THE RINGED REALITIES

Ranjit Singh Rangila

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Preface

This writing falls within the broader topical focus worded as ***The Cultural Body*** in the ZICR write up. In particular it relates to the issue of ***the pluralistic reality show*** that was identified as one of the relevant issues.

At a conceptual plain the writing is a contribution to the vision of C-semiology. As the writing proceeds a sympathetic reader is encouraged to know more about the vision and the theory called C-semiology. The idea of 'The Pluralist Reality Show' is received within the framework of the vision.

The problem posed through the expression ***the ringed realities*** surfaces to begin with so as to problemtise the issues at hand. This leads to a detailed vision creation that finally provides a sustaining base to the main problem of ***Reality***, as well as to its manifests called ***realities***.

The writing closes with a plausible explanatory insight as to why human beings have to ***ring*** the realities that they create while conducting their 'reality show'.

The Limits

There seems a strategic advantage in opening this writing with a negational note that the writing does not propose to receive the idea of 'The Pluralistic Reality Show' purely in linguistic terms. It helps the writing to take the issue beyond the limits of what is known as 'linguistic turn' (Winch 1960) in certain quarters of theory building.

The strategy creates a subtle conceptual leap that opens the problem of *linguistic pluralism* into a mega project of *wisdom creation* that human beings are engaged in wherever and whenever (see also Rangila 2001a). Seen from this end the issue of *The Pluralistic Reality* becomes a tiny problem of the problematic that gets created as human beings engage in negotiation with their existential universe and give rise to a whole hog play of reality as such.
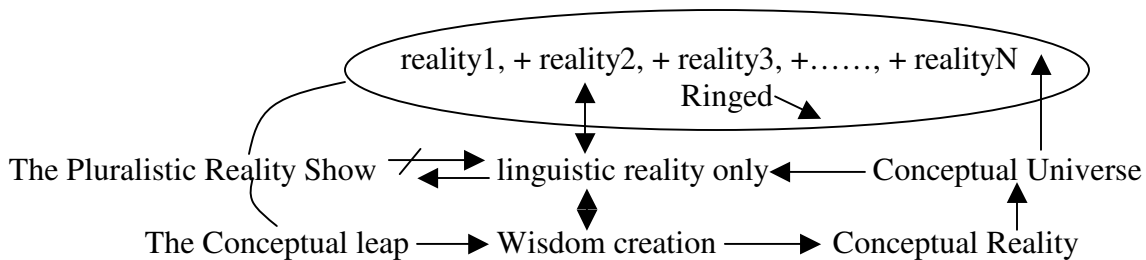
The project opens the whole inquiry into a conceptual universe that human beings create. The 'pluralistic reality' enshrines in this universe as conceptual reality. ***Ringed realities*** are offered as conceptualization of this plurality at this conceptual level.

When referred back to the discovery of formal properties and to the principles of srtucturation offered by the structuralist legacy (see Cassirer 1945 who has a curtsey reference to Panini as well) of the last two centuries or so, the proposed discovery of 'conceptual reality' may offer a rather delicate and representational universe.

Such a *conceptual turn* to the basic problematic would drive home a realization that any form, fact, act, percept, or even artifact is as deep as a civilization itself, whereas linguistically conceptualized reality offers an insignimal half an inch surface.

The strategy, therefore, helps the writing to conceptualise the issue of *pluralistic reality show* with active reference to the archeological depth of civilization, obviously in this case the Indian civilization.

And finally, to discover this level of reality definable in conceptual terms is to discover and gain the sustaining base for the pluralism that even linguistically articulated reality exhibits. The Picture-1 has the base proposal:

reality1, + reality2, + reality3, +……, + realityN

Ringed

The Pluralistic Reality Show → linguistic reality only ← Conceptual Universe

The Conceptual leap → Wisdom creation → Conceptual Reality

Picture-1.

The writing creates insights, or better put a mega vision of reality and its management – including, of course, insights on showcasing. The linguistic side of the reality comes up in some measure in the form of examples, but it does not make a full problem of *plurilinguistic show*. So also does political reality.

The Programe

Much below the cognitive potential of human beings, there is a 'never ending' play of deep consciousness that receives the facts of existential universe in its own terms. It is here that one creates reality and discovers a possibility of its first showcasing. It is here that the basic modalities of negotiation with anything get formulated. And it is here that one is engaged in its interaction with whatever is known and knowable in a subtle way.

The minimum that, perhaps, happens is that man holds multiplicity of forms by driving them to their singular inferences. It is at that plain of one's being that reality is created and realized in multiple forms, on the one hand, and construed in their singularities, on the other. It is possible to think of an initial architecture of this play of reality at the seat of deep consciousness. The Picture-2 has it:
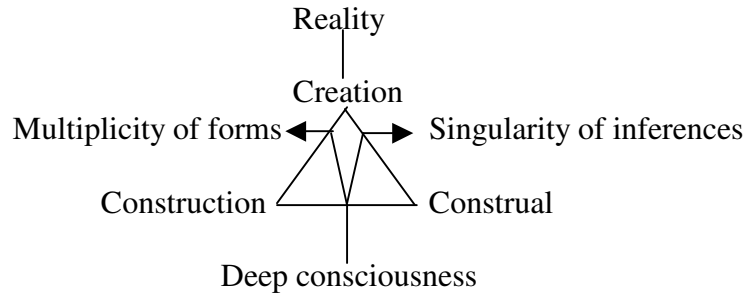
Picture-2.

These forms are the base on which the idea of **pluralistic reality** may stand. One may submit that although this writing does not deal with the linguistic end of reality directly (see Rangila 2002b and 2002d for some details on this issue), yet the insights being developed may hold good for linguistic articualtion of reality.

Therefore, keeping in view the developments in C-semiology theory that this writing takes as the framework, it could be profitable to develop the general vision on formal plurality of forms ('realities'), than to count forms (whether linguistic or otherwise) in a **show** that India, for instance, presents. That is, instead of inquiring into the linguistic plurality in India, the writing initiates a discovery that may offer illuminations into the way multiple forms get created to constitute reality; and into the ways and means of negotiation with existential universe that help human beings to live with these forms.

Reality In C-Semiology

Ever since the idea of C-semiology started taking definite shape (see Rangila 2000 and also now 2002c), it has been pointed out time and again that C-semiology deals with 'life' in the universe. Life includes all that constitutes the universe, including the elemental forms of life that are possibly discovered, or the ones that may ever be discovered. That is, in this vision life does not mean just human life.

Further, for C-semiology theory this whole of the spread of life is a project in civilization making. This is why civilization is conceptualized as a living existential and an ongoing life making praxis in the lives of the people that may make the civilization.

This apparent reference to people and their civilization may signal an anthropological shade to the phenomenon of civilization. It is typical to the vision of C-semiology that this theory insists on prioritising a rather more primordial relationship between life and civilization, the relationship that is inclusive of human beings, but not human centered.

There is a conceptual shit here. It may even be called an epistemic redefinition as well. That is, inquiry into *the life in the universe* is no longer received in man-centered terms, rather, man, together with any thing that may share the universe with it, becomes the part of the cosmic spread of the universe.

The vision that may follow from the shift is no longer motivated by gaining control over what was called *nature* by the antropo-wisdom of the so called *social sciences*. Quite contrary to that sense of the universe, the motivation here is to gain insight that may help to make life better and livable.

There is, of course, a principle of faith that cosmic understanding of the existential universe may lead to the vision that sees through the ways and means with which the universe is sustained. The *sustenance vision* may discover a much sober idea of man also – where man is found a humane person that does not just compete, but empathises with the forms of life.

Going by the history of the idea (see Rangila 1998 where most of the preliminary ideas since 1985 were summarized), this is for the first time that *reality* as a problem within the framework of C-semiology is getting conceptualized. In that sense this writing opens up a new chapter in the development of the theory of C-semiology.
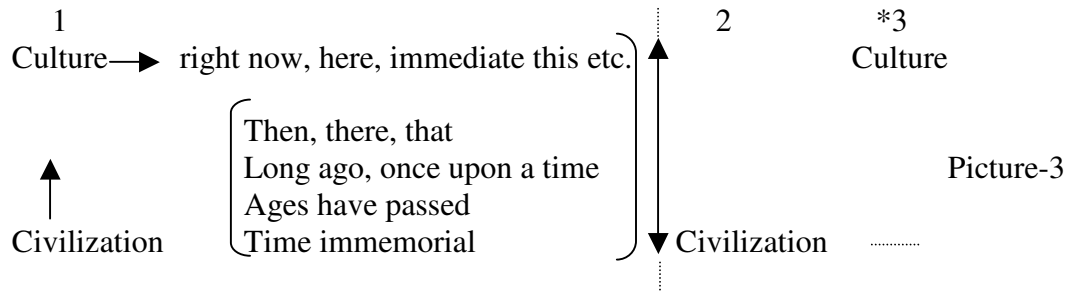
a terminological

One of the most interesting facts about **reality** is that it is a mega conceptual that may be at once opened up to what has been called *para-theoretics* elsewhere (Rangila 2000). Going by the mass spread that it entails, as well as, it constitutes, reality is almost parallel to an equally mega conceptual called **universe**, although there is no reason to equate them.

There is further room for some terminological care, especially with regard to the point on *reference*, since anthropo-sensitive theories are rather more inclined towards receiving life-making practices within the rubric of *culture*. From the point of view of C-semiology this attitude towards theory building and observation making is basically more of an immediate, the right here and this kind. Or, at least this is how this theory may respond to the prevalent culture centrality.

Human life, especially where it is observed from the point of life making, does have its immediate, but what is equally important in it is that it has an *end of the distant* also. And, what is even more basic is that, for C-semiology at least, life runs into these two ends almost simultaneously. That is, given the watertight distinction between *now* and *then* in life making practices, there comes some moment, a point in time realization and observation that the distinctions merge into a consonated consciousness.

This realization can be captured, for the sake of terminological care, in either of the two possible ways as in the Picture-3:

```
        1                                      2          *3
    Culture──▶  right now, here, immediate this etc.┐▲              Culture

              ⎧Then, there, that                  ┊│
         ▲    ⎪Long ago, once upon a time         ┊│            Picture-3
         │    ⎪Ages have passed                   ┊│
    Civilization ⎩Time immemorial                 ┘▼ Civilization  ··········
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That is, it makes sense in C-semiology to observe human life in terms of any of the 1 and/or 2 characterizations, whereas the 3, that is without any notion of civilization available to act of observation, presents a half-truth, and therefore, is ruled out.

With the characterization in the Picture-3 above, it makes sense to hold that C-semiology takes **civilization** as its direct point of reference (see also Uberoi1978 where his idea of *semiology of civilization* surfaced as a statement). As this writing proceeds, it could also be apparent to the reader that *civilization* for the theory of C-semiology is a 'field' (in Kalmograph's sense) of ideation, as well as, an operational universe such that sustains life enabling *cultural praxis*.

As a matter of conceptual rationale that gets priority in C-semiology to workout its theoretical appropriateness, there is very little scope for an oppositional relationship between culture and civilization in this theory. In fact, if C-semiology subscribes to the kind of ideational taxonomy that most of the disciplines dealing with human reality have been maintaining since long, then the subscription is on its own terms, whereas both culture and civilization are two ends of the same conceptual fact, and one is tied with the other as a prerequisite, in more than an inseparable bond.

For instance, the often held oppositions like past, present, history, contemporanity and the like make sense in C-semiology only within an insight where they may be non-absolute yet real distinctions, even so oppositional ones as well. But to hold on the oppositional property it may also not be lost sight of that the distinctions do lose the property as they are submitted to another level or zone of observation. What is even more crucial is that this gaining and/or losing a property happens within one and the same scheme of observation.

For C-semiology this realization has proved its utility in an altogether different universe of discovery. It was discovered, for example, in a study on Panini's Shiva Sutra (see Rangila 2002a) that when the given materials (phonational in this case) are lifted from one level of consideration (abstraction basically) to another, they enshrine into a different kind of unity. Going cross levels is just not always motivated by opposition making, it could as well be for the sake of better observation making and possibly for wider generality.

This discovery, however, may not be seen as a position against the very idea of taxonomy itself. In fact, if a facility, as basic as taxonomic sense, is withdrawn from the

consciousness of human selves, one wonders whether it may ever be possible to appreciate the fact that the existential universe they make is a constituted fact in the first place. That there is a single, and that too a unified universe that they have, is an experiential truth that is reached through the process of gaining access to and cognizing of the vast, the mass spread that gets thus created.

There may be a grid like linking of every thing that comes up to experience as in the Picture-4:

….⬌ Faced with ⬌ gained exposure ⬌ observation ⬌ cognising ⬌ realization ⬌ discovering ⬌ role enactment ⬌ ….

Picture-4.

It could be fair to suggest that at every step, stage and instance of the run of the *process of wisdom creation*, taxonomic sense must be integral to any act, whether aimed at differentiation or integration. There is, in this sense, an inescapable conclusion that taxonomy is a part of human intellection as a device of wisdom creation, and that most of the areas of the concerns of human knowledge do require this basic facility.

Further, it seems the case that whatever happens in the care of sense data experience may have to follow the grid discovered in the Picture-4. The grid as such may prove useful to integrate the insights developed in *Mahavakiya tradition*, on the one hand, and by the developments in *Narratology*, on the other, into the vision of C-semiology.

When it comes to its central concerns, theory of C-semiology is in search of a vision where taxonomic wisdom gets integrated into cross level generalities, and into cross zone differences, as well as, analogies. For instance, lot much in *virtual reality* is analogous to *reality*, yet it differs on some of dimensions and time parameters that make them virtual.

Or, for example, in computer simulations it is possible go backward and forward in time, given the job at hand (see Chaturvedi and Mehta 2002). That is, it is vision integrals that make the differences that get down to the definitional primitives. This could be even more relevant to the developments in nano-technology.

Reality Showcasing – the idea
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To conduct a reality show is to play within the design of a constructed fact that has already gone through a round of creation at the time of chalking out of the show that eventually happens. There is a scope for a subtle Plato-lack that one may discover taking place during the journey from creation to construction, as there is an obvious yet uncertain room for an observable miss-match between what is the chalked out and the final product. The Picture-5 has it:

Showcasing reality

Design of a constructed fact ———→ round of creation

a subtle Plato-lack   Picture-5

The show
Journey from creation to construction
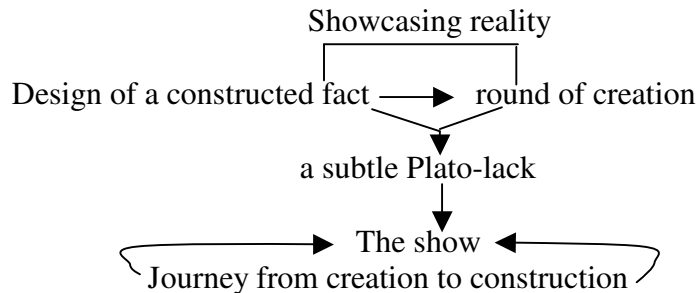
Observational facility that supports the showcasing reality has more charm as it is rooted in product creation, on the one hand, and is tied to a hope of product promotion, on the other.

One must be willing to accept that this vision of showcasing has a very strong idea of *product linkednes* and thereby it imposes a rule of *commoditification* on reality. That is, in this vision **an essential link is fixed between the real and the visible**.

This has its translate within phonated reality, because the phonated has every chance to get an essential link established with the real. Incidentally, it is here that a possibility of the idea of *construal* surfaces to begin with.

As an intellectual problem of 'the real: the visible' has its route up to the main problem of concretization of reality. In fact some of the broader issues and questions start taking shape within the problematic of the concrete. A part of this issue comes up later.

One is led to discover that the idea of showcasing is a tiny fragment of a mega problematic that covers the whole world of the concrete and the physical. But this idea does not surface unless one asks oneself the question: If visible (i.e. the showcased) is concrete in character, is the concrete visible only?

One of the possibilities in this case is a straight- jacketed yes-no solution. Given the option one cares to opt, some rationalization may be tailored down with sufficient clarity, design and excellence. But what if the answer is taken as both 'yes'-'no' to be supplemented by 'not known'? This is a common finding, for instance, in the field of questionnaire-based research (see Rangila 1986 for such a realization).

The possibility, however, may not arise in showcasing because its over all framework has sufficient scope for a clear 'yes' as distinct and uniquely present, as against a clear 'no' – one at a time, and the one at its place. That in showcasing either a fact-product is there, or it is not, is more than a conclusion. At the most an *absence* of some thing, object, product etc. may be used to make meaning of the given display is very much a possibility. This is the best that showcasing can offer and this is how it is.

What remains to be added is that in a showcasing framework, both 'yes' and 'no' are translated into a 'presence' and an 'absence'. And, further, each of the cases has its separate value frame. For instance, the presence of a product, or call it an artifact, is

highly valued, and the absence is just dropped as a blank case of no. This is how rather careful and resourceful instances of showcasing are conducted.

What is even more interesting is that this is also how every instance of negotiation within the framework of power showcasing is organized. In fact it is negotiation where showcasing comes fully alive, because it is here that all the three conceptual categories called creation, construction and construal open up into their strategic best and they function as the three cooperating devices of one skill called negotiation.

This observation gets better appreciation and clear inferences may follow if showcasing is localized into marketing where the same yes and no are realized into availability of product, or otherwise. So much so that when this is further linked with the customer-buyer rating and valuation, the issue of product linkedness as the central property of showcasing gets fully expressed. After all a very positive value rating that sustains return of the customer and gets mapped into product loyalty, or indifference as the case may be.

Showcasing, in this sense, presents a *field of data* (see Rangila 1995 for an earlier version of the idea), a form of life that has come through a very many layers of insight application so as to build an application universe out of the insights that went through rounds of them during evolution the human civilization to enrich (see again Rangila 2001a) its forms of life.

As the wheel of civilization has moved in the known history of human beings world over there has been good amount of intellectual investment, and certain cultures that have developed sophistication, especially in the area of commerce making, can be seen reaping the rewards of showcasing.

From the point of this writing, however, reality showcasing, even when it is observed in a vast majority of forms of life, presents a very limited and tiny field of observation, because it is build on a basic logic that is sourced through either-or choice mechanisms. The point is hoped to surface again in some form or the other as the writing progresses.

Reality Showcasing – the practice

Two possible attitudes seem equally plausible in what may be called the practice of reality showcasing.

The one may be to present some *reality* as a commodity like any other commodity, or a product in a market showcase.

Most of the rules of the game that go by the sale-soled and buy-bought culture do walk into this attitude. It is different story that one may adopt a defense strategy, or promotion strategy that professes, on the face value of it at least, that it is just for show.

Modus operandi could be worded, created and/or projected in any fashion format and so on, the main motivation in this attitude is to create and increase visibility of a project, object, idea, concept, locale, business, or even of a country.

The great fun about this attitude is that almost every person, business, company, country worth the name does use some form or the other of showcasing. The pundits of this attitude would not hesitate to recommend it as a necessary *evil* especially in the newfound luxury called global environment.

One must be careful, however, in noticing that the practice of showcasing is deep rooted in the make of design of every event, act, fact, percept of whatever that may be accepted as cultural at one end of the observation, and civilization, on the other.

Reality-Power Showcasing

The power side of the reality showcasing may crystalise better with a digression into international political praxis. The virtual encounter between President Musharraf and Prime Minister Vajpayee at the 57 UN General Assembly may serve as to most suited example.

Given the charter of representative behavior, the UN General Assembly happens to be a multilateral forum where annual statements professing a country-particular vision of the international scene are made. These statements follow a general formalism that is rooted in *the right to statement*, on the one hand, and is sourced through *the history of the position* that a specific country is supposed to have been holding. The picture-6 has it:
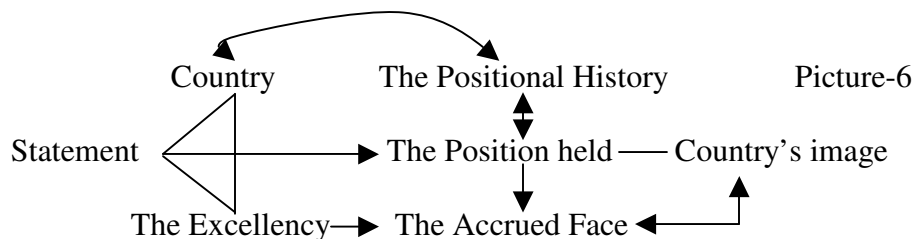
But what happened on the floor of the UN this time was more of a grand spectra in the international politicking, a grand display of the power, and each of the two dignitaries representing the two countries conducted their *power showcasing* with such a stark difference that the encounter turned out as a grand narrative.

Incidentally, so much of political analysis has already appeared in Indian media (see The Economic Times, Banglore, September 16, 2002: 6; The New Indian Express, Banglore, September 14, 2002: 11; Gupta 2002, Chandy 2002, Jaitley 2002, Naqui 2002 for instance). One is certain that the same should be the case in Pakistani Press also. This writing does not propose to add to the analysis.

It is, on the contrary, limited to power showcasing only as the issue relates back to the general problem of reality showcasing. Or, to put it differently, this writing takes up the

issue of political praxis to the extent it concerns power showcasing, and that too to the limit to which the writing can take it just as an instance.

President Musharraf Speaks

It all started with the statement of President Musharraf that hit India in 'harshest' terms (Chandy 2002, though Gupta-2002 believes it was done for 'domestic audiences).

As the reality showcasing would demand it, to begin with, every instance of it has to create a 'display'. So did Mr. Musharraf create his own display wherein he described South Asia as 'the most dangerous place on earth'.

To his intention, this was the case because, the valiant 'freedom struggle' that was being waged in Kashmir since decades, was getting curbed by force and terror. To add to the repression and to deceive the people of their democratic rights India had now declared 'farcical elections'.

Going by the history of Indo-Pak relations, and of the positions held on the floor of General Assembly, this statement in itself is a trouble shooter, because the authorship of the 'struggle' and of the 'terror' has been a debatable commodity since long. Further, the length of this debate has also brought it to a just 'known position' and 'nothing new' status.

But what Mr. Musharraf displayed was grand than the known position. The President accused India of 'encouraging Hindu fundamentalism to attack Muslims' and other Indian minorities in Gujarat (see Gupta, Jaitley and Naqvi for their reactions on this) which resulted in "massacre of Muslims".

With this statement a new element got added to the on-going political discourse. That is, the President sought to project an equation between the 'gruesome' Kashmir, on the one end, and the 'violent' Gujarat, on the other, and thereby implied to build a *brute other* face of India.

This is, surely something harshest to project at a multilateral forum. This is expressing power to its degree infinitum. That there has to be an equally strong reaction, build into the conceptual composition of the narrative.

As the history of the sub-continent goes (see Dixit 2002 for a part of it, and for a possible way out also), the championship of the cause of Muslims has been a rather tricky preposition. Every time Pakistan tries to win the trophy for the cause, India shows the better size of its own populace. Demography has its own logic to contain intentions. But the human tragedy is that the match does continue and people must pay the price with their lives. What a macabre wisdom of conducting political praxis.

Having inflicted India with a gore and brute face within his vision of the 2002-South Asia, the President proceeded to spring some interesting surprises. Much against his

known threats of nuclear option that are better reported by his own media, he informed the international community as to how his country has exercised utmost restraint in the most compelling situation.

Obviously, there is not just a thin line between issuing a threat and exercising restraint. From the point of the C-semiological observation it is more than just conducting of reality showcase. To hold an intentionally created display and to issue that as a threat in one 'locality', and claim it as restraint in another is well understood case of expediency within the realms of power praxis.

But this may also be noted that these moves make the meta-language of power showcasing. And instead of taking sides, the C-semiological vision expects it as the base line of international and/or national, or for that matter of any case of politicking.

Therefore, from at point of view of this writing Mr. Musharraf is not guilty of indulging in expediency. He is supposed to conduct his power showcasing and he cannot afford to not employ the appropriate meta-language that serves his site-specific intentions.

In fact, this is what makes an instance of power showcasing grand spectra, because it opens to so many dimensions simultaneously. Further, the base line of expediency is just not available to the particular dignitary only. As general property of power showcasing it is affordable for anybody who qualifies to the right to statement. By the same token it is very much true of *the virtual other* in the encounter above.

To signal power, or for that matter to read power out of the given statement is left to the others – and here the other could be any, not just India alone. The statement is made on the floor of the UN. It should, however, may not be overlooked that the more than loud India targeting is just not only for any body. The angle of 'any boy', if relevant, comes secondary to that of India in that sense.

Surely every possibility for a counter is build into the statement. That is how the Musharraf statement gets directly and essentially tied up with the Vajpayee statement that comes though one day later.

The two statements together make one single encounter in another sense also. That is, they address more or less the same political ground conditions (see The Economic Times, 16 September, 2002: 6 where the editorial is entitled as 'One world, two visions'). The encounter is termed *virtual* above because the statements follow a sequential order.

Prime Minister Vajpayee Speaks

Mr. Vajpayee builds the whole display on and around the strategy that may be termed as that of *direct rebuttal*. In that he picks up each of the points in the Musharraf statement and explodes the intention on which the point is made to stand. Thereby, as the media reports have it, the Indian Prime Minister turns the Musharraf display upwards down and

that too almost brick by brick (see Chandy 2002 who reads it as ' blistering, no holds-barred attack').

For instance, the 'South Asia' becomes 'our South Asian region' and the 'nuclear restraint' is turned into 'nuclear blackmail', and 'blatant nuclear terrorism'. Further, the talk of the 'farcical elections' is commented grudgingly: " It requires an effort of logical acrobatics to believe that carnage of innocents is an instrument for freedom and elections are symbols of deception and repression".

To this comment Mr. Vajpayee adds a blunt and personal dig: " Those who had to adjust voting and counting procedures to win referendum – and achieved constitutional authority by simple expedient of writing their own constitution – are ill-placed to lecture others on freedom and democracy".

And the claim of 'encouraging Hindu fundamentalism' is counted as "…yet another patently false and self-serving claim that in India, Muslims and other minorities are the target of 'Hindu extremists'".

Mr. Vajpayee's statement has an equally strong dig on the role of international community: "How can the international coalition condone Pakistan-directed killings of thousands of innocent civilians – woman and children included – to promote a bizarre vision of self-determination."

the encounter

Surely the virtual encounter follows a queer logic, as if the first position is held to make an intentional claim on the given ground reality in one and the same South Asia, and the other position walks in to render the claim a disclaimer.

An observer of history of the Indo-Pak relations may read it potentially written into the history. As if the composition, as well as, the appropriate understanding of a current statement on the floor of the UN General Assembly is essentially rooted in that history, and the history has to come alive in the 'encounter'.

Therefore, the understanding and the explanation of what happened between India and Pakistan on the floor of the UN cannot come from a study of the protocol formalism. Certainly it is not even plurality of 'linguistic' codes being used – both of the dignitaries did deliver in English only. In fact one does not get a thing out of the total encounter if it is approached with the insights available through linguistic pluralism, or for that mater any other form of lingualism.

The problem is conceptual, and that too that of international diplomacy and politicking. It concerns a subtle transformation of a right to make a statement into a grab of a right to charge the other as the *brute killer*, a counter factual description.

This has a price. The right to grab consolidates the power potential of the dignitary, cuts across the power base of the other, succeeds in diplomatic one upmanship, even though temporarily, and hence, creates a make belief display to say the least.

But still the fun of the game is that the whole 'encounter' is conducted through language, where every expression stands for a power assertion, a tool of power excelling and of calculated offensive. The other in the encounter shoots a blunt rebuttal and thereby not only cuts through the offence, a diatribe, and the power projection, but also converts the 'right to statement' into a tool of *counter transitivity* (see Rangila 1991 for the theoretical insight).

The counter force thus created converts the otherwise chances of stating the positions of the respective countries to a *virtual encounter* between the two adversaries. That the persona, the initiator of the encounter, receives harsh defacement follows from the logic that is build into the display of a power showcasing: as a rule, one's pride in an encounter like this may the other's pale face. The Picture-7 has the architecture of the encounter:
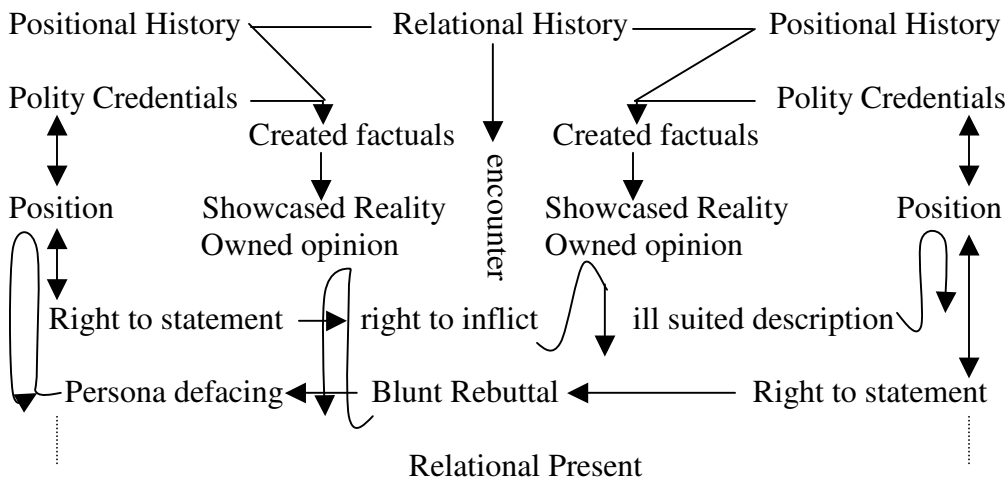
Picture-7.

On the art of creation of the display to conduct his power showcasing the Indian PM follows quite a different modus operandi, as compared to the Pakistani President. Whereas Mr. President tries to create a skillful *display* given the expedience at his disposal, Mr. Prime Minister conducts it through more of an open house fashion.

There is challenge, there is hit – as if the two positions are at war. But good thing about the whole show is that the encounter, though *virtual*, is being verbally conducted. Is it not a good thing to happen that the heads of the two governments are engaged in a virtual encounter, conduct their discourses, strategically speaking, on the analogy of a virtual war, than a real war between the two countries?

Going by the perceptions of the mass opinion, though the UNO has acquired the status of a very prestigious 'international bazaar', as somebody may say, yet there is no denial of

the fact that the annual General Assembly sessions do provide a forum where positions are held, projected and negotiated – selling of a higher order. Let there be war-selling through the power soaked discourses. Such power showcasing through confirmed truths, or through intended twists, is quite affordable for mankind as compared to the real war on the soil back home. It is really profitable to have UNO, because it does provide platform for a virtual war.

But to get at the deep formalism of the two ways of power showcasing, there are again strategic differences. The first statement creates *factuals* to project a position. They are termed 'factuals', because opposite of the *projected facts* is known to be equally true (see Rangila 2000b for a supporting convention). And, further, there is realist claim about the projection also.

It is here where the basic problem sets in. The projection is just not that of delicately formed innocence. On the contrary, it rises to becoming a tool of politicking, whereby ***reality is not to be received and projected as it is known, rather it is carved as per the intention*** – to be read as policy in this case.

There is a possibility in deducing personal agenda, as well as, inflicting of personal hurt – hitting the other as swearly and as far as the statement may do it. This, of course, most often happens with the UNO statements, especially in the case of Mr. Musharraf the play of the brute is the most commonly used strategy in conducting his diplomatic statements. Chandy (2002) does talk of the way Mr. Vajpayee is different on this count.

This is where the words, the sentences, the tone-intonation etc. and what have you move much beyond the facts that they may stand for. They become *factuals*, because they are still held as *facts* such that are hoped to describe the intended reality. In this sense they fit the description of a display, and they qualify to be accepted as a rightful instance of power showcasing.

In other words, the wisdom that recommends, or conducts showcasing of any kind believes that for any idea-product to gain visibility, salability and that too in a good, big volume, the primary condition that it must satisfy is that it may use this popular tool with *sufficient* force. Reality showcasing and power showcasing, in this sense, form parts of one and the same project of reality.

The Problem

When put with reference to the immediate problem of power showcasing, this attitude towards reality reduces the basic issue into a game of expediency. There is no denying of the fact that there are areas of life where every human being, in some sense or the other is prone to this game. But it could be too naïve a characterization of life if this strategy is accepted its central and defining property.

The other basic intellectual problem with this attitude is that it opens the whole issue of reality to a game of utility. Once it is realized that, conceptually speaking, *utility* provides

better generality of observation, the comparative advantage between power showcasing and reality showcasing surfaces clearly. But here again, as a general problem in showcasing, an even more basic difficulty arises.

That is, every particular concept, product or precept etc. being showcased in the given instance and round of showcasing occupies the entire place of reality as such in the observation. Although this has its sustaining logic and is justified on more than one count, yet this is too big a mishap for the total project of the vision of reality that C-semiology is in search of.

There is, however, no doubt that showcasing as a fact of human civilization has its functional relevance. An even more basic role of showcasing is that it is an important part of the means of realization of the total project of reality as such.

To get deeper into the issue, there is very subtle representational problem here. A *token* of a type (meant in Pierce's sense) at a particular site is a justified representative of the type, but can it be the type itself on the same site? This question leads to a rather subtle problem that may be posed thus: If a token can be a type itself, then how and why does one maintain the distinction? And also in that case what happens to the dimensional differences that human consciousness is so sensitive to?

The problem takes a complex turn if the issue is pushed further from the domain of token-type to the spread of type-reality. For instance, in this case the question that one must answer is this: If a type represents its reality at a particular site, which is its justified status and role, then can the same type be *reality* as a whole? If this is really the case, then how does one hold on to the distinction between the reality of the type and Reality as the phenomenon as such? Is there any real distinction here? Or, is one caught in some kind of a shadow of a distinction?

These questions deserve some more delicate answers, especially if intellectual world is interested in having a stake in the project of reality. The elucidations that the vision available to English-learnt academics provides are half walking truths. Not that the questions are not asked, the basic problem is that the probe for answers and solutions falls on its face when it comes to gaining much deep insight that may take care of the caliber of a rare happening especially.

As has been hinted these questions are due in the intellectual scenario where the project of reality is no longer restricted to ones conceptual elucidations, it has grown into the most serious project of technology also. Though a feebly reflected mirror image of reality called *virtual reality* has more or less been with human beings almost all along, but the issues may be better grasped with the solutions to these questions.

Reality showcasing in this sense is more of an *actential* that has a layout principle with a hope-potential and a layout scheme. At a particular site an amount of this hope-potential gets realized – many a times as per the scheme and at other times out of any desired planning.

But more important from the point of view of this writing is to discover that showcasing is a conceptual potential also. This potential has a mega design as well, and at times it acquires projectile elevation that could be called grand, like in the above example, given the grandeur, the impressive intensity and all that may be counted as its constituent elements.

If this issue is pursued further to workout its applicability within the limits of a 'locality' (see Rangila 2001a for the notion), on a site as it were, it might be possible to argue against the post-modernist declaration of death of grand narrative etc. Even at the face value, it seems that their proposal does not carry any content because they do not conceive any role for *the unknown*-1 such that may be the same grand narrative that has been declared dead, otherwise how does a theoretical assertion of a universal applicability range comes up, and that too without any qualifying restriction, especially within the universe that it is addressed to?

Creation Of Reality

Creation of reality is more of a creation of metaphor, as well as, management of metaphor. And, in that, it is more subtle a game than most of the metaphor theory would have it.

It is metaphor because the creative act, like any other act in the whole of the universe of 'cultural praxis', is at once open to multiple dimensions and layers. Every bit of the play that takes place is a potential where there are choices that are related to and bound through matrices of different kinds. Wherever and whatever is considered at any plain and/or dimension of ideational creativity, opens up as a range, a realm, a depth – all at once and together.

The whole opening of this kind makes into a configuration. For its theoretical considerations C-semiology may designate this as the *end of multiplicity* of reality.

The bewildering flux of reality that any thinking and behaving individual faces, and finds even uncomfortable to be with is primarily due to this multiplicity that makes an individual to face not only an array of choices, but it also forces the individual to struggle to take decision from that range of propelling ratings of the possible decisions that one may take.

Difficulty arises because it is just not a case of multiplicity that lies everywhere, rather, this multiplicity is to be lived with. To live with multiplicity is to engage in cultural praxis, at a level of consideration. And, make that possible one must have ways and means to deal with it. This is where the multiplicity does not remain a mere ontological construction.

On the contrary, it walks into the consciousness of man and settles there as one of the most basic properties. This explains as to why the process of semiosis puts up multifarious creations.

Parallel to this end of multiplicity, there is another equally basic end that may be identified as the *end of singularity* (see Rangila 2001a for an alternative way of conceptualizing: 'field of conceptual unity'). This end receives the multifarious creations, the forms that they are, conducts its readings, and works out its inferences also.

Though these inferences are based on the received multiplicity, yet they are singular in character. This is quite a crucial element of the nature of this end for C-semiology.

Actually, it is in this crucial sense that the end of singularity works opposite to the end of multiplicity. Of course, to get its inferences done this end functions in cooperation with the end of multiplicity, and hence runs parallel to that as well.

But the main characteristic feature of the end of singularity lies in the fact that it is unity centered, more specifically when it gets at inference making. In that it runs, though parallel, yet opposite to the end of multiplicity. There is subtle decision theoretics (see also Rangila 2002a) that sustains this inferential end. The Picture-8 sums up the conceptualization of metaphor management that has been developed above:
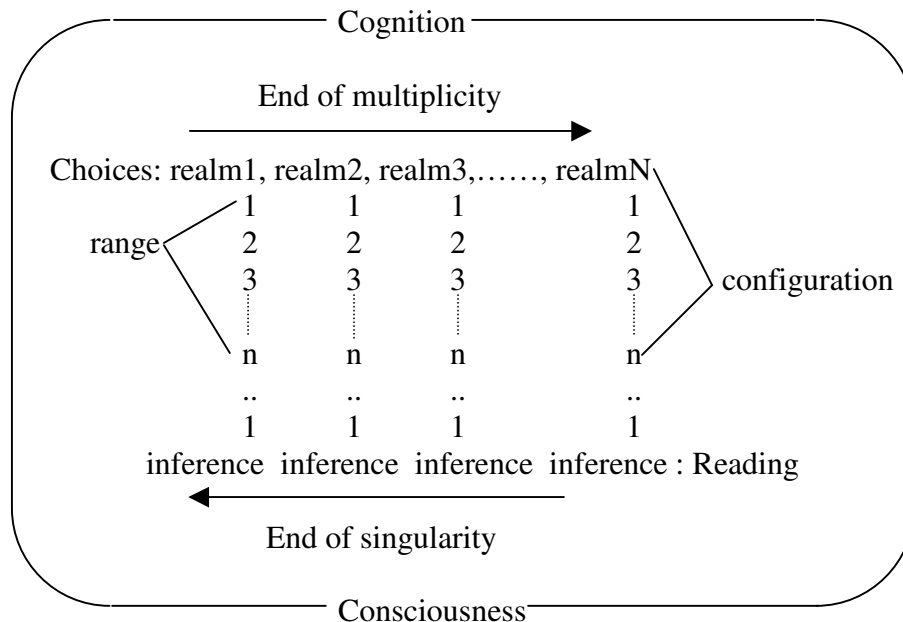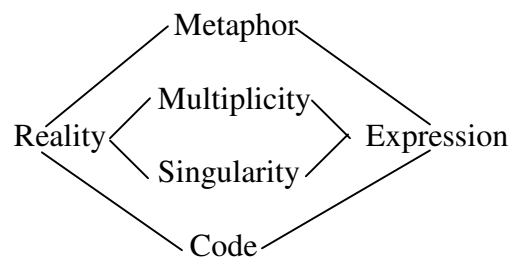

Picture-8

Viewed from its mathematical base, the total process of reality creation that is summarized in the Picture-8 has two sets of mathematical operations tied into one single process. The first one is, as the designation given above may put it, the mathematics of multiplicity that is responsible for bringing in amorphousness. Whereas the other set is decision theoretic in character. But the most fascinating thing about them is that they function in mutually sustaining fashion – as if where one ends, the other begins.

a different conception

Metaphor in this conception of reality is conceptualized differently than the celebrated formulations of Jakobson (1956-71) and of Ricoeur (1978), where the two ends of the present formulation are more of *axis* that coordinate with each other over a point. To coordinate on a point and to cooperate as two ends of a problematic are two different positions in themselves.

To be sure the *metaphor* and *metonomy*, as the axis are known in both of the formulations referred to above, are the two axis of any unit of observation, whereas here they are basically two parallel ends of metaphor itself. What is even more crucial is to note that there is no loss of representation in the present case.

On the contrary, metaphor in the present formulation does take care of some of the meta-theoretic contingencies of C-semiology. The full statement on this issue may be tried only in future elaborations. The Picture-9 summarises the present position:

```
            Metaphor
         ╱            ╲
       ╱   Multiplicity  ╲
Reality╱                  ╲Expression        Picture-9
       ╲    Singularity   ╱
         ╲             ╱
             Code
```

Also there are code related problems in the sense that metaphor becomes a general property, or call it a defining feature of code as such. These problems are dealt with separately (see Rangila 2002b for a detailed formulation). Art side of the issue is being conceptualized in a forthcoming writing (Rangila 2002d). Management side of the issue comes up in construction of reality below.

There is then a rather more subtle processing, the calculi, that keeps occurring almost always. One side of this calculi leads through the discovery of the existential universe. This move runs through multiples of facts, their multiple ranges and layers and so on.

The whole game that takes place on this axis may be called *process of cumulation*. It may even be seen as discovery of the spread of a locale of action. As per a characterization offered in 1995 this may even be called as *data field* (see Rangila 1995 and 2002b).

The other side, that is the end of singularity operates on a *principle of simulation* that reads all the cumulated discoveries into unitary perceptions. To make sense of the spread that is considered at any point of contact with existential universe, that is, at every locality, this movement directed at singularity is rather more central and basic. It adumbrates a condition as per which unless some received perception is read into an inferential singularity no sense can be made of it.

CONSTRUCTION OF REALITY

To continue with the problem created above, the cooperation that has been found coming up between the two ends is just the base condition for an act, a happening, a form etc. to come about. But that still does not make the actual realization possible, because creation of reality just lays down the route plan that may be followed by the resources of the consciousness.

That is, there comes a further round the same general process of creativity. This round is termed here as *construction of reality*. This round works on the outputs of the other two cooperating ends of the previous round. The received input includes two things: (1) the forms, and (2) the inferences. With this a very detailed and delicate processing sets in.

It is precisely known to the consciousness engaged in this processing that any form-inference combine is a product of the negotiation that it have had with the existential universe; it is equally understood during the negotiation that the consciousness have had full cooperation from its rather direct version that may be called 'cognition' in C-semiology theory.

Therefore, the central focus in this round is to put the form-inference combine on to some possible relational networks. Not that there is no reference to networking in the round concerned with creation of reality. The reference there is so weak that it does not map up the elements concerned into a possible code of any kind.

This explains as to why the round could be called the round of *the potential play* – a kind of minimalism that is an equivalent of pre-theory (see the Picture-20 below) in C-semiology. That is, there is experience, there is locality sensitivity, there is site linkedness, but all of these root sources participate in such a micro quantum that they are almost invisible and insignificant in their role at that initial round of the creative process.

But the round of construction of reality is more visible and vibrant in its operations. The primitive version of the human negotiation with the existential universe starts getting mapped into some possible kind of code. That is, ***the form-inference combines from the previous round are now brought into the care of some possible code kind*** (see also Rangila 2001b for a detailed insight).

As a matter of fact, the consciousness engaged in creation of reality is in search of the whole universe of possibilities. In this sense, this round may even be called the round of possibilities. These possibilities, for C-semiology, are basically expressive possibilities.

That is, given the mode and medium availability, the possibilities constructed in this round may be 'possible' in cultural praxis under some describable conditions, but whether they could actually be realized is normally not certain.

To put a form-inference combine into relational networks, the consciousness, as assisted by the direct experiencing cognition, maps them up into some code configuration. The

code, as is always the case, does have its linkage with definite, yet possible locality and site. That is, the possible locality and possible site have the required defining properties already build into them.

Within the care of the chosen code, the configuration that they get worked into has its own scale of welformedness. The scale is rooted in the general vision of the nature of the things, as well as, in the order of the things that C-semiology theory follows. All the operations that take place within this round of creation of reality are more of an equivalent of what is known as 'theory' generally.

Theory at the stage of this round looks after the regulative principles, and the observational technicalities. The construction as a minimum graph-tree like configuration (see Rangila 2001b where the idea of *invisible trees* first came to shape) is visible to the eyes of mind, the deep consciousness. That is why it is conceptualized as belonging to the 'sphere of the possible'.

It has its weak reference to the consciousness. Although the construction is all encompassing, a mega spread, and therefore, is not sustainable through just only any one of the zones of the body-brain, yet it does not reach those depths of the consciousness that are open to rare events. The sphere of the possible, that is, the body-brain engaged in construction of reality, is more often direct cognition, and very rarely opens up into deep consciousness.

This also explains as to why most of the times human beings are direct perception centered. From the point of view of this writing, direct perception is a property of cognition. The whole game of construction of reality thus conceived has something like *possiblism* about it. The Picture-10 has it:
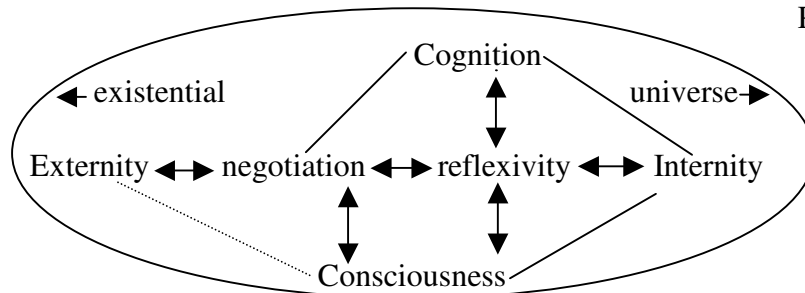

Picture-10
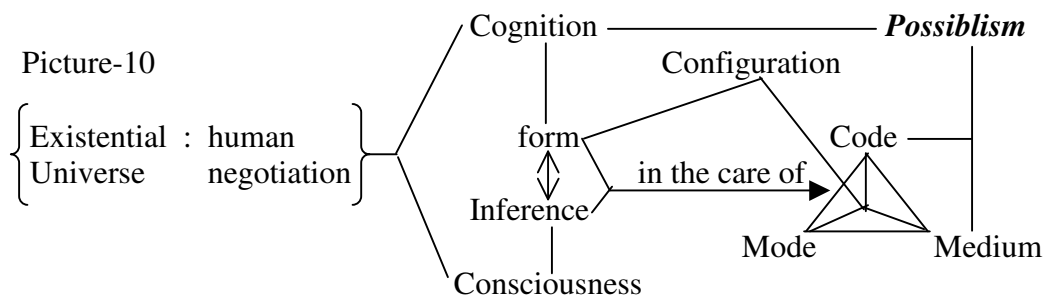
In one important sense, the round of construction of reality seems a conceptualization of individual's preoccupation and negotiation with its own self. After all the negotiation in that case may be made up to be a purely cognitive happening with no relation to any entity, agency and the like that may lie external to cognition.

The explicit mention of 'existential universe' with a ':' sign in the Picture-8 is a conscious effort to not to allow this writing to get trapped into the attitude of self-centeredness. The conceptualization, however, does take care of the issues related to self-centeredness.

To C-semiology such an attitude may be called *extreme cognitism* that presents half of the story of the negotiation, because it does not have role for externity (see also Rangila 1989: 90-96 and 2003 where this problem is taken up for detailed investigation). It does make sense in reading reflexive activity as internal to a reflecting individual, but to treat entire negotiational leap as a kind of internalised reflectivity is more than a reduction.

C-semiology, therefore, postulates a subtle concepulisation that brings in an alternative vision of reality construction and of creative potential. Given the development of the writing so far, this vision proposes to posit a double-ended idea of the 'negotiation' in this case.

That is, to say that a human being is engaged in negotiation with its existential universe is to mean that the bodied person is a site where anything and every thing external to it is in negotiation with all that it has internal to the self that the bodied person does make. This vision does capture something very unique that normally does not meet the eye about man. The Picture-11 has it:

Picture-11

It goes without saying that this vision goes much beyond what may possibly be required for the round of construction of reality. In other words, by the same token it is also clear that the project of reality has lot more to it than the discovery of the round of possibilities captures with the insights offered above. This is where the issue of construal of reality comes into the problematic.
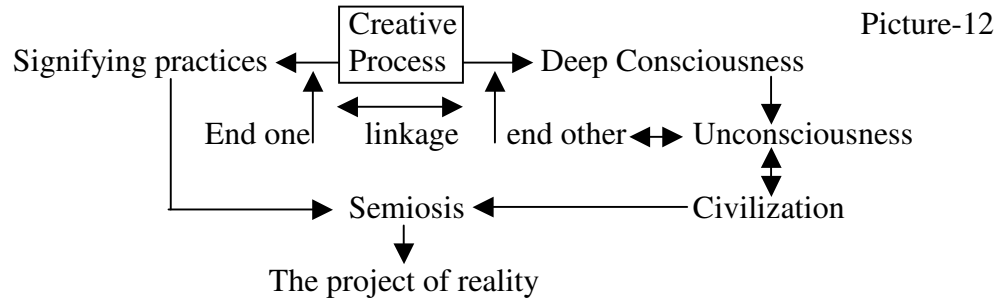
Nevertheless, this round with its externity-internity axis may lead to a particular conclusion. That is, it may be possible to suggest that no country, state, community, or a person can afford to have and make life purely on its internity-rooted definitions. It was shown in a BBC film, for instance, that even grass grown in an excessive copper surface had absorbed copper as one of its major content elements (see again Rangila 1986 for its other theoretical implications).

Construal Of Reality

The process of creativity that sets in with the round of creation of reality, and moves through the round of construction of reality, comes up with a mega leap because now the process opens up into a rather more intricate computing. There is quite a subtle fruition of the total process, because whatever sets in with the creation of that rather innocent unit of

from-inference combine, the minimal *representational* as it is, gets lifted up into some kind of possible code.

That is, the form-inference combines together with their coded networking are enriched into very delicate readings, where the cognitive channel handling them opens up into cultural spread (see Rangila 1989: 67-71 for an earlier version of the formulation). A direct linkage thus gets established between the whole process and the universe of the *immediate and the now* signifying practices, on the one hand, and between the process and the deep consciousness, on the other. The Picture-12 has it:

Picture-12

```
                    ┌─────────┐
                    │ Creative│
Signifying practices ◄── │ Process │ ──► Deep Consciousness
                    └─────────┘
            ▲      ◄──────►       ▲
        End one    linkage    end other ◄──► Unconsciousness
            │                      │                │
            └──────► Semiosis ◄──────── Civilization
                         │
                         ▼
                The project of reality
```

With this double linkage the project of reality that is otherwise just an affair with 'the now and the immediate' gets networked with even the depths of unconscious, on the one end, and with the spread of civilization, on the other.

This makes the computing in this process a mega operation. It is subtle and delicate because it is now linked up with deep layers of unconscious. It becomes rare, at times, because the process brings up even those coded configurations that are hitherto unknown.

In this particular sense this round of construal of reality is inclusive of the previous two rounds. That is, all that happens in the earlier rounds does continue in this round as well. Nevertheless, there is a subtle difference. Whereas the processing in both of the previous rounds is more of an elementary kind, creation and construction that takes place in this round is also of the mega proportions.

An ideational happening of a rare and hitherto unknown caliber is a product, to say the least, of some rarely possible and archetypal linkages. It is unknown because linkages that it sands on are normally not seen coming up. So much so, at times it is not possible to know and detect the linkages immediately. The discovery of such linkages often becomes a project in itself.

The idiom currently in vogue terms such instances of the occurrence of the rare linkages as *work of intuition*. The expression in the idiom, like any other expression, makes an interesting metaphor though (see again Rangila 1986 for the insight).

As indicated, to get into the actual processing, the round of construal brings in what may profitably be called *signifying*. That is, this round takes up the coded form-inference materials already created and puts them into a new round of reading. This reading may be

called *interpretation (see Rangila 2001b also)*. This explains as to why one intuitively feels as if interpretation has something fully worked out already to ponder over.

As a matter of fact, this reading is an engagement with *valuation*, since interpretation conducts value ratings for the coded materials. This is, in a way, a kind of the last brush stroke in the total process of creativity. The Picture-13 has it:
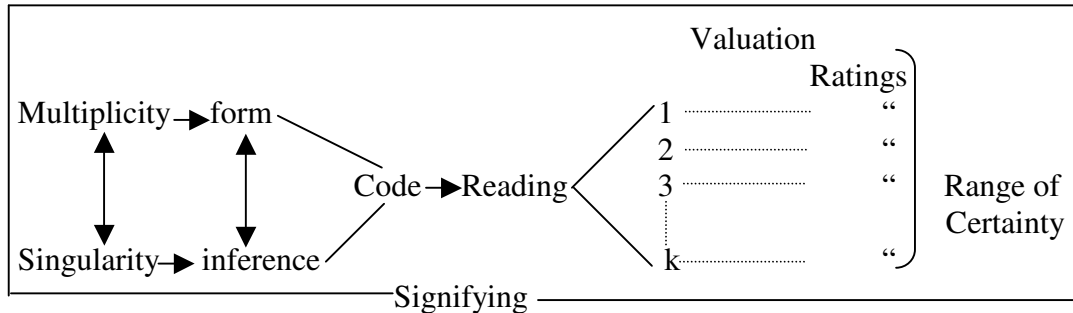
Picture-13.

With the value ratings of the materials ready, the consciousness, engaged in the signifying game, gains definite certainty as to where should a given material stand if it is made to go through the round where it may get realized as a commodity, a fact, a product, an artifact or the like.

The route from this point forward leads to showcasing that has its own layout scale and game of display construction formulated above. But within the round of construal it remains to be added that the game of interpretation is not possible unless it has the resources available through the double linkage.

Interpretation does receive information through the direct and immediate observation, on the one end, and it is also rooted into the archeological depths of civilization, on the other. Actually, this is where the central focus of C-semiology is.

The statement made about a *conceptual archeology* later in this writing makes sense in these terms. Within the vision of C-semiology, conceptual archeology (see Rangila 1988) in certain ways is a near equivalent of interpretation, and in other terms a tool of interpretation, depending upon the interpretive conditions and the job-particular demands of the theory.

Interpretation, though, in this round of construal is in itself a complex module such that has many layers and rounds of processing of its own, but it also fits into the mega play of signifying practice. An in depth enquiry may reveal that the layers are not a typical characteristic of construal only, they are a general character of any process also – i.e., pick up a layer and that has its own layers.

This is where C-semiology differs from the theories that base their processing on a bare modularity (compare this position with, for instance, held by Chomsky). Incidentally, this is not an original insight. The ancients in India had offered onion as the representing metaphor, so did Roland Barthes.

The round of construal of reality, therefore, may be called the round of *the simologique*, where all the materials and coded configurations are placed into their *universe of valuation* such that the whole round as such leads the consciousness to the definite value ratings that the materials may have as and when they could be realized as audible, or visible, or cognisable facts.

To be careful, the 'cognisable' has a special merit in the above mention as it stands for those happenings that come through the total computing as stipulated above, but still they happen in the consciousness only (see Rangila 1998b). It goes without saying that such happenings are normally realized during deep meditative realizations. Whether they are ever lingualised or not is not the issue for C-semiology. It suffices to discover that they are very much real possibilities.

An additional feature of this round, like the previous one, of course, is that it is still an exercise in 'possibility' only. And, in that sense, it follows the general vision of C-semiology, because it does not happen as an independent and absolute level/round of computing. The Picture-14 has the vision:

Picture-14
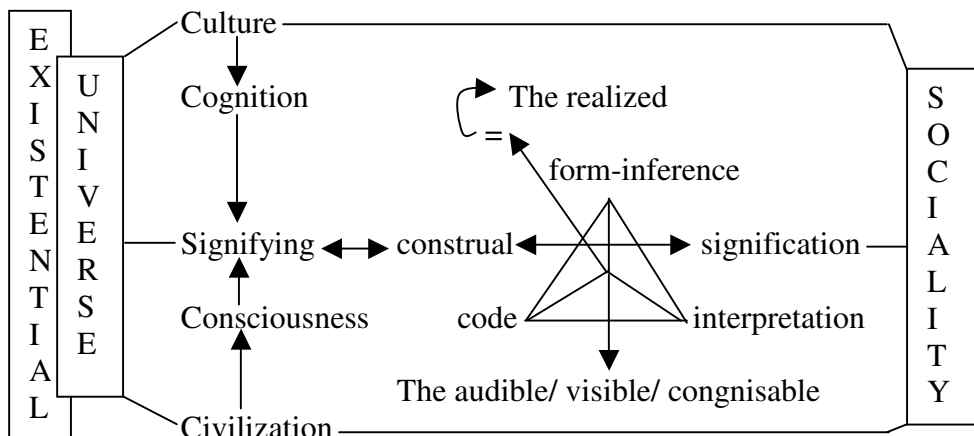
This completes that basic conceptualization of the primitive vision of C-semiology. There are, however, problems that go beyond the limits of the problems related to computing and processing discussed above. They are wider conceptual problems that concern the delicate layers of the vision itself.

The Vision Furtherance

It is shown, for instance in the Picture-8, that within C-semiological vision the reflexive intellection is not a mere internity-located activity only. To take up the issue of reflexive intellection further, it may be added that reflexive intellection is primarily a cosmic

happening where an individual consciousness gains a para-spread, a super-ideational leap. The referential linkages, especially the one that logic often taps, are relegated to just hints of sensitivity in this leap.

That is, an individual engaged in reflective intellection gains cosmic consciousness that opens up fields of reference not only to internal churning, but more importantly, these fields of reference gain unforeseen extension also in the course of the illumination that occurs. It makes better sense to see this rare moment of cosmic creativeness as a cosmic spread that sometimes may come closer to the cognizing of the existential universe itself. This moment goes deeper and further into the layers of one's consciousness for rare introspection.

Within this rare and cosmic moment of creativeness lies that more sensuous, delicate, intricate and even welformed happening of any expressed fact of any kind. The Picture-15 has the architecture of the vision:

Cosmic Creativeness   Picture-15
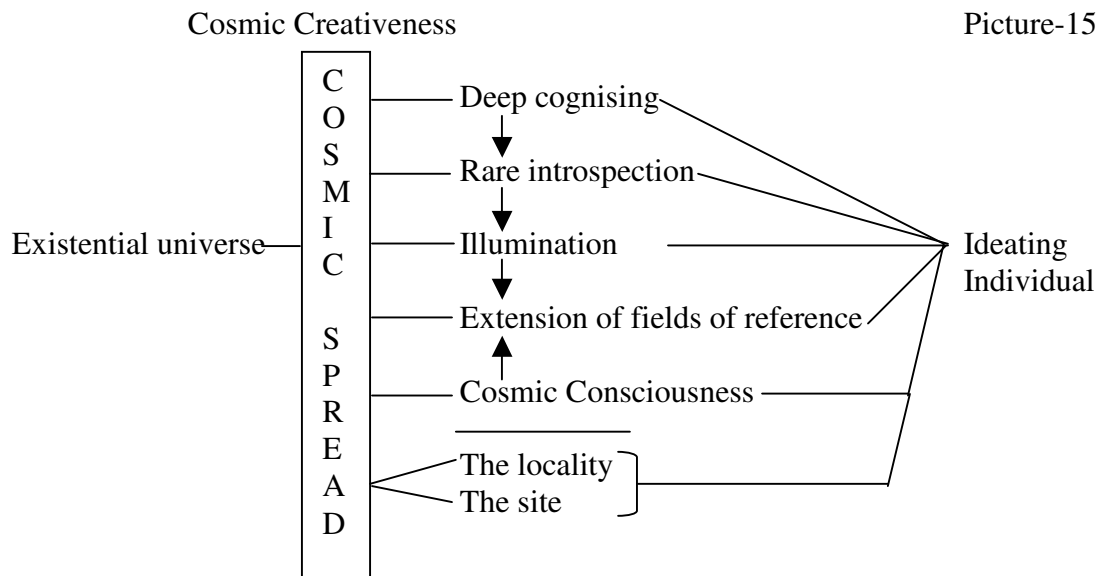
It would be fair to assert that even internity-sensitiveness makes better sense in this vision. After all to hold on to internity is to be obliged to face a direct question: internity of what?

reference to negotiation

Almost a similar situation arises when the focus shifts from reflexion to negotiation. Negotiation may possibly be claimed to be happening out there, an extreme externity-centered activity. As if this may be an encounter of a mundane kind; as if without external engagement nothing worth the name is possible within the human world that is gained, maintained and lived with; as if all that man has is two eyes to see and one mouth to deliver a response to whatever comes through contact and age.

As indicated above through the Picture-8, quite opposite to an ideational happening characterized by reflexivity in a way, negotiation seems to take place external to consciousness – as if it does not involve cosmic conscious, as if negotiation is a bundle of mundane bruteness. But actually, negotiation is much more than that.

Negotiation has a great extension range. It spreads between what may be identified as *the brute-crude and diligent otherness*, on the one end, and *the delicate subtlety of the self*, on the other end. Though it could be a little over doing, yet there is some sense in relating the first with cognition and the other with deep consciousness. The Picture-16 has it:

The brute- crude ↑ the delicate Picture-16
and diligent otherness ⇄ Subtlety of self
↑ ↓ ↑
Cognition —— Negotiation —— Deep consciousness
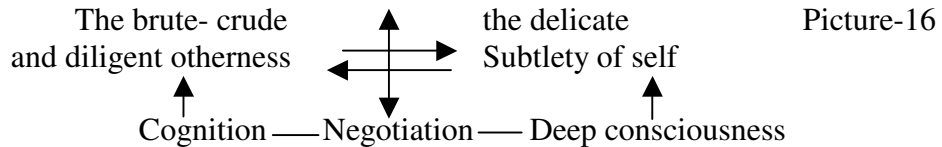
Consequences for Construction of Reality

The main consequence of the vision is that it makes one believe as if the construction may be more of a poetic fantasy. In fact if that belief is denied, then fantasy must lose its base in reality. Whether one likes or not the consequences of this loss could be too harsh.

That is, if the role of fantasy were to be denied, then *virtual reality* could never have been a real discovery. This explains as to why metaphor also gains a genuine and theoretically granted role in reality construction.

Going by a characterization offered in 1986 it makes sense to view every statement made and every description created as metaphor at its core (see Rangila 1986). This also explains as to why reality has to have poetic fantasy as its strategic base. As indicated, it goes well with the facility created through the Picture-8.

Consequences for Creation of Reality

The vision has its consequences for the idea of creation of reality as well. The fact that this creation has the end of multiplicity running in opposition to the end of singularity (shown above,) and that during the creation an individual consciousness gains cosmic spread and height, such moves must be a part of the grand happening that may be responsible for creation of reality. Given the time, locality and the hosting site, such moves participate in the creation as dimensions of the mega event.

The reality thus created has *the principle of flux* build into it. In one important sense this makes poetic fantasy possible. This presents multiple vision-ends from where the nature of material created may be received. This is like, for instance, 'secularism' in India where there is a Congress version, BJP version, Akali version, DMK vs. ADMK version – to count just a few – with a quick realization, of course, that the notion is open to multiple readings even in the near future, because every version has got potential of another version in it.

Fantasy is possible in the vision of C-semiology, as well as, in the life of any nation, because every thing is thought about with reference to the depth of civilization, on the one hand, and within the cosmic spread of time – where time does not go forward only, it does justifiably move backward also – on the other. The play of the double is the root of fantasy.

It may be noted that the end of multiplicity would certainly project the material as amorphous. To make sense of the material from this end, even to measure the spread of the creation from this end, one requires the insight and tools of quantum theory. The mathematics of aphormity, or call it even of uncertainty, will have to be rooted and scaled in quantum terms.

This is the main motivation to place 'metaphor' at the primitive base of the theory. At this stage of the development of C-semiology, the vision allows to see deep beneath what has been received as the *mathematical wisdom* as distinguished from the *political praxis*.

That is, another end, altogether missing in the 1986 vision, comes to the fore here. The new end, call it the 'end of singularity' as above, or in general *the end of unity*, takes the whole problematic of reality into the Saussurian urge for *unity*. Seen from this end, all the scales of multiplicity, the amorphousness of the created matter goes on falling into unitary readings.

Or, to put it differently, even if they do not actually fall within the dictates of the logic of the ideal happening, they can be maneuvered to look like unitary readings to begin with, and like unitary position to end with. After all alternative positions on ideas do create their mass justifications, as well as, followings, and hence party positions, especially in a democratic polity.

Incidentally, a lot much of intention play, or call it even imposition, seems to become honorable due to this facility. One may explain, for instance, Pakistani experiment with democracy (see also Sikka 2002 for Pakistan's relationship with world powers), or for that matter any case of expediency, in these terms.

Theoretically, the moves lead to a grand show, a display, or call it even vision. In the process a grand happening that is available with its multiple layers of distinctions and oppositions, and even with its non-connectedness, opens up into a *field of unity*.

To be careful, this unified entity is a result of inferential reading. That is why creation of reality as such is seen running into opposite directions.

But once this realization is placed in relation to the mathematical bases of the inferential activity, a rather more delicate discovery surfaces from the history of ideas. That is, as given in the Picture-8, where the two ends are shown converging, the unitary-singular inferences as a matter of fact get drawn from the multiplicity, or rather they are build upon the multiplicity.

That is, the creation and construction of reality is mainly initiated at the end of multiplicity. The end of singularity largely takes care of the building of unities of various kinds.

The cooperation between two ends, postulated above, helps the end-specific computings to enshrine into a wider sphere of processing. The Picture-17 has it:
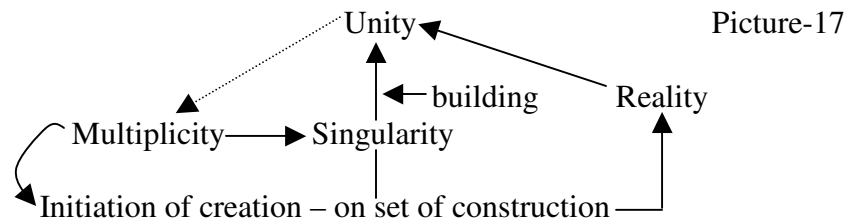
Picture-17

The parallel processing that runs at the primitive base is directional in happening, as the Picture-17 shows, but the directionality gives rise to sphericity by the time inferential leaps get created. The fact of reality construction lies in this inferential processing.

This statement hopes to discover two possible inferential moves. The first could be that of creation where an ideating consciousness moves through aphormity and exercises its choices; and the second is constituted of the move that works out its unitary inferences.

This is what has been said, especially with reference to the mathematical bases. It may be appreciated that the two ends above are reference points, whereas these two moves originate from those ends, and do the jobs that the ends are held for.

This essential tying up of the otherwise separate looking moves into one scheme of observation makes in itself a major break through for C-semiology. There is, however, a further possibility that stems from this facility of creation.

That is, once a particular piece of creation is in order and is received, it makes sense to ascertain the received gift. And this is where construal of reality sets in.

Whereas in earlier move(s) it is the creation of something, fact, object, product etc., now comes the reception of the same – the next move in the sequence as it were. What does one receive? How does one receive? How is one certain that the reception has taken place? Where does the reception take the receiver? Why does one engage in the game of reception? When could the reception begin and when does it end? These are some of the basic questions that deserve to be raised in further elaborations.

logification

It might be chance discovery, but it is really the case that the classical 'given' of logicians gets discovered here. That is, the habitual wisdom of logicians where something is taken

as given gets ascertained in this discovery, because the source of this *given* may be located in the fact of creation.

In other words, logicians are in principle engaged in an analytical wisdom that sets in with reception of creation from some unspecified source. Hence their inquiry is basically an exercise is ascertainment – the game of construal to be precise, and not concerned with the facts of creation and construction of reality.

That is why this wisdom at *logification* does not measure up to the demands of C-semiology, because here not only all the three rounds of the creative process are needed, but the total process requires more than many sequences of the logification that these rounds offer in themselves.

Consequences for Construal of Reality

The primary picture that emerges in this case is as if creation of reality leaves certain unities constructed, and as if this game needs to be completed with a further round of receiving the construct. Such a picture makes sense as it offers a sequence of things that are thought to happen as human beings negotiate with existential universe.

Incidentally, one may use 'code' in the place of 'sequence', though a careful consideration would have the idea of sequence inclusive of the idea of code.

Placed in this sequential mould, construal of reality should be a happening that belongs to secondary or tertiary ordination. In fact a lot much of the discoveries in C-semiology have followed from this sequential wisdom. As if there is something already existing such that may be taken as given and all that an individual may do is to receive it by constructing an analytical apparatus that assists in and facilitates the reception.

Apparently this sequential discovery, though real, is just a part of the total process, and the sequential wisdom is a result of the vision that believes in taking reality as given. Further, the preoccupation with *the given* thus received leads to its prioritization also in analytical game in logic at least.

This seems to be justified on one condition that may be termed as the condition of *the primordial presence*. That is, as and when the consciousness thinks of reality it is simply there. Even if one proposes to create reality, therefore, the creation invariably starts with something, howsoever primitive (meant non-technical sense), that exists before the particular round of creation takes off.

There is a theological angle of the issue also, but that cannot be taken up here.

There is, however, a tricky catch here. To say that reality is there, even though in primordial terms, does not necessarily accrue that the consciousness engaged in creating reality may take and receive it without seeing an order that makes sense to it.

This is where construal comes in a big way. As compared to the idea of 'making sense', construal may be expressed in rather more delicate terms like saying to the effect of *visualising an order* in what is primordially present.

The issue of the play of reality, with all the three facets, in this sense does not seem to be that of taking something as given, than it is made of a play with the available, treating the same as the base material, putting it through the creative process, and workout a *sense* and/or a *product* as the case may be. It goes without saying, of course, that the question of giving, and hence of 'the given' arises only when there is a definite facility to take also.

Further, the postulate 'primordial' goes with both human being and with existential universe. Obviously the postulate does not resolve the issue of 'the given' fully, because there are many intricate issues to be solved.

For instance, the explanatory wisdom will have to take a position as to whether existential universe and human being are part of the project of reality, or the project just assumes them to be there. This makes big and delicate difference in terms of the focus.

Surely the issue is concerned with conceptual subtlety, where subtlety gets priority over generality. This is like, for instance, the present Indian government going to Supreme Court on the issue of text book production – obviously under a strong attack from the opposition that the government was 'saffornising' the education – and the honourable Court giving a verdict in favour of the government (see The Economic Times, Bangalore, September 13, 2002: 2).

The conceptual subtlety in this case, perhaps, is as sharp as a distinction between *to be accountable* and *to be held responsible*.

It makes sense, therefore, to believe that the project of reality, given the three facets, may take off with the encounter with existential universe, but it is for human consciousness to decide how much subtle and delicate it likes to go when it negotiates locality specific contextualities. This is the minimum base that every human being must construct over and above *the primitive base* formulated above.

In the absence of this facility a human being may be capable of just cognizing that might not house the conceptual subtleties that C-semiology is looking for to the vision. Incidentally, a human being without the facility of building conceptual subtleties may not able to build the generalities, especially the ones needed in the realm of para-theoretics of C-semiology. A part of the problem comes later (see the Picture-20)

The Ancillary Issues

This opens up the issue of negotiation in a big way. Two questions are rather more crucial here: The first is negotiation with existential universe a personal affair of an ideating consciousness? And, the second is this happening necessarily a sequential play?

Incidentally, the formulation offered through most of the pictures so far suggests an implicit 'yes' to the first question, and so does the writing in the case of the second. The big opening-up suggested above has its basic reference to this conceptualization.

The opening up of the issue of negotiation is due to the fact that the negotiation does not take place in an existential universe that is just mute and a passive void (see Rangila 1998a for an earlier statement on the issue).

In fact, with the mention of the existential universe, a basic presence of *the other* also comes to surface. An agency character of this universe is received. The highest role-place for the other negotiator is created in the theory.

agency

It is very important to underline that *agency* in the above statement need not necessarily be defined in human and/or animate terms only. In fact if the notion of agency is not opened up in these terms, then all that is by far the most delicate, and aesthetically charming may never ever be expressed even. (Full significance of this statement may not be fully possible to realize within this writing.)

For an element (call it unit of any dimension) to be 'agency', and thereby to participate and even to lead the game of expressing, 'to be alive' may not always be a necessary condition. This role may be seen from another end also.

That is, if 'inanimate' entity plays a role in expressing, and thereby asserts something, it may not be identified as an agency in the classical sense of the notion, but its agentive role, howsoever superficial and insignificant it may be, gets very much ascertained.

In other words, to gain a mention, or a place in an order of things is to play an agentive role. In the case of expressing this is more basic than to be alive and therefore, to be an agency.

A person, receiving message, for instance, from *west wind* does not question as to whether wind is animate or not. It just happens, and the *delivery of the message is real* in the sense of the position being taken.

typology

One does not have to just stick to a typology on the nature of the things, and impose the same typology on all and every round of the creative process. In fact many a times a desire to go beyond a round in the process is linked with an urge to go beyond a particular typological wisdom also.

This is where C-semiology has its central point of vision. To be an animate-agency is not a necessary requirement for an element to be expressive. C-semiology does not allow

existential considerations to decide for the functional roles, because existential grasp provides an insight that may still require ascertainment at a hosting site, especially in this situation.

Therefore, it does not suffice for C-semiology that a distinction may be drawn among 'the physical', 'the existential', 'the alive' and so on. It is equally important to establish a common thread that of playing an *agentive role* among them – the distinction at one end is a relationship at the other end.

What matters in civilization is not just the persona-physique-agency that may take or may not take up a role-function. Equally basic in this game is the role that an element in question plays.

In this sense, it is a role and the player of the role that together make a feasible unit. And further, the agentive role of an entity in civilization goes by the actual role getting put up, rather than the possibility of an entity to perform a certain role.

Or to put it differently, for a role to be real it is important that it moves some times beyond possibility and gets confirmed in actual realization. This statement may, however, not be taken as a stand against the discovery of possibilities.

structuration

This has very fundamental implications for the general process of structuration in C-semiology. No element, entity, unit and the like is susceptible to any structure creating feasibility test unless its role-relation is mapped up as a part of the tested unit. This issue is due for future elaborations.

The other important issue is the decision on the spread and strength of the testing ground. If it is minimal, then how minimal it could be? Or, if it is to grow optimal how does one decide the limit of the optimality? Unless these questions are properly inquired into neither the limits, nor the zones of relevance can be thought about. By postulating *the minimum base* this writing just opens up the possibility for a full-scale formulation in future.

As of now the attitude on agency helps in taking the idea of agency out of the animate-inanimate divide. The more serious consequence of this attitude is that one does secure a place for anthropomorphic vision of reality without submitting to the limits that it has been made to impose by the intellectual culture.

As a follow up of these consequences, C-semiology does not just remain a theory of sociality, especially the one that is human centered even though it does mention 'sociality' while conceptualizing issues with reference to human beings.

That is, the vision of C-semiology does posit its problematic keeping in view human beings as one of the points of reference. Even the negotiation that it conceptualizes need

not be necessarily between human agents only. Had it been the case, it would have been an affair within sociality.
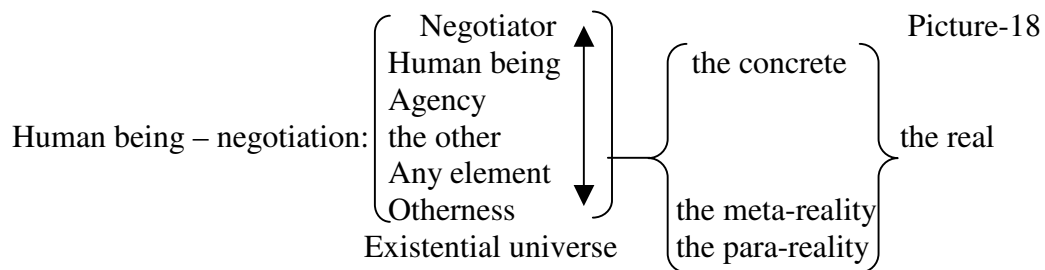
the other – otherness

A negotiation with existential universe in this writing, therefore, brings in *the other* with a very delicate status. This goes much beyond the limits of the classical view of *agency*. That is why C-semiology posits a conceptual gape as deep as that of a difference in level between *the other* and *otherness*.

That is, wherever an element may not be able to fulfill the conditions of the status of an agency, reference to its bare otherness might suffice for a creative process to take shape. The negotiation does come up between human being and the otherness also. The rare postulation like 'shunya' for instance, are the know products of such interaction.

This is where meta-reality and para-reality – the two sides and levels of reality come in. There is no point in reading a demoralized 'metaphysics' in these levels of reality. Otherwise the conceptualization of the project of reality does suffer from a fallacy of the concrete.

The Ravindera postulate – that is, **too much of concretization is vulgarisation** – is a good warning after all. The Picture-18 has it:

$$
\text{Human being – negotiation:}
\left\{
\begin{array}{l}
\text{Negotiator} \\
\text{Human being} \\
\text{Agency} \\
\text{the other} \\
\text{Any element} \\
\text{Otherness}
\end{array}
\right.
\updownarrow
\left\{
\begin{array}{l}
\text{the concrete} \\
\\
\text{the meta-reality} \\
\text{the para-reality}
\end{array}
\right\}
\text{the real}
\qquad \text{Picture-18}
$$

Existential universe

This vision does consider a possibility within the limits of sociality, where human to human negotiation takes place, yet it does not allow a central focus to this possibility as it has been done in known *social sciences*. After all man is not the only being, and the one who may be capable of owning an agentive relationship with its actions.

There is no fun in first investing agentive power with man only, and then relegating the whole life in the universe to a non-agentive emptiness. In fact this attitude brings *only man at the center* and in that it is a version of the attitude that professes *only concrete at the center*.

C-semiology refuses to accept this age-old and arrogant wisdom. There is every reason, if nothing else at least intellectual honesty, ethical sagacity and responsibility towards civilization could be reason enough to refuse any credence to this arrogance.

Seen from the point of human being engaged in the negotiation in these terms, it is to expect a great many versions of reality coming up. One must be willing to face the fact that this is how it is when civilization is brought into the central focus of theory building.

The field of exploration grows beyond the limited problem of society making and/or language structuration and shifts down to the very basic and primitive problem of life making practices. This pushes forth multiple realities, and with them arises the problem of their management. This is where the possibility of there being *rings* surfaces.

With *the other* being very much a part of the negotiation that comes up in these practices, it goes without saying that it does not remains a personal affair of ideating individual. Even reality that gets created and the array of the forms of reality that result within this vision, are in themselves a grand construal.

Sequence

This brings to the question on sequence. Some hints to this effect have already been offered. A more careful consideration would have it that sequencing is an order imposed by the flow of discovery and/or art of observation. It is a compulsion that has something natural about it, because at a subtle level of consideration to observe also means to fall into order as well.

When translated into the vision being worked out for C-semiology, it means more than one things simultaneously. For instance, sequence here is just not a summation of one by one movement, nor is it just a horizontal and/or vertical arrangement of elements.
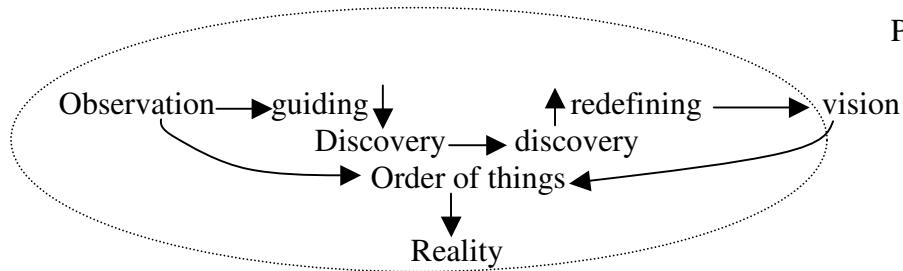
On the contrary, sequence is a general and multidimensional force that creates codes of in numeral kinds. These codes do get expressed, for example, in the form of layouts and displays of various kinds.

Put from a different end, sequence could be visualised as a particular movement within a given display that supports any showcasing. This is how the whole progression between creation and showcasing of reality comes up as more of a natural order of things in C-semiology.

In that, like any other accomplishments, creation of reality, construction of reality and construal of reality, all follow sequence as a general principle. The play of reality at a given locale gets ascertained as it gains some kind of display at some hosting site or the other.

But the display, as it helps a given instance of reality to get realized in a particular *order of things* is just not a manifestation of the order being imposed by an art of observation, it is also a statement of the conceptual vision that guides an event of discovery, on the one end, and gets guided by the findings of the discovery on the other end. The Picture-19 has it:

Observation ——▶ guiding ↓   ↑ redefining ——▶ vision
                    Discovery ——▶ discovery
                    ——▶ Order of things ◀——
                    ↓
                    Reality

The discoveries here are basically ideational realizations. Many a times they turn out to be the known conformities, and at times the known and confirmed vision leads to hitherto unknown revelations. These unknown realizations introduce redefinitions to vision of reality. (Redefinitions are meant here in accordance with the 1985 formulation that is still good source of this idea.)

role-theoretics

There is, however, a rather more intricate side of this issue. Given the centrality of its role, a particular micro move, or a process itself seems to play a rather more basic and prominent role in a happening. An apparent impression gets created as if the whole happening is solely due to the role of the given move, the process as it were.

Such a role position may be called either *role centrality*, or *role accentuation.* In either case it may be taken to identify centrality as well as amplification of the performing energy as the two basic defining characteristics.

But this role centrality leaves enough room at its periphery where such accentuated role play gives way for other moves and processes to supplement the one playing at the center. The important element in such role-play is the *co-operation* between the elements that play at the center and at the periphery.

Incidentally, this is more than the idea of complementation that structural linguistics had at a stage, because there an element etc. just fits into, but here the fit is under an obligation of cooperation also.

site simultaneity

The picture of vision that emerges expects more than one sites engaged in processing simultaneously such that one site plays the centrality and the others play the peripheries. This configuration of an activity relates more specifically to the site external linkages.

In this sense, any ideational realization that gets projected in human culture is a result of the activity for which multiple sites participate and act in cooperation. So much so that this externally linked cooperation is not at the cost of the site specific and unique functioning that takes place at every cooperating site.

This, in principle, is true of reality also – whether reality is thought of as a visual display that leads to showcasing, or as an ideational accomplishment, or as *cultural praxis* where all that is ever created, constructed and construed just gets related to conceptual positions and to vision of civilization. Life making vision of every human being goes on modulated through these contingents of the vision. The Picture-20 has it:

Picture-20
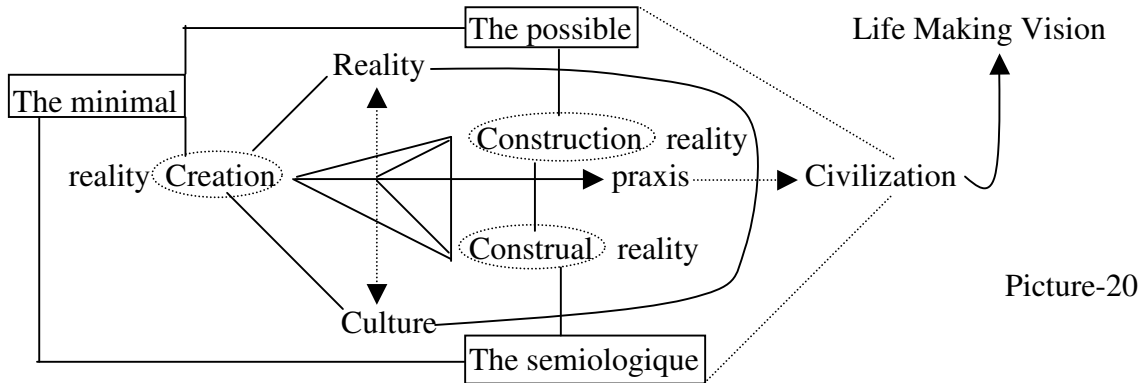
It goes without saying that even though the immediate reference to praxis in the above statement is to culture, and hence the expression *cultural praxis*, yet it must not be forgotten that the ultimate reference point in C-semiological vision is civilization.

However, it may be added that the picture-20 presents just the minimum facility that may define the bare minimum of *the human* of human being. C-semiology has yet to create the vision that may sustain individuals and happenings of rare and unique nature. Perhaps, that vision may have further rounds, spread into the vastness and of subtle detail, beyond 'the minimum base' created here.

reference – the scope

Surely there is something rather complex about the theory of reference that should support the requirements of C-semiology. The complexity arises from the fact that it is not always possible for any case of reference to civilization be directly visible.

For instance, an otherwise innocent assertion like 'he eats food' does not offer any direct reference to civilization. At the most, with some analytical facility one may discover a reference to food eating culture such that constructs a detailed anthropology of food from the very mention of the *word* 'food'.

Although this issue is developed in detail elsewhere (see forthcoming writings Rangila 2002c, 2002d and 2003), yet it makes sense to believe that it is quite possible to develop a *conceptual archeology* (see Rangila 1988 for a preliminary insight) that relates any expression, fact, act, concept, percept, happening and accomplishment to its base in civilization.

A detailed formulation of this issue is beyond the scope of this limited writing. It suffices, however, to note that there is a real problem, and that it is quite possible to develop a

rigorous analytical tool called 'conceptual archeology' within the C-semiological framework to deal with the problem.

To have multiple theories working within the broader vision is not surprising, because the vision develops provisions for meta-theory as well as for para-theoretics (see the Picture-21 below, as well as, Rangila 2001b). In fact this goes very well with the spirit of this present writing also.

The point of immediate relevance to this writing is that both in spirit and in action the above case of reference presents a problem that may be received as the *problem of the missing other*. In statistically oriented disciplines it may be called the problem of the N+1 (the unknown).

It makes sense to note that this is a single problem that goes on surfacing in different hues and shapes in different zones of reality, over different localities, and on different sites that host them. Therefore, it may as well be identified as the *problem of the unknown determinant*.

Within this vision then, it would mean that at any site that hosts an event, there is always some unknown layer of the total engagement at which some unknown action keeps taking place, and this action does participate in determining the nature of the realization of the event. This is how deep consciousness works (see also Rangila 2001b on the issue).

To host an element, call it even 'intellection' (Gill), at a site, it is just not sufficient to activate what is known as *cognition* among certain quarters of theory building. As already indicated, the event also requires taping up of the detailed resources present in the deep consciousness so as to sustain its site(s) engaged in the hosting.

 Further, to sustain the event through and through it is also not sufficient to count on the role of those facilities that sustain awareness rather actively. An equally important role is played by unconsciousness, i.e. the zone-layer of the body-brain that is not directly assessable to awareness. Given the known functioning of the body-brain these computing contingencies seem quite possible.

The Rings

The detailed consideration of the creative process may now lead to some of the plain truths about human observation. It goes to the credit of their skills of observation that human beings identify types among the materials that they create-construct-construe through their negotiation.

The representation directed drive that sets in brings forth such *representationals* that may be identified as the tokens (in Pierce's sense) of the types established. These representationsls are also grasped as wise distinctions, the localities (in the sense of Rangila 2001b) that may serve as the taxonomic awareness within real life routines, and do stand as the sties to house the created wisdom.

It makes considerable sense now to say, for instance, that all the three facets of the 'play of reality' must have some principled cooperation among them if they have to be regulated by the same creative process, especially if and when they may workout a single problematic. It is in this principled cooperation that the phenomenon of **rings** is being grounded.

That is, observational schemes of sufficient depth may be seen as mega cooperatives where considered elements participate in ideational games. The elements get regulated through some cooperative scheme to form ideationally defined mega cooperatives.

One should be careful in noting that the elements that are talked about here do participate to form observational scheme that may be construed as a code, at times, though as a matter of fact such a scheme may be more than a code normally. The elements, therefore, are definable differently as compared to the ones that form codes. These elements are more of various forms of reality that constitute mega *conceptuals* (the cooperatives as they may be).

There is a subtle distinction worth noting: *code creating elements (forms) get 'structured' into codes, whereas observational scheme forming elements (forms of reality) get 'ringed' into mega cooperatives.* Besides the distinction, there is good amount of sharing in some of the computing also.

That is, despite the higher-level differences, both the *structuring* and *ringing* come up through progression. They have their localities; hold on to internal-external distinctions; and they form mega conceptuals, that is, the representationals that may stand as mega fields of experience.

It is typical of a scheme of observation that it allows a journey from a micro conceptual say an object 'pot', or even the word for the same. But this journey is to be understood between one level of theory and the other level, like for example, between pre-theory and theory, or between theory and meta-theory, or between meta-theory and para-theoretics.

But the fact that is never recognized as relevant piece of information for theory building is that a scheme of observation has to take note of is that there is a journey between and across levels, spheres and zones both of reality and of its observation. This is quite a discovery from the point of view of the vision of C-semiology.

Actually this is a journey between levels of a scheme of observation that 'rings' the levels, and the operations thereon, together. The journey works out the scheme as such into a mega cooperative.

There is one more important clarification that concerns the conceptual character of both 'cooperating' and 'ringing'. Within this scheme of observation, *to cooperate is to share material sources between/among some particular boundaries, whereas to ring is to share cross boundary relational linkages.*

Further, cooperation is motivated at pooling of the material base, and ringing is directed at forming a wider configuration. But these differences, howsoever subtle and substantive they may be, do not come in their way when both of them push their elements to enshrine them into the play of the C-*semiologique* alike.

It is yet not very clear as to why human beings should have as many rounds in their general process of creativeness? Experientially it is clear that this is really the case that they have even rounds within rounds.

May be that they are pushed into inspiration by the demands of the life making contextualities. Or, may be that they have a facility to choose their coordinates from to workout some locality and a hosting site, and thereby they get at negotiations.

This makes sense because this is how human beings seem to fix up their *unknowns.* In an important way this characterization is reversal of Panini's insight on 'nirdharn(a)'. To fix the unknowns is to take them on to a journey of knowability, and let their every successive bite of knowing equilibrate on some kind of coordinates.
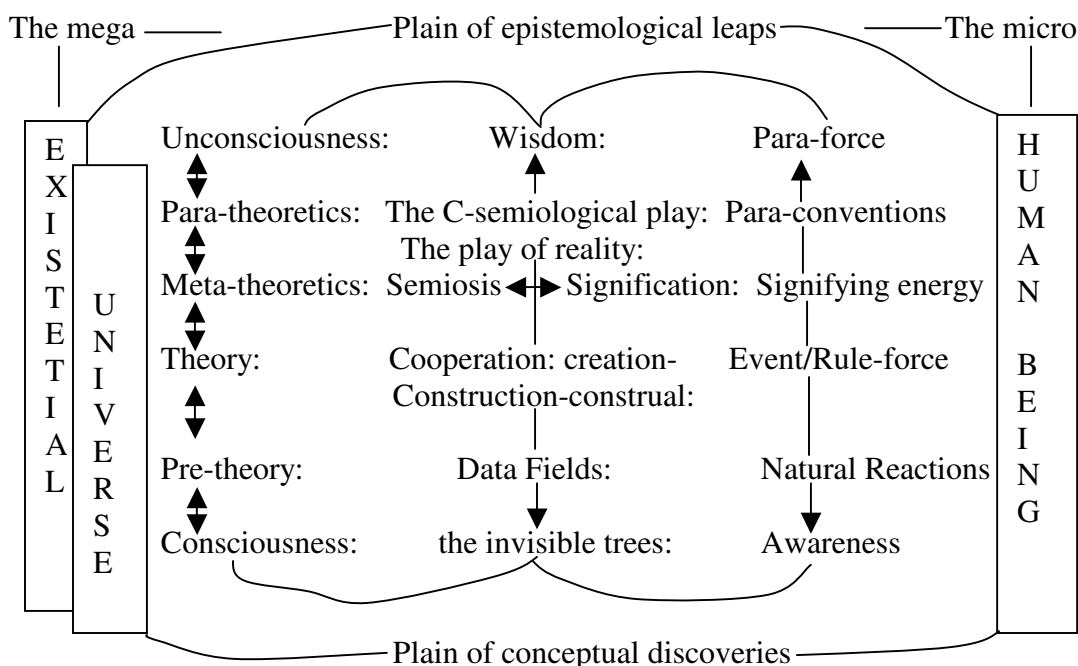
This may be similar to what has been presented through the Picture-8, although the formulation there does not have the idea of coordinates build into it.

The ideational happenings thus conceptalised are not auto-operative, as the consciousness engaged in creative process keeps directing and modulating the creative process itself. Since this role of the consciousness comes specifically from the externity of the happening, especially if a happening is to be thought of an entity in its own right, with its own structure and configurational make up. In that case the role of consciousness may be thought of as external to the happening.

Therefore, the role may be termed as that of a *para-force*. Like any other conceptual in the current vision of C-semiology this force may also have a multiple character.

Call it the play of reality, and/or a C-semiological play, it is this para-force that must rule semiosis, on the one hand, and conduct the value ratings in signification, on the other, as per the directions of the consciousness. That is why it makes sense to say that ***cultural praxis is ultimately a leaf of human signifying practices.*** This play has a grand architecture of its own. The Picture-21 has one side of it:

The mega —————— Plain of epistemological leaps ——— The micro

EXISTETIAL | **UNIVERSE**

Unconsciousness:	Wisdom:	Para-force
Para-theoretics:	The C-semiological play:	Para-conventions
	The play of reality:	
Meta-theoretics:	Semiosis ⟷ Signification:	Signifying energy
Theory:	Cooperation: creation-	Event/Rule-force
	Construction-construal:	
Pre-theory:	Data Fields:	Natural Reactions
Consciousness:	the invisible trees:	Awareness

HUMAN BEING

Plain of conceptual discoveries

Picture-21

This grand architecture presents a vision of reality where two co-operating ends are at work, that is, (1) the micro and (2) the mega. In fact they work together to afford mutual sustenance. That is, if one exists the other survives. This is the insight that necessitates the levels that are posted. These levels are not luxuries rather they are bare necessities for a project of reality, as well as, for the whole of the universe of its manifestations.

As a matter of fact without this grand vision one can have an academic culture that may discover individual data fields and propose various disciplines to make sense of their data fields. This is precisely what we have in the contemporary institutional academics. The fact, however, remains that proliferation of disciplines is not a substitute for the grand vision of wisdom creation.

What C-semiology is searching for is a grand vision of man's struggle for creating wisdom to make its life further livable. That man ends up in making discoveries in rather more rigorous fashion is a subtle accomplishment of that grand vision.

There is then the possibility of a crucial discovery here. That is, the device of linking called *ringing* may itself take place in the care of the para-force exercised by the consciousness. This force may even regulate the creation, as well as, application of all the rules and conventions of the creative process. And, for the vision of C-semiology this very force may provide the linking assistance to all the control devices and functions. Rings are the devices that perform these function matrices.

To put it succinctly, man organizes itself and its vision by establishing linkages among the elements of the vast mass of the spread of the forms that manifest reality that human

beings receive and create also. This reception and these linkages are established by the para-conventions and they are operated through the para-force that has been talked about (see Picture-21 above). Rings in that sense are the regulatrives at the level of para-reality as well.

If one may so visualize, these forms cognizable at different levels of reality can be construed as realities themselves. The linkages among these realities are offered as 'rings' in this writing. It is these rings that bind various localities of reality, the realities as the may be, into a grand and mega mass called Reality. The Picture-22 has the other side of the grand architecture:

Picture- 22
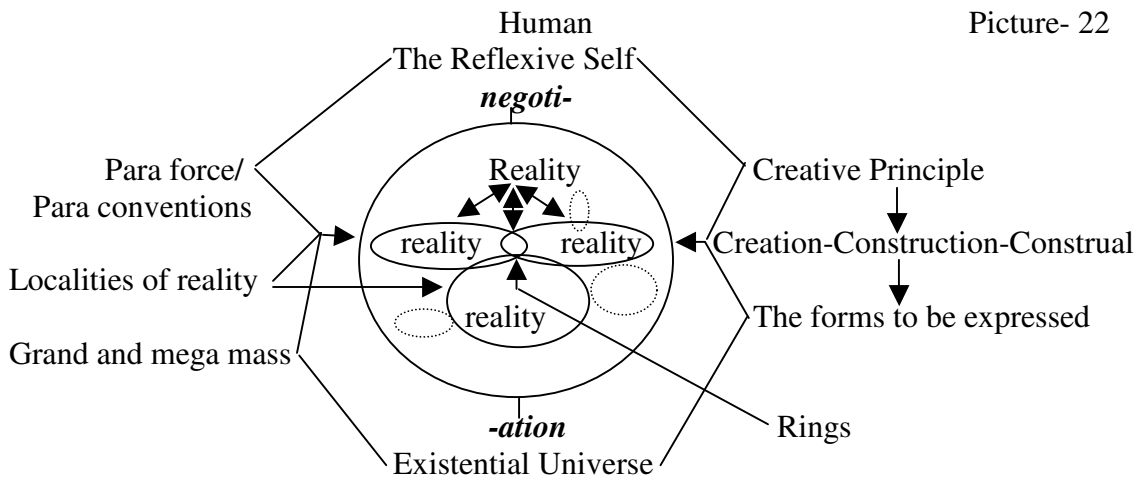
The Concluding Hypothesis

It might be a good idea to end this writing with a hypothesis: *rings may be natural tool created by the consciousness to manage reality*. After all, man like any common Indian lives with multiple realities. This is not possible for human beings to make and manage their lives without a regulative vision that relates things that concern them in their real life routines.

The multiple forms may be located in various zone and localities of the existential reality, and/or they may be located in various areas of body-brain as well. But to make life with the multiplicity of forms it is apparent that human beings must possess the wisdom that puts the forms into considerable number of codes and codal categories. This is exactly what rings are proposed to do for man.

That is, rings offer two conceptual routes in a vision: to play with the existential universe it may be discovered as an essential unity (Reality), on the one hand, and the diverse forms (realities) may be ringed together to make the existential universe livable. Rings in that, perhaps, capture one of the central truths of man's creativity.

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