* On Concurrent Being *

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An Orientation to some Hermeneutic Models for Understanding Radical Complexities

The comments offered in this text address how the radical complexities of concurrent being and becoming can be interpreted as meaningful and logically valid. Distinguishing how models for interpreting and understanding the significance of 'what is known' is similar to differentiating epistemic modes of knowing differences and thus likenesses. Whereas the term epistemic is used to designate association with processes of knowing and its composition of knowledge, the words heuristic and hermeneutic are used to indicate concern with interpretation or explanation. The modes in which humans know, and interpret the world thusly known, are so intimately entwined that separating them is a rather artificial act of analysis.

There does, however, appear some reasonable distinction between 'how phenomena are apprehended' and how what is thereby apprehended (i.e., as quantity or quality) is understood as functional, logical, or otherwise meaningful. Subsequently there exits both a study of knowing, epistemology, as well as one of interpretation, hermeneutics. There are many established aspects of both epistemology and hermeneutic study. However, as with discussions of epistemic modalities presented here, a somewhat peculiar focus is taken in the present work on how singular reduction and pluralistic amplification are involved in interpretive acts that establish valid understanding for what is known.

Both knowing and interpreting are conditioned differently by differing cultural values and societal priorities. Knowing and interpreting are readily configured by habitual attitudes. There exists a pragmatic tendency to know things in terms of singular or unitary status. Thus, in general, commonly shared societal attitudes can be regarded as reflexively reductive across cultures. However, the extremity or uniformity of emphasis placed upon reduction can vary considerably from one culture to another. Socio-cultural emphasis upon mechanistic understanding, as found in highly technological modernity, tends to place the most extreme emphasis upon knowing and in terms of exclusive

singularity. Similarly, such societal bias particularly favors hermeneutic models for interpreting the function and value of self and world in reductively mechanical terms and values. Consequently, such orientation is likely to attach more meaning to quantification than qualification as the more valid way of knowing.

Reductive versus Inclusive Models for Interpretation and Understanding

Models for interpreting and explaining what is known of phenomenon can assert reduction by emphasizing hierarchical or systematic order as a basis for valid understanding of how what is known functions or 'fits together.' Such criteria for significance compel interpretation and explanation to conform 'what is known' to progressive orders of priority or models of function. Another general type of reductive model for interpretation is characterized by dualistic categories of either/or opposites such as good or bad, true or false, real or unreal, proper or improper. Valuations such as functional or dysfunctional, 'I like it' or 'I don't like it,' are similarly reductive.

Such criteria for assigning meaning and relative significance tend to limit particularized attention to diversity and complexity since the categories are simplistic, definitive, and mutually exclusive. These limited choices for interpreting the status or meaning of what is known provide a form of certainty to understanding. The simplicity of either/or choices suggests a readily shared and rather absolute order to phenomena, reducing ambiguity and doubt. Thus such hermeneutic models are typically used in daily, pragmatic, socially structured contexts for understanding identity and reality.

When interpretive criteria emphasize less reductive and non-systematic models for meaning, and understanding the structure and relations of entities, then more validity can be granted to pluralistically concurrent status and its radical complexities. The contrast between basing interpretation and valuation upon singular reduction versus pluralistic amplification has significant effects on understanding self and world. One set of categories that differentiates types of hermeneutic models poses four orientations: formalism, mechanism, contextualism, and organicism. These range from the more reductive to the more inclusive criteria for interpretive references.

Formalism is described as posing a criteria of ideal forms that to which all types of phenomenon can be compared in order to understand the character and quality of how each one 'imitates' its ideal model or type. From this point of view trees are all version of some ideal tree form that some actual trees resemble more closely than others. The criteria for formalistic interpretation derive from pre-conceived concepts of 'how things are supposed to be.' Social standards for thought and behavior tend to act as such ideal examples used to judge the value and importance of how individuals think and act. From the view of formalism, the more a phenomenon resembles or 'mimics' the ideal

form for that type of phenomena, the more meaningfully important and valid it is. Significance is thusly reduced to a relatively singular status.

Mechanism, in this typology of interpretive styles, is understood as providing a model for understanding phenomena in relation to progressively sequential causation, as exemplified by machinery and systematic hierarchical ordering. This criterion for interpreting the structure of, and relationships between, entities derives from privileged conceived concepts of mechanical causality and systematization to which phenomena are compared. Things are meaningful in so far as they exhibit mechanistic qualities or functions. Mechanism is thus a focused version of formalism. Its ideal form is mechanical process and function. In this view, trees would likely be understood to exhibit some mechanical processes of biological operation or be significant as providing materials for mechanical construction.

Contextualism in this typology designates a context-dependent model of interpreting and explaining phenomena. Rather than emphasizing a uniformly consistent set of criteria, as in formalism and mechanism, it bases interpretive understanding 'within' immediate contexts. In this view, the same form, structure, and function of phenomena might be more appropriately understood in mechanistic terms in one context, but in more idealistic ones in another context. Trees would thereby be interpreted relative to other phenomena that are found 'in context with' them. Thus they are likely to be understood differently when encountered in a forest than in a sawmill, or a painting. Contextualism is variable and can pose more reductive models for interpretation or more non-reductive ones depending on contexting factors.

Organicism is the final category in this interpretive typology and describes an interpretive perspective that is complexly varied in an attempt to be inclusive of all possible contexts for meaningful interpretation. The primary concept organizing interpretation here, as indicated by the name, is modeled upon the inclusive totality of nature. It thus assumes that all phenomena are interrelated and interactive—as in an organically ecological environment. In this view the contexts and potential references for interpreting significance are more radically complex and thus inclusively diverse. Trees can have many meaningful associations, functions, and purposes—not just contextually but concurrently. Organic processes offer an intricately complex model of interactivity—one more capable of accommodating the radical complexities of concurrent being and becoming. Thus organicism is more likely to affirm the concurrent validity of many contextually diverse references for meaning. It is has more capacity to validate how incongruous diversity is itself 'logically meaningful.'

Hermeneutic perspectives that seek to impose one set of criteria for valid function and order upon all phenomena are intrinsically reductive of radical complexity. Yet, as this

typology indicates, reduction and non-reduction are not always incompatible. A contextualist perspective can assert one or the other depending upon the general context in which an interpretive judgment is being made. Such a context might well promote some reductive and some non-reductive interpretations. An organic perspective can validate mechanical models as part of a larger, more encompassing quality of radically interactive concurrencies. Thus cultural and social priorities can favor different criteria for hermeneutic interpretation in different contexts. Mechanism can dominate in some contexts and not others.

Reflexive Reduction and the Need for Extra-Ordinary Interpretive Criteria

Partly for pragmatic reasons, most societies tend to emphasize the more reductively definitive models of formalistic idealism and mechanistic hierarchy and function most of the time. The diversely inclusive references for interpretation and explanation associated with the term organicism are not typical of ordinary, socially structured attitudes. This is not to assert that the more common formalistic ideals and mechanistic references are applied with logical consistency in those ordinary attitudes. Rather, many contradictory idealized and mechanistic models are often emphasized without reflection upon their logical inconsistencies. The point of concern here is that reduction is reflexive even if it is inconsistently applied.

Given the unconscious predominance of reductive models for 'daily' understanding, some extra-ordinary references are typically required if a valid appreciation for the concurrencies of being and becoming are to be accessed. Some departure from typical assumptions about how to meaningfully interpret what is known of phenomena must be induced to foreground more radically inclusive modes of interpretation. Such departures from more reflexively reductive habits of interpretation and explanation thus involve a sort of 'revelation' about what is not being given adequate or valid significance by the more pervasive hermeneutic models. When greater dynamical complexity is acknowledged in ordinary contexts, such status tends to be subordinated to some systematic or hierarchical order. Thus the infinity of the cosmos is countered by a narratively reductive theory of singular origin and progressive time such as posed by "The Big Bang" concept.

Inducing a shift toward priority for more pluralistic and inclusive interpretation tends to involve some more-than-ordinary representation. Such a stimulus for more inclusive understanding can be encountered in the overtly symbolic associations of artistic expressions. A metaphorical and symbolic mode of expressive representation can prompt a 'departure' from ordinarily habitual modes of associating and interpreting experiences and phenomena. Styles of expression in painting, dance, poetry, music, and literature can present associations between phenomena that are not reductively

mechanistic or simply true or false, real or unreal, good or bad. Evasion of these dualistic references for value and function can provoke reflection upon how to interpret the meaningfulness of phenomena. Such a shift toward more inconclusively complex interpretations of significance can also derive from applications of scientific analysis when these generate models of radically complex interactivity—such as the models of deterministic chaos, emergent properties, or non-linear dynamics.

What constitutes the shift from more singularly reductive hermeneutic models to more diversely inclusive ones is an emphasis upon complex dynamical activity between statuses that are not exactly or literalistically defined. Representations of and associations between entities that defy ordinary interpretations tend to challenge the reflexive validity of the latter. To do this the equational associations of value and meaning to ideal models or mechanical functions must be evaded. A sense of significant ambiguity about significance emerges in more pluralistic, polyvalent associations.

The question then arises as to whether the subordination of such reductively certain models for understanding to more pluralistic ones can be considered logical. The logic of interpretive models that attach significance to polyvalent associations can be characterized as dialectical, dialogical, recursive, non-linear, and contrapuntal. Quantification and equivalence might be involved in such reasoning, but these models are not granted priority as the primary means of interpreting value and meaning from a pluralistic perspective. It is a primary concern of the work presented on this web site to assert that the dynamics of radical complexity are indeed logical, though not in reference to the reductively exclusive models simplistic of mechanism or self-consistent rationalistic determinism. The logic of pluralistic hermeneutic models for understanding phenomena is thus in essence 'overtly multiple,' and 'extra-ordinary.'

Extra-Ordinary Logics of Reality and the Interpretive Experience of Mythical Dynamism

Given the proposed reflexive dominance of reductive understanding, hermeneutic models for understanding and validating phenomena in reference to radical complexity are typically extra-ordinary. Engaging the latter mode thus tends to involve disruption of the ordinary sensings of identity as singular, causation as predictable, and space and time as uniform contexts. From this view, Einstein's theory of space/time relativity posits an extra-ordinary hermeneutic model relative to more ordinarily accepted Newtonian interpretations of space and time. Attempting to understand phenomena by way of Einstein's theory can destabilize one's more ordinary sense of 'how things really are.'

Such 'dislocation' of ordinarily understood reality and identity are typical of the ways much artistic and mythical expression represent phenomena. The term mythical is used here specifically in reference to the extra-ordinary dynamical diversity of such representation when it conveys qualities of concurrency and radical complexity. Thus a 'mythical hermeneutic' can be proposed that offers a model for understanding the significance of the dynamic qualities of diversified concurrency in being and becoming. Expressive forms that represent the extra-ordinarily complex interactivity of concurrency manifest what can be termed mythical dynamism. As such, some more overt access is provided to understanding radical complexity through an 'interpretive experience' of the extra-ordinary logic of concurrent being/becoming. Mythical expression, by this view, models what would, according to more ordinary hermeneutic references, be a status of 'impossible interactivity.'

However, in order to both represent and validate the pluralistic status of concurrency (that many-ness of/in/as one-ness), a mythical hermeneutic cannot be 'a thing,' it cannot posit a singular or static interpretation. Such a model would be more formalistic. Instead, it must necessarily provide a dynamically diversified set of relations or interactions that, by way of experiencing these, provide valid understanding of the meaningful status of pluralistic being and becoming. To more ordinarily reductive attitudes, such a 'thingless' status of diverse dynamical relations between concurrent yet diversified states of being is necessarily mysterious, and thus typically unbelievable. As such, it can become real only by way of some experience that enables a sensing of the 'reality of the (ordinarily) unreal.' That experiential quality of mythical dynamism, or the 'activity of concurrently valid multiplicities,' is also necessarily transgressive of, or improper to, socially structured definitions of reality and identity. More inclusive hermeneutic models thus tend to be regarded a socially disruptive.

The opposition of ordinarily reductive attitudes to inclusive qualities of both knowing and interpretive understanding presents a double resistance to valid experience of concurrency through mythical dynamism. It is for this reason that mythical dynamism tends to be expressed by way of imaginally fantastic expressions. The stories that are called myths are mythical in this sense in so far as they provide access to some experience of the radically diversified interactivity of concurrent being and becoming. By way of metaphorical and metamorphic stylistic qualities, such representations generate an obviously more-than-ordinary context for knowing and interpreting. Those same qualities of representation also manifest an associative context among ordinary references or categories (humans, animals, speech, causation, social hierarchy) and between these and more 'super natural' categories (gods, spirits, the living dead, magic) that can suggest radically interactive dynamics relative to ordinarily known and understood status. Figures such as anthropomorphic gods and half human, half animal

entities constitute radically pluralistic identities and thus a hermeneutic model of fantastically complex reality.

Whereas in ancient and archaic cultures those models tended to involve the unreal reality of relations between humans, animals, plants, and divinities, in contemporary societies they can involve the extra-ordinary influences of 'scientific laws of nature.' Thus not only art and myths but also radically complex scientific theories can serve as extra-ordinary hermeneutics for valid understanding of radically complex status as the dynamical qualities of concurrency.

Understanding the Ordinary as Extra-Ordinary in Ordinary Terms

Granting the above stated need for extra-ordinary modes of knowing and models for interpreting, it is important to note that there are subtle versions of this modeling. These involve representing what is ordinarily known in ways that indicates it is much more complicated than habitually assumed without using relatively fantastic images and descriptions. Sophisticated teachers, documentary movies and non-fiction books or memoirs are often capable of generating an extra-ordinary awareness of what has been definitively known and understood by presenting unfamiliar associations and information. Scientific theory and explanation can also generate such an effect when a person is prompted to 'see' aspects of seemingly ordinary existence in a 'new and different light.' Thus even more conventional representational style can induce an experience of mythic dynamism when the ways in which identity and reality are reductively defined by habit and social convention are radically reconfigured as one's way one perceiving and thinking about them is unexpectedly challenged or pluralized.

***Additional elaboration of these concepts in Chapter One, Five, and Seven of the text **Manifesting the Many in the One;** also some related illustrations below and in the text **Figuring the Dynamical Compositions of Reductive and Non-Reductive Association** on **Concurrent Being Page** ***

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Terms for Contrasting Singular and Plural, Sequential and Concurrent Reductive and Non-Reductive, Association

*Exclusive <> Inclusive
*Reduction <> Amplification
*Contraction <> Expansion
*Solution <> Irresolution

*Monovalent<> Polyvalent
*Monologue <> Dialogue
*Discursive <> Recursive
*Summary <> Elaboration
*Simplicity <> Complexity
*Sequence <> Concurrence
*Linearity <> Circularity
*Converge <> Diverge
*Centered <> Constellated
*Certainty <> Uncertainty
*Stasis <> Motion
*Form <> Flow
*Finitude <> Infinitude
*Order <> Chaos
*Structural <> Anti-structural
*Unity <> Discontinuity
*Self-Consistency <> Self-Contradiction
*Tame <> Wild
*Root <> Rhizome
*Hierarchy <> Polyarchy
*Predictability <> Probability

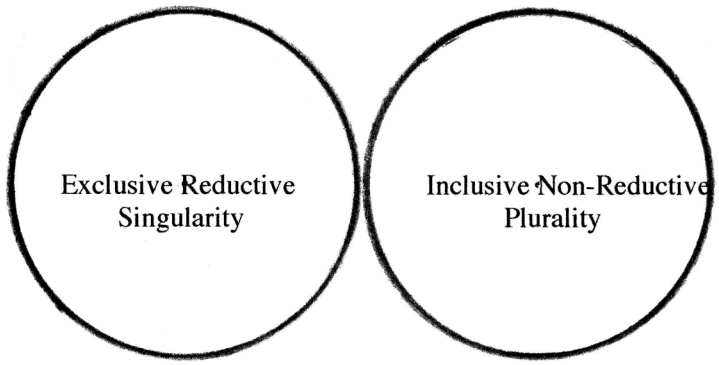
Examples of Terms for Reductive and Non-Reductive Modes of Knowing and Interpreting

Reductive/Exclusive:
--Quantification: Measurement; Calculation; Digitizing
--Idealism, Formalism, Absolutism
--Hierarchical Ordering: Linear Causation; Mechanism; Monotheism
--Oppositionalism: Binary; Dualistic
--Monism: Universalism; Systematization
--Literalism: Materialism; Positivism
--Determinism: Genetic, Behavioral Psychology, Mechanism

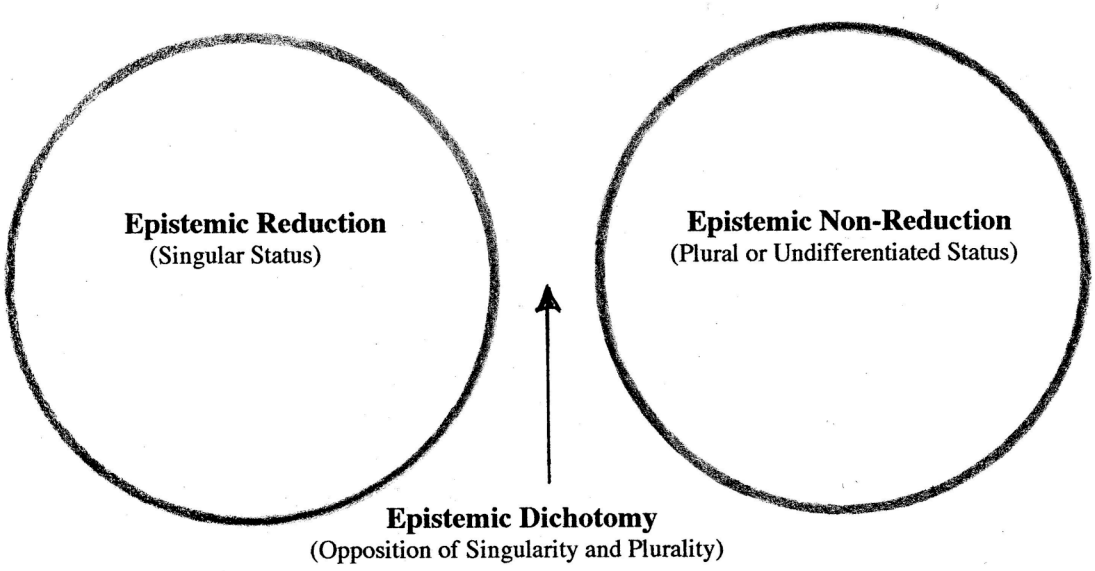
Non-Reductive/Elaborative/Inclusive:
--Relativism
--Constellatory Ordering: Non-linear Dynamics; Radial Association; Polytheism
--Symbolism, Metaphor
--Contextualism
--Organicism

--Concurrency: Complementarity
--Indeterminacy: Randomness; Chaos: Deterministic Chaos

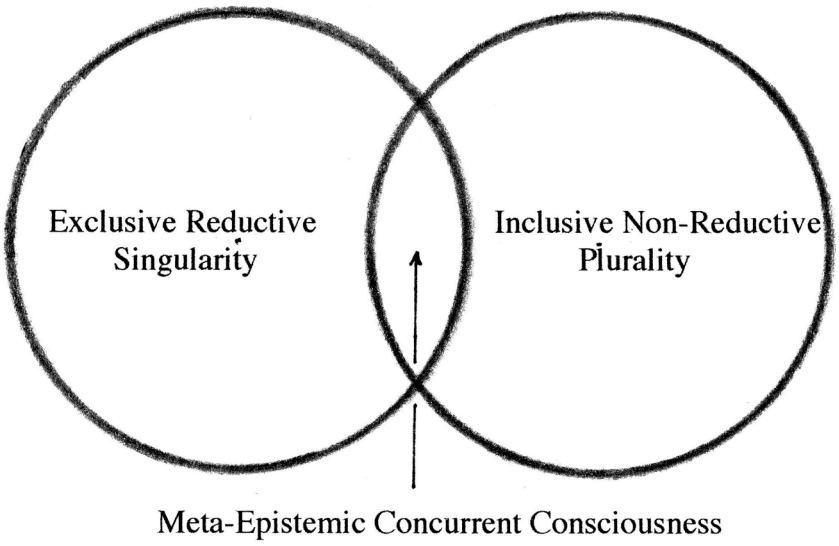
Figuring the Divided Contexts of Dualistically Opposed Singularity & Plurality



#1. Figuring the Dualistic Opposites of Singularity and Plurality

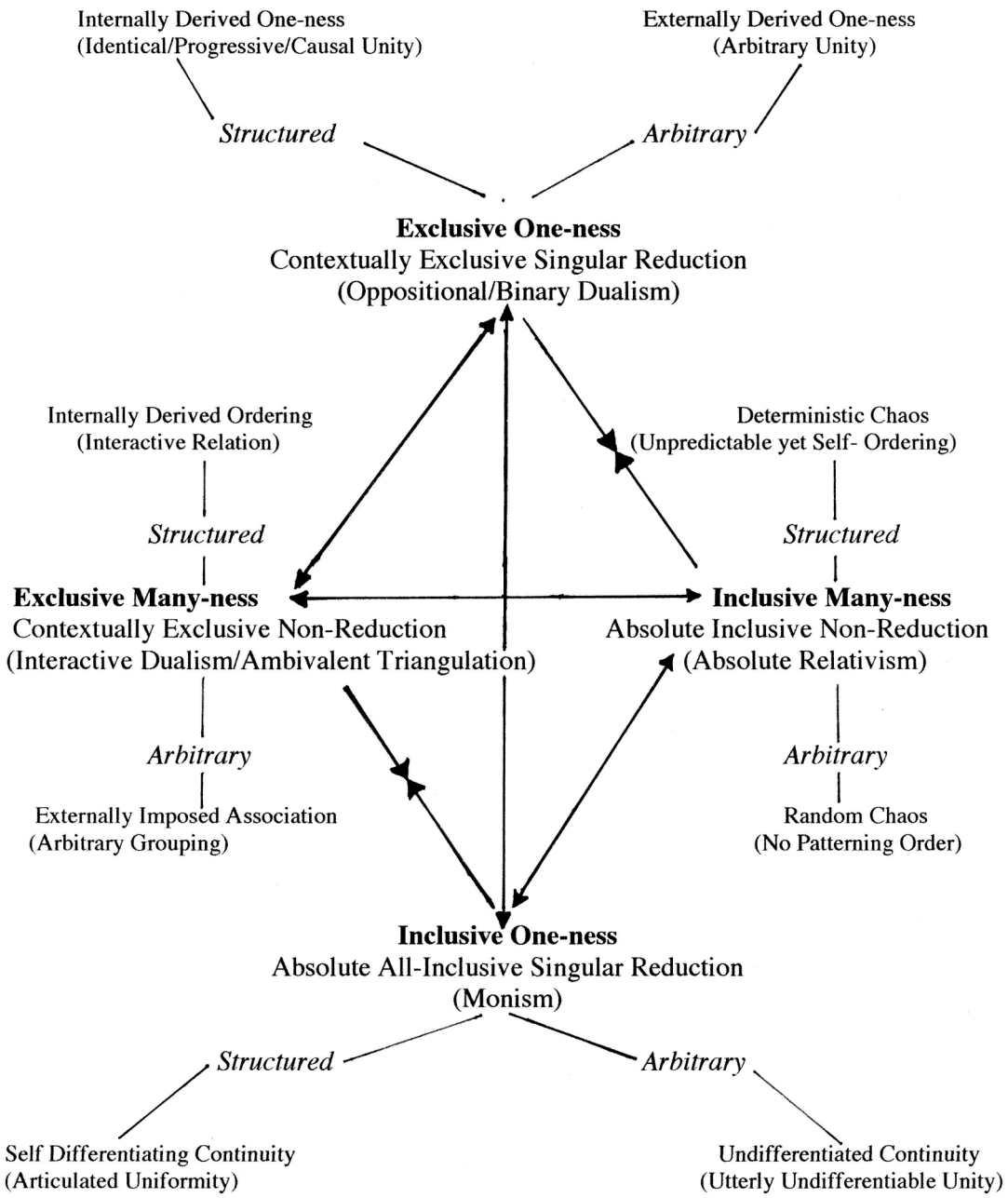


#2. Figuring the 'Non Status' for Knowing Between Dualistically Opposed Reduction & Non-Reduction



#3 Figuring a Non-Dualistic Continuity of Singularity and Plurality Enabling Epistemic Knowing as/in Concurrency

An Epistemic Compass Rose of Reductive & Non-Reductive Statuses



Additional illustrations available in the text **Figuring the Dynamical Compositions of Reductive and Non-Reductive Association** on **Concurrent Being Page

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