a revolution in our prescience compatible with our century's revolution in science and technology. In the realm of aesthetics, for instance, McLuhan asserts-whether he is aware of it in these terms or not-that through our electronic media, matter (or content) is being transmuted into energy. The parallel to Einstein is at least interesting" (Lueders, 1968, p. 565).

8. Logos, Ethos and Pathos Personal-Functional Analysis of LUMEN Schema

Speaking of the first conceptual figure below, tying together logos on the right and pathos on the left, through perceiving and evaluating ethos: "From these axes, one can better observe how [myself] . . . (or any critic) functions as an individual reader and critic of literature, dialectically mediating the 'logos,' thinking part of his intellect with his natural 'feeling' self through the actions of his co[n]nate, synthetic, 'acting' self, his personal ethos." (Gilder, 2003a, p. 63). In link with the second-noted "Dimensions of Transition" Model, the top "Ethos" tilted square would be located at the center intersection point, representing the social self that acts in the world (Gilder, 2016).

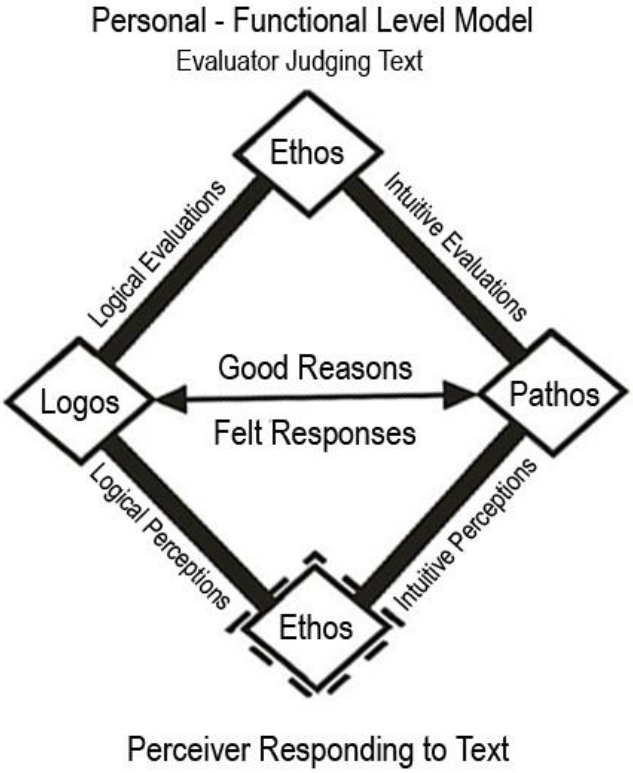


Figure 1. Personal-Functional Level Model
Source: author's own design

9. Social-Roles Level Construing of LUMEN Schema

As I remarked at a Society for Research in Higher Education international conference in 2016: "This model [below] is predicated upon the previous personal-functional model, as noted in Gilder (2003a, p. 63), which is built upon the triad of persuasion as articulated by Aristotle, i.e., *logos* (logical appeals), *pathos* (emotional appeals) and how a person acting in the world (an *ethos)* mediates between them in both construing (judging) "texts" -- of whatever form -- in the environment and responding to them as an individual person" (Gilder, 2016). Yet, as I further explained (drawing from my foundational dissertation work), it "is important to recognize at this juncture that an ethos not only perceives within a societal construct, he or she acts out of the reality construed within a socially contained 'role.' Thus, the [social] cultural-role level model needs to include vectors of action as

well as perception" (Gilder, 2003a, p. 66). Furthermore, we "need to remember that a person is not only a solitary 'multiple self,' or 'ethos,' but a social 'ethos' as well" (Gilder, 2003a, p. 68). The varied responses to perceived inputs and constructed outputs noted in the figure below would indicate, in Kellian construct terms, healthy (on the "certainty" side of the diagram) and unhealthy (on the "anxiety" side of the diagram) ways of responding to demands on acting in the social role of a critical, construing interlocuter.

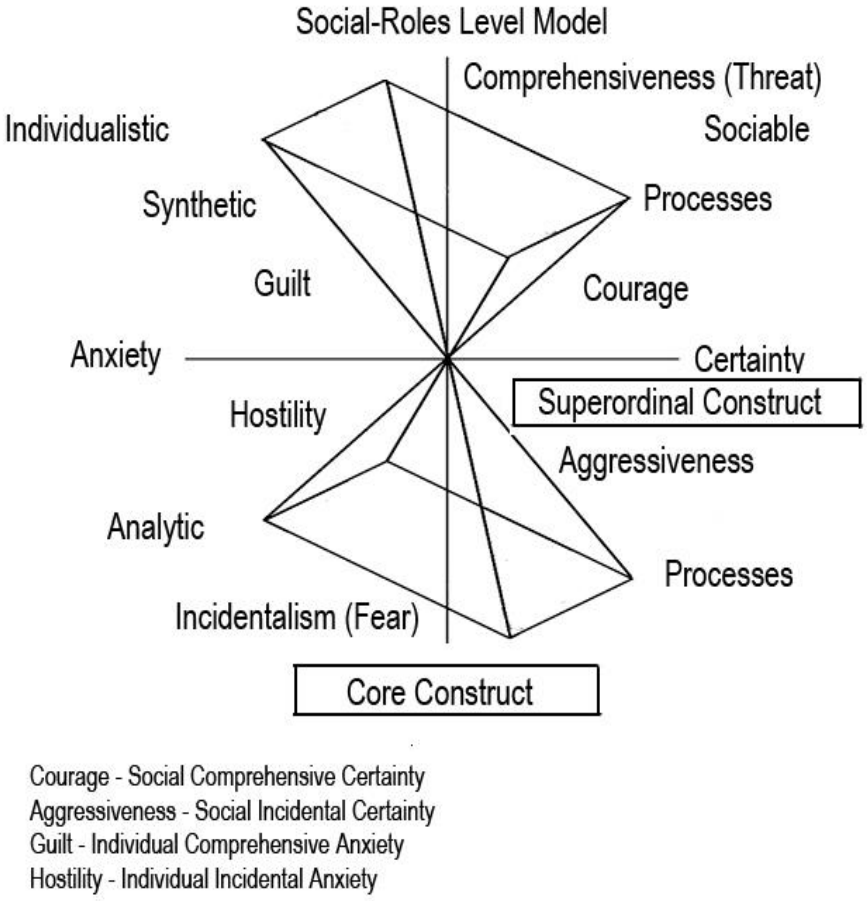


Figure 2. Social-Roles Level Model
Source: author's own design

10. A Dynamic Model to Apply NOVELTY as a Response to Crisis

As Avram and Gilder (2021) noted (citing earlier article by Gilder and Pal, 2015) Kenneth Boulding, in his *A Primer on Social Dynamics: History as Dialectics and Development*, "introduced his 'Threat Integration Exchange' schema, which argues that human behaviour is structured by concerns of harm (threat), concerns of tribe/family/friend relations (Integration) and concerns of individuals seeking to 'rationally' optimise profits and lower costs (exchange). In Boulding's view, only a balanced vision of combined human motivation, tilted towards Integration, is ecologically sustainable" (Avram & Gilder, 2021, p. 82).

To this model of social organization, I now place the NOVELTY anagram outline noted above + an eighth section of Crisis (Michaud, 2011), noted in time (*n.b.*, during the "hot" height of the Cold War/Cuban missile crisis), defined by Jane Boutwell, Paul Brodeur, Constance Feely, and Brendan Gill, ("Comment," November 3, 1962) as:

"This is notoriously a time of crises, most of them false. A crisis is a turning point, and the affairs of the world don't turn as radically or as often as the daily newspapers would have us believe. Every so often, though, we're stopped dead by a crisis that we recognize at once as the genuine article; we recognize it not by its size (false crises can be made to look as real as big ones) but because in the course of it, for a measurable, anguished period—sometimes only minutes, sometimes hours, rarely as much as a day—nothing happens. Truly nothing. It is the moment of stasis between a deed that has been performed and must be responded to and the deed that will respond to it. At a false turning point, we nearly always know, within limits, what will happen next; at a true turning point, we not only know nothing, we know (something much more extraordinary and more terrifying) that nobody knows. Truly nobody" (Michaud, 2011).

My previously noted Logos/(Et)hos/Pathos "Personal Functional" model's three elements form the social-cultural ground of an inner dynamic "decision-wheel" model and its companion "Social Role Functions" model in turn, forms its "turning point"/stasis center.

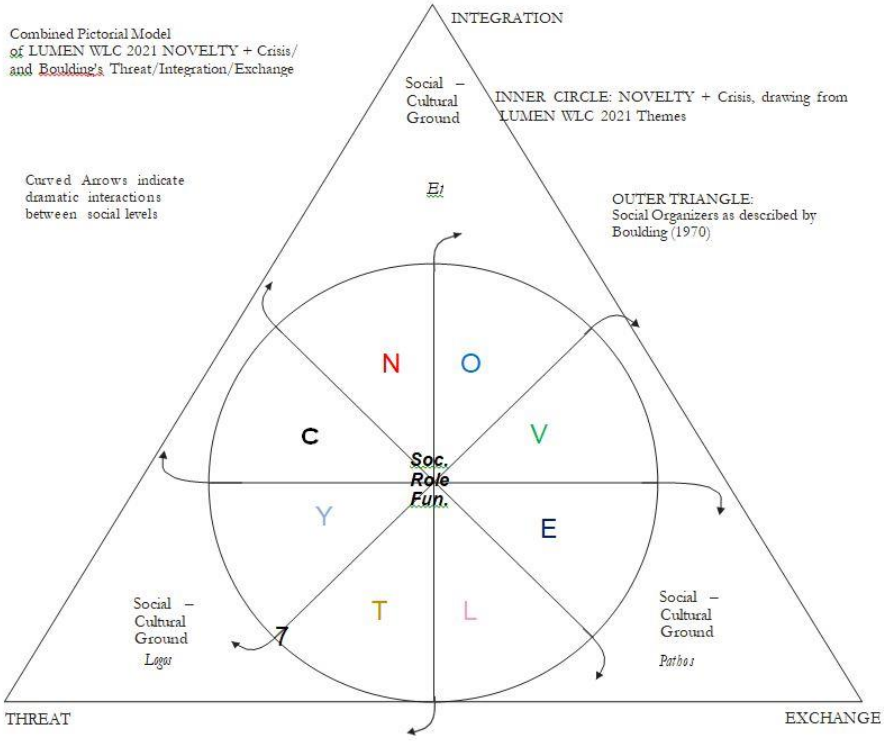


Figure 3. Outlining NOVELTY + Crisis
(derived from Avram & Gilder, 2021; Gilder, 2003b;)

It is to be hoped that my three-level integrative model can assist us all into using the noted varied modes of knowing and education to make wise, embodied, ethical "turning point" decisions that combine the best of humanistic/scientific knowledge upon a world scene with both a full psychology of ourselves and complete(r) knowledge of the society and culture that envelopes us at a time marked by seemingly endless national and international crises.

In closing, I thank my colleagues at LUMEN for inviting me to make a plenary address to the (five-year cycle) World Learning Congress of 2021.

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