

Home-World: Moral Memory and Disposition as Habits of Mind

Richard L. Lanigan

Abstract: Contemporary thinkers tend to be *analysts* of discourse, matching up *categories* to name parts of a judgment process (explanation). The experience is usually frustrating as demonstrated in the constant “breaking news” (= “revised judgment”) of American (USA) and other global news media companies. As a first view, such analysis is largely the French legacy of Descartes’s phenomenism or objective *doubt*. The experience creates an *ontological gestaltung*, i.e., the creation of *objectivity as inter-subjective expression* (intelligibility). In comparison, other thinkers (German) were *synthesizers*, matching up *processes* to clearly describe the linked categories of experience (the past), but now displaced in time (the present), as the new description (explication) of an emergent, transcendent category (the future). The achieved dynamic consciousness is usually *satisfying*, as demonstrated in one’s media loyalty to the synthesizer (e.g., Twitter, Facebook, CNN, FOX, MSNBC). This second view is basically the heritage of Kant’s phenomenology or objective *judgment*. The experience constitutes an essentially *epistemological gestaltung*, i.e., the creation of *subjectivity as inter-objective perception* (relevance). Human beings favor the complete choice process (*gestaltung*) description of conscious experience as the *memory* sense of “home” in the *disposition* of living “in-the-world” called *happiness*. I discuss the “home living model of axiology” as the combinatory *discourse* perspectives of *mood* (1) Person (morality) and (2) Culture (aesthetics) known by the *urban trope* of “Home-World” counterposed with the *attitude* perspective of (3) Community (ethics) and (4) Society (politics) known by the *rural trope* of “Home-Land.” The discourse model is an account of how *mood* becomes *attitude* in a practiced agency of *belief* wherein *judgment* is the operative, practical agency of humans in communication. The discussion is contextualized by modern German sociology and communicology (Tönnies, Weber, Schütz, Jaspers), with historical, linguistic, and visual examples of *chiasm* (value shifts) from Herr Hitler’s Germanisms and Mr. Trump’s Americanisms in rhetoric as counterfeit polemic [πολεμικός].

Keywords: chiasm, epicaricacy, happiness, home, polemic, *Schadenfreude*, urban

“The Home-World is fundamentally determined by language.”
Edmund Husserl (1973, 3:225)

Breaking News: An Incident Witnessed

On the morning of March 25, 2021, I opened my just delivered print copy of the *Washington Post* newspaper. I saw the headline for a story written by Travis Andrews:

Internet to Ship Stuck in Suez: You Are a Mood.

Admit it—we're all lifelong rubbernecks. The bigger the pileup on the side of the interstate, the better. *Schadenfreude* might as well be marrow; it lives in our bones.

Sure, some only want to watch the world burn. But when it gets cold enough, everyone enjoys a little fire. And, boy, is the world cold right now. An ongoing pandemic. Crisis at the border. A spate of mass shootings. A White House dog that bites.

So, yeah, we could use a little warmth. And early Tuesday morning, someone (or someones) piloting a more than 1,300-foot-long ship, now known to the Internet as the "Suez Canal boat captain guy," was kind enough to provide it, when he somehow managed to jam one of the world's largest boats sideways in the Suez Canal—a jam he couldn't manage to unjam.

The force and impact of this incident story is dependent on your recognizing the German *Schadenfreude* (meaning "joy in the suffering of others")¹ as a pure example of habitual *mood*—where one's *moral* view is an *ethic* disposition, an *attitude* applied to others, i.e., a first *judgment* of the connection (a second judgment = *attitude*) between right and wrong, good and bad, normal and abnormal, conventional and deviant, comic and tragic (Colapietro 2021).

Yet, the hidden *chiasmatic norm*² (the *value reversal* as between positive and negative = manage / not // jam / un-jam) in the story comes last as an applied *attitude*: "A jam he couldn't manage to unjam." The *unforgiving* (mood) *norm* (attitude) is a shift from (1st) aesthetic to (2nd) political judgment—you should be able to *manage*, as I see it: *no jam!* Your personal failure is my public (polemical) success. For many Americans, *this* instant gratification of *witness entertainment*

¹ *Schadenfreude* is the satisfaction or pleasure derived by someone from another person's misfortune; it is the experience of happiness, joy, or self-acknowledgment (sense of "fair play") that comes from learning of, or witnessing, the troubles, failures, or humiliation of another person, especially another viewed as a competitor or rival. The common aphorism is "Happiness is the Unhappiness of Others"; see Gruber et al. (2011). The German word is a close translation of the classical Greek ἐπίχαυρεκάκιᾶ [*epikhairekakia*] [genitive ἐπίχαυρεκάκιᾶς]. By contrast, the English transliteration as *epicaricacy* is seldom used. First authored by Aristotle in his *Nicomachean Ethics* [2.1107a.9–10], "epicaricacy" is a *mood* of degree falling somewhere between *envy* and *spite*. In this context, *happiness* is somewhere between *satisfaction* and *fairness*.

² *Chiasm* is a rhetorical trope with a ratio structure of **A : B :: b : a** that is valanced as Self : Other :: Same : Different, with the ontological referents of Substance : Whole :: Part : Attribute. It is commonly known as A. J. Greimas's "Semiotic Square," derived from Aristotle's "Logic Square." See Lanigan (forthcoming-a, forthcoming-b, 2018b). Technically speaking, Travis Andrews is giving us a *Chiasm Zeugma* to be read as (A) Manage : (B) Jam :: (b) Unjam : (a) Not Manage.

experience (*Schadenfreude*) was probably *either* on Facebook, perhaps, Twitter *or* on CNN/FOX cable channels. It became a mature second judgment by the time it saw print. A case in point is the emergence of *Schadenfreude* as various media awards (by vaccinated social media users) for “antivaxxers” who die of COVID (Judkis 2021).

This *habit* [*Sitte*: embodied custom] sequence of *moral proof* moves in stages from (1) *mood* [*Stimmung*] to (2) *attitude* [*Haltung*] to (3) a *belief* [*Glauben*]. Herein, belief is a *reverence* for creating the norms or *mores* of social preference (reasonableness) framed by an *inference* of cultural practice (rationality) that we *claim* to see in *others* as right, true, proper, normal *comportment* [*Volkgeist*: a *belief* as *value judgment* embodied in group behavior] (Tönnies 1908, 45). Concomitantly in the context of rhetorical theory applied to ethics, we have the sequence of polemical argument wherein *purport* (mood) leads to *conduct* (attitude) and then to *comportment* (belief)—an *impulse* toward action. We are concerned with the *chiasm* or *value reversal* involved from positive to *double-negative* as a new “false” positive (i.e., *stopping* at stage 2 below = the paradox of being either a “Do-Gooder” or an “Evil-Doer”)³, whereas the usual process is the complete three stage process of knowledge [*Vernunft*] for Immanuel Kant (Lanigan 2019a):

(1) Normal moral judgment is the *differentiation* of Good from Bad, i.e.:

***Páthos* (Mood / Positive) > *Éthos* (Attitude) > *Logós* (Belief)
= *Logimós* (Discursive Judgment)**

(2) Abnormal moral judgment is the *distinction* of Bad as if Good:

***Allo-Páthos* (Mood / Negative) > *Éthos* (Attitude) > *Logós* (Belief)
= *Héxis* (Habit).**

(3) Moral [1st] judgment is the pragmatic act of [2nd] *judgment* in consciousness:

Kant Model:

***Persuasion* (Mood/perception)
> *Belief* (Attitude / Imagination)
> *Conviction* (Belief / Apperception)
= *Judgment* (True / False Act of Reason).**

³ Where and when this judgment spreads beyond one person to a group of people, we observe the creation of a *Discourse Cult* stuck in the communal modality of Imagination that is inherently voiced as a polemic [Trump: “Make America Great Again”]; further motivation, e.g., a new tweet, another public rally, etc. is required to move from *agency belief* [comportment/mood] to *embodied action* as *Habit* [disposition], e.g., one last rally to start/incite the 6 January 2021 insurrection/sedition at the U.S. Capitol Building in Washington, DC.

In this three-stage presentation, I am applying Maurice Merleau-Ponty's ethic of a new humanism, a comparative compromise between Aristotelian and Kantian ethics, previously published as Lanigan (2018c). More particularly, I am adopting Edmund Husserl's (1973) methodological perspective on communicology as the envelopment (world) of subjectivity (self) by intersubjectivity (other) shown in **Figure 1**. An exceptionally good analysis of this Kantian direction in Edmund Husserl's communicology, especially the function of communal imagination, is Ruthrof (2021).

COMMUNICOLOGY PERSPECTIVES © 2021, RICHARD L. LANIGAN				
ONTOLOGY	PHENOMENOLOGY METHOD	EDMUND HUSSLERL	AXIOLOGY	SEMIOTICS
SELF	DESCRIPTION	ARCHAEOLOGY	MORALITY	LIFE (LABOR)
OTHER	REDUCTION	GENEALOGY	ETHICS	LANGUAGE
WORLD	INTERPRETATION	CONSTITUTIVE (INTRA- SUBJECTIVITY)	AESTHETICS [WORLD] { CHANCERY }	LOCATION [HOME] { EQUITY }
		GENERATIVE (INTER- SUBJECTIVITY)	POLITICS [LAND] { LAW }	LAND [HOUSE] { EQUALITY }

Figure 1. Edmund Husserl's Methodology in Communicology.

The Home-World

A particularly good example of the just mentioned *unforgiving norm* is the value claim embodied by people who view *home* as the choice between *urban* and *rural* cultural mores. *Home-World* is the consciousness of your personal *Life-World* constituting an *environment* or *milieu* (*Mitwelt*; genealogy of contextual time), which differentiates both a rural [out-going] and an urban [in-coming] *belief concept* of lived-space (*Lebenswelt*; archaeology of contextual space) (**Figure 2**; historical example in **Figure 9**).

A particularly relevant analysis of the contemporary American (USA) Home-World is a recent essay by David Brooks (2021, updating 2000) wherein the genealogy of lived-time is in a contest (*agon*) with the archaeology of lived-space as a *generational mood* is represented by the respective absence or presence of "BoBos"—*boorish bourgeoisie* selves, who formerly were *bourgeois bohemians*. In general, the BoBos are *third-generation* persons who are characterized by their choice to *leave home*, *rebel* against their family situation, and become *independent* in a new activity/job (**Figures 3 and 4**: Hewitt Model).

THE HOME-WORLD MODEL OF COMMUNICOLOGY

Based on an original diagram by Larry S. Harms, *Intercultural Communication* (Harper and Row, 1973).
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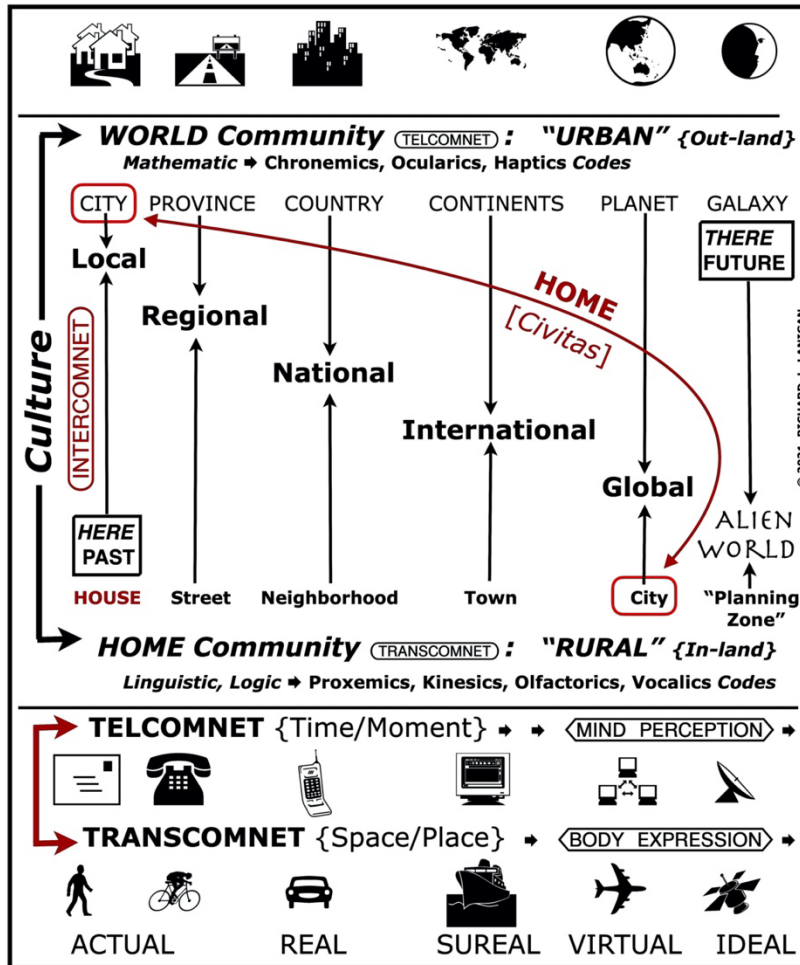


Figure 2. Urban and Rural Civitas: The Home-World Model in Communicology.

By comparison to the Bobos who leave home for “better parts,” those persons who *stay* “in these parts” tend to admire *conformity* and the mutual *dependence* of their family, friends, and neighbors. These are “home-stead” persons who have stayed long-term with the land and its local institutions. They are the praised PePos—*petulant proletariat* selves, who used to be merely *pensive*.⁴ They are typically *second* generation (Figures 3 and 4: Mead Model) and *family/peer group*

⁴ PePos is my neologism for the *Pensive Proletariat* (absorbed in thought, mildly anxious about the future) morphed into the *Petulant Proletariat* (annoyed, entitled, impatient, and ill humored) as the chiasmatic counterpart to David Brooks’s (2000, 2021) BoBos. I am using the same Marxist/Leninist semantic markers for, respectively, “middle class” (BoBo) and “lower class” (PePo). Brooks’s thesis is that Bobos are a *third* generation (see Mead in Figure 3) of “meritocracy” who have become the *new la grande/haute bourgeoisie* (upper class) whose third-generation *negative* values [“critical”] are replacing their first-generation grandparents’ *positive* values [“analytical”]. Cf. the parallel analysis by Anne Applebaum (2021a, 2021b) and George Will (2021a, 2021b).

oriented in their purview (Figure 2: Tönnies Model). If they move at all, it is perceived as “nearby,” but “local” (e.g., in the same county; see Figure 5).

HOMEWORLD HUMAN SCIENCE MODELS				
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EXPERIENCE Categories Ecology [<i>lokos</i>]	LABOR (Family)	LANGUAGE (Communication)	LAND (Property)	LOCATION (Household)
CONSCIOUSNESS Categories Ideology [<i>eidos</i>]	Mutual Behavior (Border)	Mutual Speech (Tinge)	Idiosyncratic Speech (Fringe)	Idiosyncratic Behavior (Boundary)
Margaret MEAD	POST-FIGURATIVE (PAST / Ancestors)	CO-FIGURATIVE (PRESENT / KIN = Family & Friends)		PRE-FIGURATIVE (FUTURE / Progeny)
Alfred SCHÜTZ	PREDECESSORS	ASSOCIATES	CONTEMPORARIES (Sozialwelt)	SUCCESSORS
REVELANCE Categories	Share SPACE, Not TIME	Share SPACE, And TIME	Share TIME, Not SPACE	Do NOT Share SPACE And TIME
Experience Edmund HUSSERL	ZWISCHENWELT (Intermediate-world)	ALTAGSWELT (Everyday-world)	FREMDWELT (Alien-world)	MITWELT (Social-world)
Consciousness	VORWELT (Pre-world)	LEBENSWELT (Life-world)	HEIMWELT (Home-world)	NAHWELT (Near-world)
Samuel P. HUNTINGTON	NATIVE IDENTITY	KIN IDENTITY	ETHNIC IDENTITY	DIASPORA IDENTITY
John P. HEWITT	INDIGENOUS	CITIZEN	EMIGANT	IMMIGRANT
CHOICE DILEMMAS	STAY	CONFORM	DEPENDENT	SOCIOCENTRIC (Organic Group; Space Bind)
	LEAVE	REBEL	INDEPENDENT	EGOCENTRIC (Aggregate Group; Time Bind)

Figure 3. Human Science Models of the Home-World as Experienced.

In more current political rhetoric, the PePos are the “deplorables,” a seeming replacement for the term “takers” — who are not “makers” (*bourgeoisie*). However, BoBos and PePos are equally *shunned* (Applebaum 2021a) by the great “middle class” that *negatively* perceives a cultish elitism on *both* the Rural political right (“QAnon”/“Anti-Woke” deplorables) *and* the Urban political left (“Cancel Culture”/“Woke” deplorables).

In all cases, we are dealing with *mood* in an analogue scale of more/less proportions that suggest a set of process, agency values (moral, ethical, aesthetic, political), wherein group civility [*civitas*] is both practiced and spoken, placed and positioned—a “city of”—as an embodied, felt *choice of home*⁵ (Figure 2), i.e., bounded in time/space by (1) the type of *labor* (physical/intellectual), and (2) a style

⁵ Reminiscent of the analysis of the City of Rome by Augustine of Hippo in his *De civitate Dei contra paganos* [On the City of God Against the Pagans], c. 1470. See Arnett (2021) for an example of Augustinian analysis.

of *language* (common/elite) that has perceptive borders set by (3) the *land* (owned/rented) as opposed to (4) the *location* (permanent/temporary); the dynamic is explicated in **Figure 3**. Although of historical origin in the teaching of *orthoepy* (correct speaking) and *orthography* (correct writing) (Hunt 1859, 278ff.; Willis 1920), these distinctions are particularly relevant to our current political “culture wars” inasmuch as they are what Stephen Pepper calls the ethical *root-metaphor* designators (Lanigan 2018a) for issues of *immigration* (**Figure 3**: Hewitt & Huntington Models). I mention this paradigm case since it foreshadows and indexes the more general axiology model in **Figure 7** and the historical exemplification in **Figure 8**.

THE HOMEWORLD MODEL OF CULTURAL COMMUNICOLOGY <small>© 2021, RICHARD L. LANIGAN</small>				
MARGARET MEAD MODEL		JOHN P. HEWITT MODEL		
CULTURE FORMATION Value Creation: Morality, Ethics, Aesthetics, Politics	CULTURE TRANSMISSION Generational and Social Change in the Constitution of Persons.	CULTURE LOCUS (Sense of Place) * Shared Experience { Community of Practice }	AND	CULTURE FOCUS (Sense of Time) * Shared Consciousness { Community of Mind }
LABOR	LANGUAGE	LAND		LOCATION
AMBIGUITY Self vs. Individual [Analogical Differentiation] { Psychological Anxiety }		PARADOX Family vs. Peer Group [Digital Specialization] { Sociological Alienation }	RESPONSIBILITY VS	FREEDOM
		(FOR) IDENTITY [EQUITY] { SELF / OTHER }		(OF) CHOICE [EQUALITY] { SAME / DIFFERENT }
⊕ GREAT SEQUENTIAL DILEMMAS THAT CONSTITUTE THE CULTURE OF A PERSON				
Post-Figurative Culture 1st Generation (Grand-Parents)	Children Learn From Ancestors (HOME PRACTICE) [Cooking Preference]	① STAY (SENSE OF STABILITY)	OR ? AND	LEAVE (SENSE OF MOBILITY)
Co-Figurative Culture 2nd Generation (Parents)	Children & Adults Learn From Peer Group (HOUSE PRACTICE) [Food Preference]	② CONFORM (SENSE OF PAST)	OR ? AND	REBEL (SENSE OF FUTURE)
Pre-Figurative Culture 3rd Generation (Children)	Adults Learn From Children (SOCIAL PRACTICE) [Technology Preference]	③ BE DEPENDENT (SENSE OF LOYALTY, FIDELITY)	OR ? AND	BE INDEPENDENT (SENSE OF IDENTIFICATION)
* FERDINAND TÖNNIES MODEL CULTURE TYPOLOGY		CHIASM Cross-Overs of Each Choice { a MOOD } Constitute the Values Held { an ATTITUDE } by Each Person When They ACT on a BELIEF.		
EGOCENTRIC SELF / INDIVIDUAL	PERSON VALUE CENTERED [<i>Gemeinschaft</i>] *	LIBERTY (SELF) [AGGREGATE GROUP]	←	JUSTICE (SAME) [TIME BOUND]
SOCIOCENTRIC FAMILY / PEER GROUP	GROUP VALUE CENTERED [<i>Gesellschaft</i>] *	LIBERTY (OTHER) [SPACE BOUND]	→	JUSTICE (DIFFERENT) [COLLECTIVE GROUP]

Figure 4. Home-World Culturology: Labor, Language, Land, Location

Comportment Is Community: Choosing Yours

Recall the Hewitt Model in which community is a cumulate set of choice dilemmas: Stay or Leave, Conform or Rebel, Be Dependent or Independent (**Figure 3**). As cultural sets, the linear progressions are a long-term *cultural orientation*. The Stay—Conform—Dependent set favors a *sociocentric* culture where *organic* groups (family, workplace, etc.) are bound by a *sense of place* (land, location; relation to the *Other* as caste, lineage) typical, e.g., of most Asian and southern European countries. Yet, the Leave—Rebel—Independent set promotes an *egocentric* culture where *aggregate* groups (individuals, subjects, etc.) are associated by a *sense of time* (labor, language; relation to the *Self* as agency, uniqueness) typical, e.g., for many American and northern European countries (Lanigan 2009).

Nonetheless, people do not follow linear cultural models. They tend to have short-term *social preferences*. They vary the sequence of choices according to life's circumstances, usually a so-called "existential crisis" in living situation, such as marriage, pregnancy, birth/death of child, loss of a job/retirement, death of a family member, crop failure, war, and so on. This is to say, *individual preference* accounts for repeated choice making and frequent "changes of mind" from one moment or event to the next. My basic point is that the *cultural code* sets a dominant *context* that is either sociocentric or egocentric, yet the subordinate human being as *choice maker*—producer of choices—is constantly (in time) confronted with the need for *preferences*, which are carried in *memory* and displayed in *dispositions* in the *moment* and *event* of need (crisis situation). The embodied carrying mechanism is what we call a *mood* remembered and a *disposition* to express it again, which is an *attitude* (a ready-made but *imagined* choice). The question, therefore, is the level of commitment to the *memory of choice* uttered by Others (in many places) or spoken by your *Self* (on many occasions). Culture automatically gives you a first choice, but in crisis, you use your *disposition to choose*—and you call it your *belief* in this or that. Applebaum (2021a, 2021b; Lanigan 2019a, 2019b) characterizes this second judgment choice as a legitimation preference—a "censoriousness" in which language becomes the vehicle of authoritarian discourse (Foucault's *monarchic parrhesia*; Lanigan 2021a, 2021b).

Much of my perspective, as I have articulated it, is drawn from the philology of Indo-European languages conducted by Émile Benveniste (1969, 303). In his description of the concept of "cities and communities," he specifies that the base human experience is one in which there is a familial gathering of "those who speak together." This is the sense of *home-world*: "It designates a man of the same people as the one who speaks about him—He is never confused with a barbarian." The group is known to commune, to "sing together" and, hence, shares a "hymn" about life. One is reminded of the Alfred Schütz (1964, 2:159–78) essay "Making Music Together: A Study in Social Relationship."

Indeed, one of the more poignant examples of human communicative agency, in the sense of Greek middle voice (self-responsibility for speaking), that I have encountered, is Alfred Schütz's (1964, 2:106–19) essay "The Homecomer."

The concern is the combat soldier returning from war.⁶ He wrote the analysis after observing the American GIs returning from World War II. His theme is the intra-personal, inter-personal, and intra-group exchange of identity emotions experienced in situations with family and friends (see Lanigan, forthcoming-b). He tags the communicological dynamics as the dialectic of relevance and intelligibility lived by *homecomers* (those returning from the Alien-Land) and *welcomers* (those living in the House-World) wherein existential and group feelings of “Home” are engaged, understood, and misunderstood as an all-encompassing, yet conflicted, meaning. The entirety of moment and event are captured in the *notion* of *family* [Kant’s sense: *Notion* is a *rule* you know before you experience it as a result], especially the ensuing, agonizing *contest of loyalty* to, between, the *alien-family* (“war buddies” left behind) and the *home-family* (“civilians” who stayed behind). The chiasm of staying and leaving is profound for both the home-comers and the well-comers (see **Figure 3**).

Such a notion of community, argues Tönnies (1887; Carter 2011, 89), has two basic and inter-related types of human agency: (1) a community of *mind* (*Gemeinschaft*) suggesting the sense of *family home*—the *site* of values (self’s morality) and (2) a community of *practice* (*Gesellschaft*) suggesting a sense of *family house*—the *stead* of norms (other’s ethics). These are essentially *private* perceptions, but when made *public* they become *imaginings* of intersubjective reciprocity (Ruthrof 2021, 24), respectively (3) aesthetics as the value of things (think economy, money) and (4) politics as the norm for social action (think practical, productive).

Community constitutes the cultural record of social preferences exercised by groups of people with regard to shared experience (ecology) and consciousness (ideology). Experience is *socially* constructed with private and public domains of context typified by (1) Labor (family livelihood), (2) Language (family communication), (3) Land (family property), and (4) Location (family household). Consciousness is *personally* constituted as well by both private and public domains of contexture typified by (1) mutual behavior (borders for comportment; “red line”), (2) mutual speech (tinge of phonation [accent]), (3) idiosyncratic speech (fringe of articulation [lexicon]), (4) idiosyncratic behavior (boundaries of civility; “red light”). This four-part phenomenological schema explicates what Edmund Husserl calls the “communicative consciousness” with an “emphasis on the social ground of language in communal life not only a *being-with-one-another* (*Miteinandersein*) but crucially a *being-within-one-another* (*Ineinandersein*)” (Ruthrof 2021, 31).

Margaret Mead (1970) helps us with the magnitude measurement of culture—the time extensions of consciousness into the space of human embodiment marked as a generating agency (constituting) and produced group-community (founding) wherein communicative consciousness resides as

⁶ There is tragic irony as I write this essay (1 September 2021) inasmuch as the USA completes its formal withdrawal from the twenty-year war in Afghanistan and, as a country of “Welcomers,” must now confront the *identity* problematic of all four classes of “Homecomers” (Native/Indigenous; Kin/Citizen; Ethnic/Emigrant; Diaspora/Immigrant) anticipated by Samuel P. Huntington (1996); see **Figure 3**.

institutional memory. In general, three biological generations (forebearers, parents, children) make a family, and measure a decade. Ten social decades make a century of culture (the “body politic”).⁷ The most visible, immediate changes are in social preference (e.g., style of clothing [private choice]) among the three generations. The more invisible, institutional stabilities are in cultural *norms* (e.g., which body parts are covered by clothing [public choice]) among ten generations or a century. We should note the American fascination with *marking* each generation with a *value name*.⁸

Mead’s model of *intergenerational communication* is a focus on social preferences calculated by the dialectic of Self learning from the Other. The temporal consciousness of a family begins with Grandparents’ generation or living elders, the *voice* of family ancestors, and the forebears of group *practice*. They constitute the (1) *Post-Figurative* paradigm wherein Children learn from Adults. Here, figuration means the structure or code of judgment for the group: what is reasonable and practical knowledge derived from the experience of those no longer living. Home practices are learned from the “grand” living elders, usually best illustrated by dress codes and cooking rituals; a family speech lexicon of preferred phraseology is learned in part by each succeeding generation. Language records memory (lexicon), e.g., Chinese, to mark all social roles and rules for the child who learns to speak *in the family*.

Schütz calls this generation the *Predecessors* because they share space (land, location), but not existential time—only *memory time* (language, labor). As Huntington (1996) suggests, the ideology generated is one of *native identity* borne by the *Indigenous* person. Keep in mind the caveat that as an “ethnic origin,” the person’s ideological identity is perceived typically as just two generations when it comes to political judgments by immigrants. In other words, it takes at least *three* generations to achieve “native identity” in a *new* place, usually marked by the grandchild’s *refusal* to learn/speak the grandparents’ first language.

Next comes the generation of Parents or primary adults. They constitute the (2) *Co-Figurative paradigm* wherein both Children and Adults learn from their Peers. This is the advent of generational *conflict* in all cultures as children mature. As noted by Hewitt (1989), the changes that come with age afford both Adults and Children the opportunity (several times over as “life crises” emerge) to make existential family *membership* decisions. They are existential *dilemmas*, offering ambiguities of combination with, or *paradoxes* of division from, others. The sequential choices in time/space are: (1) to stay or leave, (2) to conform or rebel, and (3) to be dependent or independent. On a global level, egocentric (individual-centered) cultures promote leaving, rebelling, and being independent, whereas

⁷ Western cultures typically use one century as a unit, Eastern cultures use more, e.g., in China, the measure is ten centuries (10,000 years).

⁸ Currently in use are: 2000 to present: New Silent Generation or *Generation Z*; 1980 to 2000: *Millennials* or Generation Y; 1965 to 1979: Thirteeners or *Generation X*; 1946 to 1964: *Baby Boomers*; 1925 to 1945: the Silent Generation [Silent Majority]; 1900 to 1924: the G.I. Generation [1900 to 1949: the *Greatest Generation*; hence “greatness” evokes patriotic military service for families, especially “Gold Star” families].

sociocentric (group-centered) cultures prefer staying, conforming, and being dependent.

Schütz calls this generation the *Associates* because they *do share* both space (land, location) and existential time (language, labor). As Huntington (1996) notes, the ideology generated is one of *kin identity* borne by the *citizen*, especially if “naturalized.” By direct contrast, some persons are just *Contemporaries* because they *do not share space* (land, location), yet *do share social time* (language, labor), e.g., in a diaspora community. As Huntington (1996) suggests, for this place/location *excluded group*, the ideology generated is one of *ethnic identity* borne by the *emigrant* (who leaves for a *new land/location*).

The third generation is the Children, who are marked by the biological distinction of survival—they are the Grand⁹ ones continued! They constitute the (3) *Pre-Figurative* paradigm wherein Adults learn from Children. This third generation tends to align *emotionally* with the first generation, inasmuch as they are rebelling against their parents’ values, which represent rebellion against the grandparents. Double rebellion brings the double negative in view as a positive, but partial, shared value system. The differential value that marks the third generation is typically to be found in an association with *technology*, always outpacing the learning curve of the first and second generation. The children teach everyone how to use the new “labor-saving” devices, whether it be an iPhone, a chip credit card, a robotic appliance, a piece of seamless clothing, or a freeze-dried food. Recall that home and house practices evolve constantly, but dramatically, fundamentally, and quickly so, if emigration is involved.

Schütz calls this generation the *Successors* because they do not share space (land, location) or time (language, labor). This is to say, the children are always the end of “culture” and the beginning of “civilization” (hence, the double position of *City* in **Figure 2**). As Huntington (1996) summarizes, the ideology generated is one of *diaspora identity* borne by the *immigrant*. This is to say, the three generations are back at the start point, except that now the culture rules are ambiguous and contingent, variously being followed (assimilation), partially followed (diaspora), or ignored (resident alien).

And this contingency is the moment of *Schadenfreude*. The failure to find or accept new rules causes a mood and attitude problem among the generations about *believing* in the *old* rules. In a cryptic sense, the ambiguity and contingency of a *happiness norm* becomes a dilemma of *value reversal* wherein the “discontent” choice is between either (1) a *double-negative* (“I can’t be unhappy” = Ir-Rational), which amounts to the Stay—Conform—Dependence sequence choice, or (2) a *positive-negative* (“My happiness is your unhappiness” = Not Un-Rational), which, in turn, amounts to a chiasm reversal creating the sequence Dependence—Conform—Stay, i.e. “I need your failure for my success” (Gruber et al. 2011). For a current American example: “In recent years, however, happiness has been

⁹ Hence, in Chinese culture, for example, a grandson is often lovingly called by the name “The Little Emperor.”

elusive for this dyspeptic nation, in which too many people think and act as tribes and define their happiness as some other tribe's unhappiness" (Will 2021b).

However, keep in mind that *civility* and the *common-good* are a preference for (3) *double-positive* ("We the People of the United States, in Order to form a *more perfect* Union . . ." = Rational) or (4) at least a *negative-positive* ("Ask *not* what your country can do for you, but what you can do for your country" = Un-Rational¹⁰). Options (3) and (4) are an example of *positive new* choices to escape the dilemma posed by *Schadenfreude*. They constitute choice forms of *Tolerance*: "Self Sadness in the Other's Suffering" — a form of the Care of the Self of the Other (Lanigan 1984; see **Figure 8** for theory, **Figure 9** for application).

Tolerance is an example of what the phenomenological sociologist Peter L. Berger (1969; see Carson 2012) calls a "plausibility structure", i.e., a cultural belief that sets the norm for all thinking about a particular *thought-judgment*, e.g., the pros and cons of *happiness* (Robertson 2021). In classical rhetoric, this is a *tópos* [τόπος] — a *topic*, an already believed maxim or aphorism of argument that instantly *locates* a *belief* for the listener, i.e., a *trope* [τροπή]. When questioned about such a belief, the listener will invariably recount a "story" to support it, which is an *allegory* [αλληγορία]. In our ongoing analysis, our concern is to track the conceptual movement of a *mood* (topic) to an *attitude* (allegory) to a *belief* (trope), especially if the trope functions as a social preference to *reverse* a cultural judgment. The key notion is the enduring cultural allegory¹¹ — the *moral memory* — that is, the motivation for (1) getting from mood to belief and (2) using the *negative* value of that *memory* as a *positive justification* for a second judgment constituting a current *disposition* — a valence shift known as *chiasm* (Gruber et al. 2011; Lacorne 2016).

Two Cultures: Urban and Rural

While "urban" and "rural" are all-inclusive "digital divide" designations in most cultures, the practical reality of the term beyond general "value" designations (respectively, "liberal" and "conservative") is highly misleading. First, it is not a simple binary choice of *opposition* by kind (Either/Or), but rather an *apposition* with a binary analogue (Both/And) of gradient dispositions by degree — a range of choices. It is a range where *one* position is "more or less" like the other *two* positions adjacent to it in a long series of choices. The best relevant example for our discussion is the designation of *land use* (Winchester 2021), indexed by a

¹⁰ Please recall that Un-Rational means an *alternative* logic model to the usually accepted model of "rationality," i.e., "reasonableness" is an acceptable, satisfactory different *social preference* choice from the usual *cultural rule* choice prescribed as the "right reason for." Most people experience this contrast when they make a first-time visit for dinner at the home of new acquaintances where "eating" seems a series of mistakes made. In almost every culture, *reasonable* means "morally right" (even if "legally wrong") especially in the context of *social justice*. A contemporary example of reasonableness is the famous aphorism of John Lewis: "Get into Good Trouble."

¹¹ Trump example: Enduring Cultural Allegory of Frontier = "Making America Greater," Current Social Preference = "Once Again" (value-interpreted allegory as variations on the theme of "race privilege"). See Figure 9 for a German parallel.

synthesis of demographic data, e.g., population density, roadway type, the amount of food grown, presence of livestock, etc. As depicted in current U.S. Census data, **Figure 5** is a designation of land use by *county* in each state according to the Department of Agriculture.

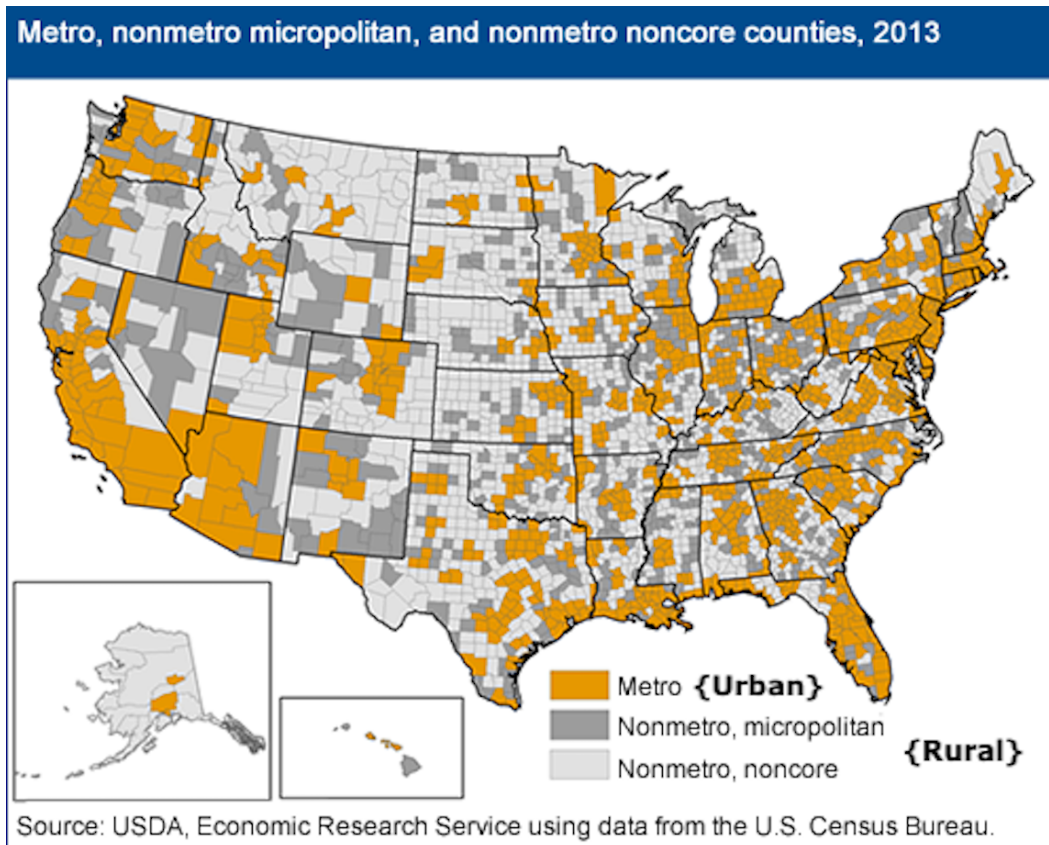


Figure 5. U.S. Department of Agriculture Land Use Designation as of 2013

In logic, appositions precede oppositions; thus, **Figure 5** has three position categories: (1) *Metro-politan/Core* [Urban; *City*, see **Figure 2**], (2) *Micro-politan/Non-metro* [Suburban; *Town*], and (3) *Non-metro, Non-core* [Rural; *County/Farm*]. Because *counties* are also U.S. congressional districts, the oppositional contrast between Core and Non-core counties mirrors, respectively, Democratic Party versus Republican Party political preferences. However, the analogue differentiation of “liberal” versus “conservative” occurs *within* each county, hence the practice of “gerrymandering” the boundaries of the county. The point to be made is simply that “land use” becomes a *disposition vagary* for those who call it “home.”

The vagary is resolved by most people as a communicative strategy that adopts a simple either/or value system for the eidetic feeling of *being-at-home* (Buckley 1971; Donohoe 2011; Eckartsberg 1986; Karolin and Aden 2021). **Figure 6** suggests the resulting belief system that home is defined by either the Urban Model or the contrastive Rural Model. Two contextual comments are required for **Figure 6**, namely, most cultures privilege the Urban experience as *positive* (+) and the Rural experience as *negative* (-), e.g., this is the presumption for data in **Figure**

5. Also, the *City* in **Figure 2** is the “core” concept describing the value “Urban,” while *City* as *Country-Side* boundary is the “context” concept depicting the value “Rural.” In short, there are also two ways to perceive the urban/rural models as value systems. First the linear, causal model that sequences *categories* as the hierarchy of Self/Other/Same/Different as either positive (Urban) or (reverses it as) negative (Rural). Second, **Figure 6** can be viewed using the diagrammatic model of Boolean Algebra to indicate the relative overlap of analogue/apposition categories in the actual *process* of living.

**URBAN AND RURAL:
THE TWO CULTURES CHIASM.**
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URBAN MODEL (City Positive ⊕ Valence):

CORE (Self)—METRO-P (Other)—MICRO-P (Same)—NON-C/-M (Different)

RURAL MODEL (City Negative ⊖ Valence):

CORE (Different)—MICRO-P (Same)—METRO-P (Other)—NON-C/-M (Self)

Edmund Husserl Intersubjectivity Terminology:
CORE—FIELD—Inner HORIZON—Outer HORIZON
(Ego) (Alter-Ego) (Apperception) (Perception / Expression)

SELF DILEMMAS OF HOME:

BINARY: Choose URBAN or RURAL because You—

QUADRATIC: STAY and/or CONFORM To REBEL and/or LEAVE
From the “Life” of

Labor—Language—Land—Location

[John P.Hewitt, *Dilemmas of the American Self* (1989)]

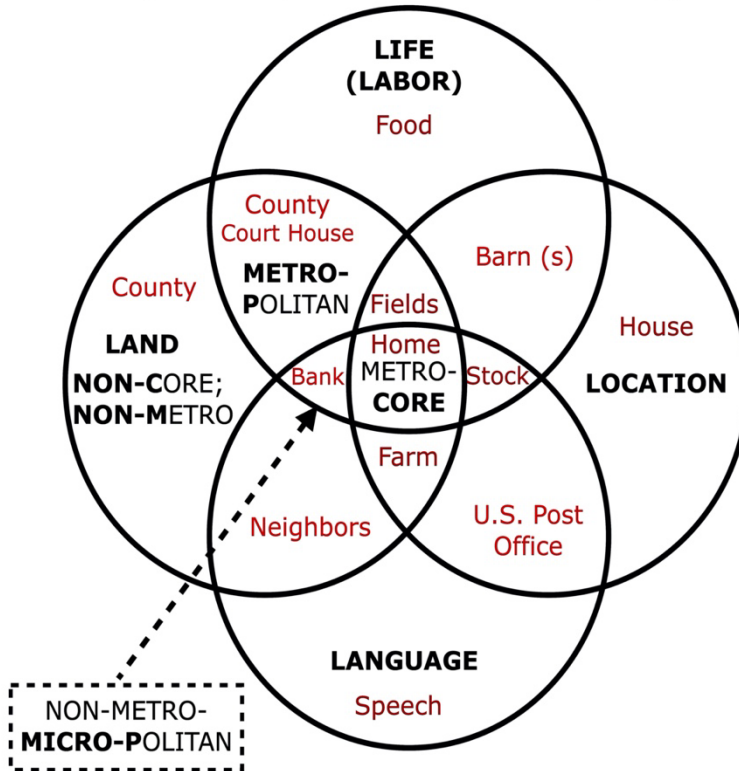


Figure 6. Two Cultures Chiasm: Dilemmas of Choosing and Switching Values

The Boolean diagram is especially useful from a semiotic perspective because it allows the mapping of activity/agency *icons* that both *index* and *symbolize* conceptual alternatives to assumed categories of meaning. For example, it is typical for *urban* people in a given county to assume that the largest population city is also where the county seat of government is located. Yet, *rural* people know that the county seat is where the county courthouse is located because the square in front of the courthouse is also where the farmers market is held on weekends. Somewhere on this same square is the original county bank that makes “seed-crop loans.” The agency office of the county agricultural extension is nearby (they administer state, federal, and international research grants, usually as part of a nearby university). Typically, the U.S. Post Office building is opposite the courthouse; in 1893, Rural Free Delivery ended the need to “come to town for the mail.” It is easy to understand how stereotypic significations attach as contrastive values to concepts like urban and rural (Lanigan 1970, 2008, 2011a, 2011b).

We can now turn to the troubling presence of the *Schadenfreude* in the community. Communicative time and space map out the eidetic shifts in *home* and *house* constituting the empirical meaning of *world* and *land*. In **Figure 7**, I explicate by application Edmund Husserl’s (1973) basic process thematic of the Home-World: “Subjectivity is Intersubjectivity.” He was concerned with exploring the communicative and communal domain of discourse as between subjectivity (speaking/listening) and intersubjectivity (encoding/decoding) as a *shared, communal, imagined world* (Ruthrof 2012; Steinbock 1995; Waldenfels & Steinbock 1990; Zahavi 1997, 2001a, 2001b). Choices displayed in human communication are a verbal and nonverbal record of *first* judgments made (e.g., as spontaneous speaking; “slips of the tongue”). But the *utterance* of these discourse items depicts a *second* judgment—a disposition of memory—constituting a *belief* immediately recognizable as delimiting *signification* (Self/Other) and meaning (Same/Different), e.g., embodied as “think before you speak,” excused by “on second thought,” or rationalized by “I changed my mind.”

The Home Model is designed to analyze the basic problem of Home-to-World dispositions versus House-to-Land memories. Simply put, most people describe their sense of “home” as associated with a particular *house*, an icon, that indexes certain activities (“Mom cooking in the kitchen”), which symbolize “happiness.” The house sits on *land*, “still in the family” or long ago “sold”—but “still visited.” The person typically prefers to evaluate their *world* by the standard of this concrete belief in happiness. Because the belief as uttered is a double judgment, it constitutes a chiasm, or value cross-over, as suggested in **Figure 7**. This is to say, Home becomes the World, and it is measured by the House on the Land. This is the birth of the Urban and Rural divide, the moment of *crisis* and the birth of the *native* (“Us”) versus the *alien* (“Them”) derived largely from the sense of voice tone distinguished as *Greek* (insider) or *barbarian* (outsider)¹² (Lanigan 1970).

12 An excellent example of insider/outsider valence chiasm is the common American expression for a “barbarism,” namely, the voiced choice: “It is Greek to me!”

**THE HOME MODEL OF AXIOLOGY:
THE TIME AND SPACE OF CHOICE MEMORY;**
Agōnia Mermēra, Anomie, Anomia, Angst
= *Forgetfulness of Rationality* { Silent Majority; Quiet **Anonymity** }
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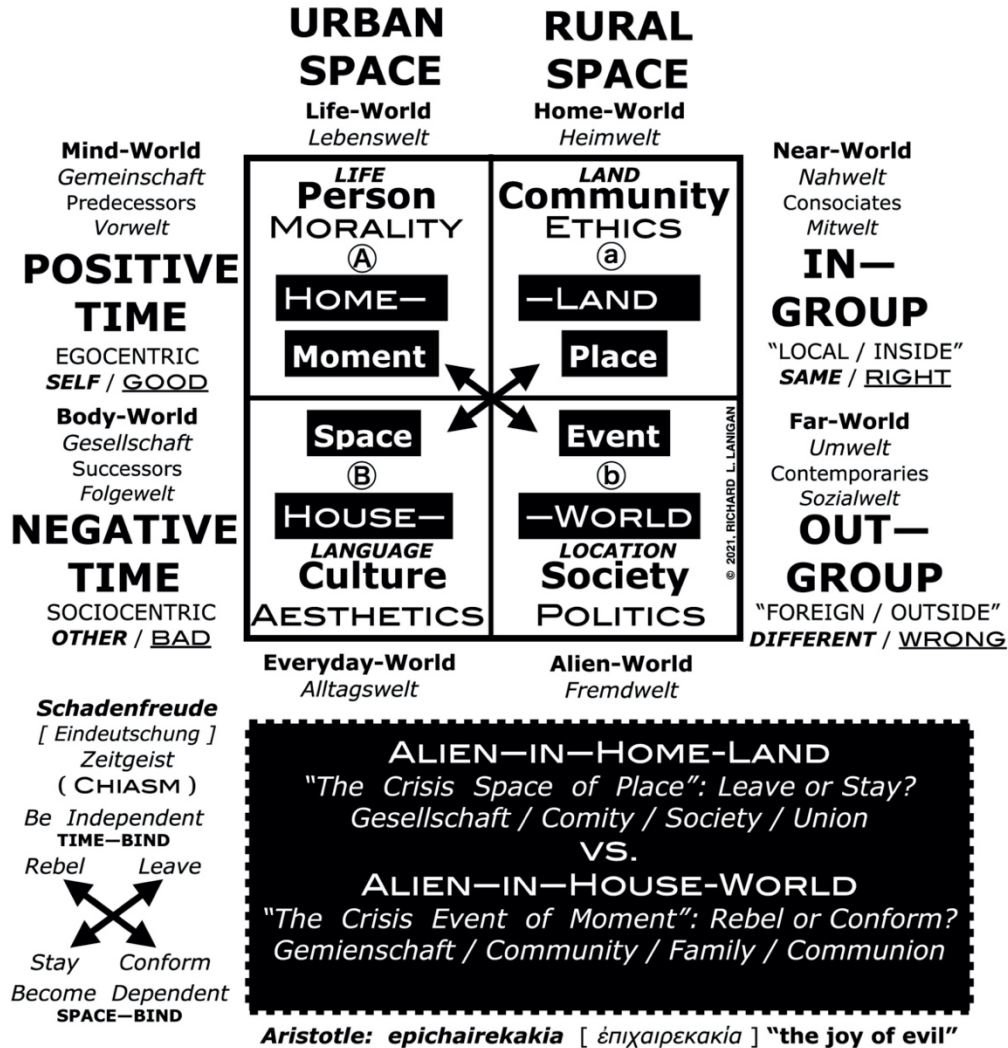


Figure 7. Memory Chiasm: The Home Model of Axiology

The communicology is quite clear. What was the **in-group** mood of *positive time* for the Home-Land (Life Is Land) and the **out-group** mood of *negative time* for the House-World (Language Is Location) chiasmatically shifts valence in space as a *disposition*. Subjectivity becomes the *crisis* of the Home-World, where the *person* exists in a moral moment (Life) remembered as political event (Location) in *society*: Aliens are in the House. By comparison, Intersubjectivity becomes the *crisis* of the

House-Land, culture presents an aesthetic space (Language) remembered as the *community* that constitutes ethical choice (Land): Aliens are in the *Home*.¹³

Subjectivity is the crisis of Self versus Other, while intersubjectivity is the crisis of Same versus Different. Take any current moral, ethical, aesthetic, or political issues and compare your Self view to the differential view you assign to the Other. Perhaps the best current icon would be “Aliens at the U.S. border.” You will be confronted with two *existential crises*: (1) You will perceive an Alien-in-the-Home-Land [moral/ethical crisis] or (2) an Alien-in the House-World [aesthetic/political crisis], or both [paranoia]. While my analytic interest is in the value choices made in *crisis communication* (Lanigan 1970), I need to emphasize that that the *perception of expression* is a key factor in understanding the dynamics of discourse in the social and cultural context. For that reason, recalling Husserl’s discussion of *world* constitution is critical (**Figure 1**).

Culture is an ontological constitution of the self, other, and world, lending itself to parallel description, definition, and evaluation as a matter of methodology. *Description* is an archaeological project that examines the sedimented and signified layer of choices made. These are the *signification* that we know as a morality displayed in the problematic labour of *life*. *Reduction* is the second step, a genealogical process of defining the authentic and signifier *meaning* of our choice-making process—the *language* that carries the ethical typology in our act of choosing. *Interpretation* is a double judgment. For the Self, evaluation is *constitutive* of aesthetics—the value of *objects* encountered where I am located (*Mitwelt*). *First judgment*, first choice, is existential, authentic, and intra-subjective consciousness (our self-awareness; conscience). First judgment is always about equity, the expectation of a relation to the world of things called *desire*. The icon of desire is indexed by things in the world that symbolize a *home* (Eckartsberg 1986).

For the Other, evaluation is *generative* of politics—the value of *people* where I am located [*Umwelt*]. *Second judgment*, second choice, is essential, sedimented, and inter-subjective consciousness (our awareness-of-awareness; imagination). Second judgment concerns the notion of equality, the expectation of a relation to the community of persons called *power*. The icon of power is the *law*, which indexes land that marks ownership by the symbol of a *house* (Winchester 2021).

World names the noetic domain of *consciousness* that combines with the noematic domain of *experience* we call practical *living*. Husserl distinguishes among the practices of Life-World (Self), Alien-World (Other), Home-World (Same), and Everyday-World (Different). All these *immediate* perspectives of *expression* (first judgment; mood) in the Near-World (moment/event) are yet a *mediate* perspective of *perception* (second judgment; disposition) in the Far-World (situation/environment). When and where we lose sight of the *double mediation*¹⁴

13 It is not a coincidence of language that the Transportation Security Administration of the U.S. Department of Home-Land Security methodically looks for Aliens, while the U.S. Border Patrol looks for their Location.

14 “Breaking News” is a deceptive Chiasm, i.e., if the “news” truly “breaks” the situation, it is very easy to conceive of the new “news” as a mediation of the former “immediate” facts (now “old

(e.g., the misdirection of “breaking news”), we create what the Greeks called the “forgetfulness of rationality” (*agōnia mermēra*) (Lanigan 1994).

If such a memory becomes a disposition, it creates itself as an *irrational* practice of judgment—a *heuristic* turned *habit* turned *belief*—within the Intermediate-World (e.g., the Internet), a collective phantasy best described by such terms as *cult*, *conspiracy*, *sect*, etc. The human science descriptors are *anomie* (Sociology), *anomia* (Psychology), *angst* (Psychiatry), *alienation* (Political Science), and *polemic* (Rhetoric). It is important to note the chiasmatic shift at work here. That is, conspiracy cults (e.g., QAnon) *reverse* the typical imaginative, positive world of *reasonableness* where *rationality* is the sequence of *belief*, confirmed by practice as a *habit*, thus heuristic for future *judgments*—better known by the term “learning.” “Internet to Ship Stuck in Suez: You Are a Mood” is a *learning-moment*, not a *phantasy-event* of conspiracy.

The Home-Land Chiasm

Recall my previous mention of *orthoepy* (correct speaking) and *orthography* (correct writing), inasmuch as the *wisdom* (correct thinking as logic) of that learning appears missing in our time. The concern of the “culture wars” with “political correctness,” “gender identity,” “preferred pronoun,” and so on seems to signal a forgetfulness of rationality that emerges in polemic discourse meant to “cancel culture.” One immediately thinks of the perennial bestseller, George Orwell’s *Nineteen-Eighty-Four* (1949, 312ff.), in which the chiasm “Newspeak is Oldspeak, because Oldspeak is Newspeak”¹⁵ is thematic: “But if thought corrupts language, language can also corrupt thought.” The resulting valence shift is total: “War is Peace. Freedom is Slavery. Ignorance is Strength. Two and Two makes Five. God is Power” (Orwell 1946, 29, 290). My case in point is the event of the Donald Trump presidency that stimulated a communicological analysis of the authoritarian personality and autocratic politics with particular reference to Nazism (National Socialism in Germany). The comparison is suggested in large part by the historical use of *polemic language* and its *reverse ecology* of social discourse in speech and text. Here are some examples:

news”). The new mediated facts truly become “alternate facts” compared to the former, now “fake news”! No wonder the American news media outlets were confused about their own reporting and the inability to find their ethical norm for judging “facts” (versus “opinions”) also known as “objective, true” news. The “forgetfulness” is simply that “facts” are general interpretations, whereas “opinions” are individual perspectives. Where you make Deduction into Induction, there is trouble.

15 In the novel, the totalitarian nation of Oceania has a political ideology of three principles: (1) Newspeak {conversion of all words [denotations] to situational meanings [connotations]}, (2) DoubleThink {conversion of all values from negative to positive}, and (3) the Mutability of the Past {conversion of past facts to match present propaganda opinions}.

Mood and Disposition	Trump's Polemic Americanisms	Hitler's Polemic Germanisms
<i>HISTORY</i>	"Manifest Destiny" { <i>American Progress</i> 1872}	"Blood and Soil" { <i>Blut und Boden</i> 1930}
<i>ECOLOGY</i>	"Only I Can Save You."	"Only I Can Save Germany" [<i>Nur ich kann Deutschland retten</i>]
<i>Labor</i>	"What Do You Have to Lose?" { Family }	"Work Will Set You Free" [<i>Arbeit macht frei</i>]
<i>Language*</i>	"Fake News"/ "Alternate Facts" { Communication }	"Lying Press" [<i>Lügenpresse</i>]
<i>Land</i>	"Build the Wall" { Property }	"Space to Live" [<i>Lebensraum</i>]
<i>Location</i>	"Make America Great Again" { Household }	"Spirit of the People" [<i>Volkgeist</i>]
<i>*A People Who Sing Together</i>	"The Star-Spangled Banner"	"Germany, Germany above All" [<i>Deutschland, Deutschland über alles</i>]
<i>*Flag Symbol</i>	STARS & STRIPES {Red—White—Blue} ¹⁶	SWASTIKA {Red—White—Black}

Nonetheless, Trump seems to evoke an American mood that predates him by a century. Trump is a *disposition* that is surely comparable to the Nazis, yet has a deeper source than World War II. I want to suggest that the disposition is borne of an older *mood*, albeit a rejected *belief* (Manifest Destiny in the nineteenth century). As Anne Applebaum reminds us, "Profound political shifts like the one

¹⁶ In the current world of commercial advertising, Colors have these assumed meanings: White = peace/purity; Red = urgency/impulse; Blue = trust/stability; Black = power/aggression.

we are now living through—events that suddenly split families and friends, cut across social classes, and dramatically rearrange alliances—have happened before” (2021b, 172). For example, the main result of “manifest destiny” having two different values (“slave” and “free” states) was the American Civil War (12 April 1861 to 9 April 1865). With **Figure 9**, I attempt a historical comparison that suggests why the *mýthos*¹⁷ comparison of Trump and Hitler comes so easily to mind as a discourse *trope* (τρόπος), like chiasm (**Figure 8**). This is to say, I am focusing on the *envelopment* of history as an *ecology* (οἶκος)¹⁸ where the cross-over value of spoken discourse becomes *polemic* masquerading as *family virtue* and *communal cause*. Alexander summarizes the axiology perspective that founds cultural discourse:

I propose to understand cultures as “spiritual ecologies” that sustain that basic need for meaning that I have called “the Human Eros.” A cultural identity of self and world. The narrative mode I call “Mythos,” while those core meanings and values that determine the dominant patterns cultural self-understanding I call “Tropes,” which are embodied in Mythoi, symbols, and the spectrum of cultural practices. They function as dominant modes of cultural self-interpretation.” (2013, 393)

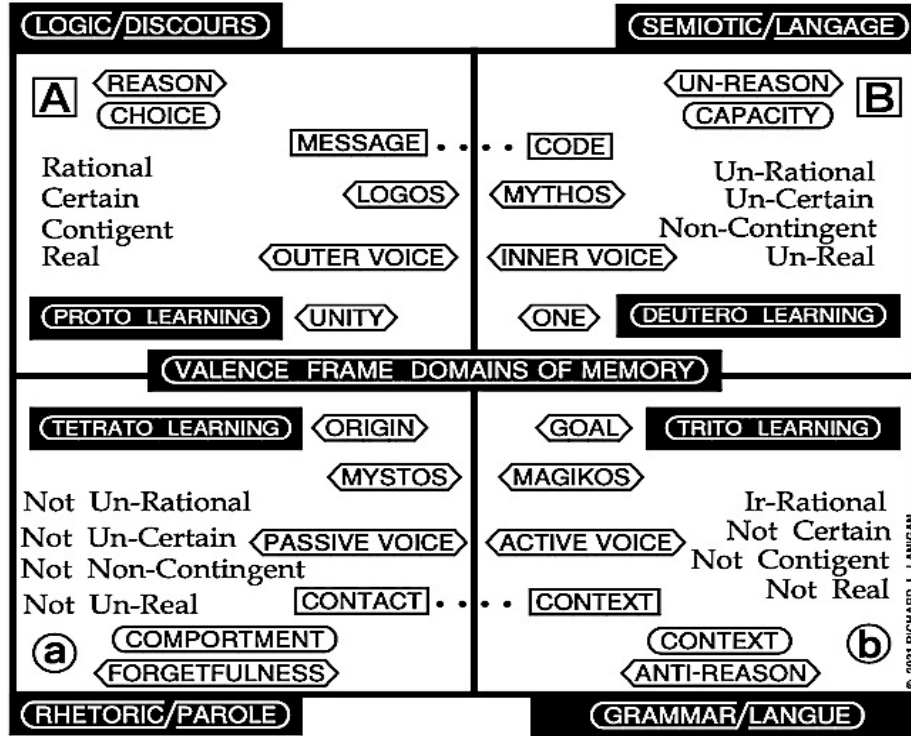
Before turning to the interpretation of historical examples, we should be aware that language always has two speakings and listenings, two writings and readings, thus, two senses and two references. The language will always be both certain, yet contingent, as a positive encode for the Addresser. Language is alternatively, both un-certain, yet ambiguous, as a negative decode for the Addressee. Messages are inherent *chiasms*: reversible, reflexive, and reflective. So, my *trope* use of “ethnocentric exception” has *both* a simultaneous positive valence *and* a negative valence, depending upon whether you perceive yourself to be *entitled* as *either* the speaker (subjectivity) *or* as the listener (intersubjectivity), *further entitled* as *either* the native or the alien, in the communication situation of *métissage* (Claude Lévi-Strauss’s term for “the mixing of cultures”).¹⁹

17 Recall the Greek system of Voices: (1) *mýthos* = Voice inside the Mind = Thought/Conscience; (2) *lógos* = Voice outside the Mind = Speaking/Tone; (3) *mystos* = Voice of Silence = Listening/Perception; and (4) *magikos* = Voice of Practice = Acting/Gesture.

18 Note that the Greek word *oikos* means “household” and designates the location of the family activity and that is my applied use of the term ecology.

19 *Métissage* is displayed in any current TV commercial depicting a “family”—the allegory will feature two adults and two children. There will be no duplication of race, gender, ethnicity, etc. as an icon of “diversity”; of course, there are pointed exceptions, but only “politically correct” ones.

**CHIASM VALENCE CONCEPTS FOR MEMORY
IN A FOUR TERM LOGIC DOMAIN OF
COMMUNICOLOGY**
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Legend:

DISCOURSE / CATEGORIES	<p>⌘ Chiasm Ratio: A – B – b – a</p> <p>⌘ Learning Stages: BATESON: 1 – Proto [A]; 2 – Deutero [B]; 3 – Tetrato [a]; 4 – Trito [b].</p> <p>PEIRCE: 1 – Identity ; 2 – Biidentity; 3 – Teridentity; 4 – Quateridentity</p>
<p>LANIGAN JAKOBSON JASPERS</p> <p>FORGETFULNESS Ranges from [A] "mental reservation" to [B] "delusion" to [a] "repression" to [b] "habit". Double Negative as Alternative Positive, Choice displayed by Silent Gesture.</p>	

Figure 8. Chiasm as Memory and Disposition Domains of Rationality

A Mythos of America: Ethnocentric Exceptionalism

Let me begin with an interpretation of the American Myth and its chiasm trope of *manifest destiny*, since it is the most relevant to American readers (Figure 9, right side). The later part of the nineteenth century was a fantasy mood of *frontiers* and a disposition to cross them into "the promised land" (Lacorne 2016).²⁰ Recall,

²⁰ The historian Frederick Jackson Turner invented his famous Thesis of American Frontierism in a paper titled "The Frontier in American History" (1893). This was likely the inspiration for John F. Kennedy's "New Frontier" slogan.

America was the promised “New World” across the Atlantic frontier from the Old World. One hundred years on from 1776, America’s colonial East Coast had become “old.” Now the American West was the moving frontier, a generational challenge to leave the old folks behind and discover the new home of children to come as the future of civilization. As Winchester (2021, 137) summarizes, by 1876, “the new Americans unleashed themselves on the territory with improvident glee. It was after all their Manifest Destiny—the stirring phrase was coined fifty years after the United States was born [1776], but it was keenly *felt* almost from the get-go—to sweep the civilizing light of the new nation through every dark corner of the continent.” The industrial might of eastern *urban* America was marked by the Centennial Exposition in Philadelphia, opening on July 4, 1876. Clearly, the *wild* western frontier of *rural* America had to be crossed and *civilized* by *urban* values.

From a communication perspective, the *iconic* expression of manifest destiny as a cultural value is the 1872 painting by John Gast titled “American Progress.”²¹ The painting is a semiotic summary of the comparative *positive* meanings of Urban and Rural civilized *East* that contrasted with the *negative* significations of uncivilized Wild and unsettled (beyond the frontier border) *West*. In the painting, people and things *index* the status of labor, language, land, and location. Human and animal situations are *symbols* of values sought and shunned. The *background* of the paintings displays the West Coast (wild, natural shoreline, no human or animal life = the boundary of the frontier) and the East Coast (bays with bridges and harbors, ships coming and going). The East has houses, domesticated farm animals for food, oxen teams that pull plows and wagons, farmers with manufactured clothing and forged steel tools). The West has Indigenous people, walking and riding bare-back horses, clothed in animal skins, wild animals—deadly buffalo, bear, and wolf—all of them fleeing for their lives.²² The painting *foreground* is the frontier image, Lady Columbia floating on the wind in a flowing white dress, wearing a “golden *star* of empire” on her head. In one hand she carries the telegraph line (industry) that advances westward; in her other hand she carries a schoolbook (literacy). Beneath her, we see the advancing Pony Express mail, the stagecoach, and the Conestoga wagon. Civilization is communication—the transportation of ideas and goods (see **Figure 2**: Telcomnet and Transcomnet).

21 The 12-by-16-inch oil painting is in the collection of the Autrey Museum of the American West in Los Angeles, California.

22 The emblematic American Bald Eagle (symbol of peace/life vs. power/death) is conspicuously absent from the painting; Lady Columbia with her “Gold Star” is more mythic for suggesting desire/life (perhaps the source for the proverbial “gold star” given to approve children’s schoolwork?). However, the official Great Seal of the USA does feature the eagle.

While manifest destiny was polemic fantasy and had some popular support, it was not universally accepted. It caused division right down to the family level. It was favored by some states and not others and, subsequently, was a factor in the start of the American Civil War. The principal ideological opponent of the doctrine was one Abraham Lincoln.

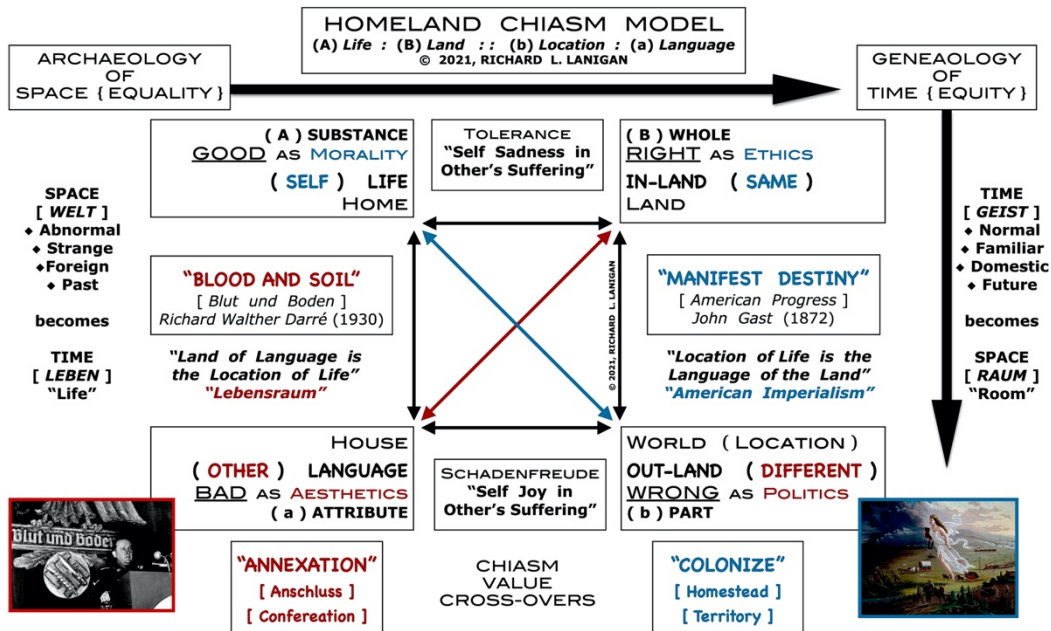


Figure 9. Home as Schadenfreude: German and American Sources of Polemic

A Mythos of Germany: Ethnocentric Exceptionalism

As a counterpoint to the “American Progress” painting, I am using a photograph of Richard Walther Darré during his original speech announcing the official icon (emblematic seal in the background behind him) of the Nazi party (Figure 9, left side). The official party motto of “Blood and Soil” is held in the claws of the German eagle with the circular seal depicting a sword parallel to a branch of wheat.²³ The sword indexes “blood” (racial purity, labor, language) and the “wheat” (life, family, land, location). The sword also symbolizes power (urban industrial might), while the wheat signifies the equal might of desire (rural life and community of purpose). There is no need to recount the deprivation of the German people after World War I, yet that situation was the context for Hitler’s successful polemic. The trope of *Blut und Boden* was music to the ears of a people desperate to become exceptional once again. For example, German was viewed as the language of the exceptional people (think Kant, Hegel, etc.), so the need to have more land for growing crops was best found in German-speaking locations *outside*

23 Note the contrast to the American seal, where the eagle’s claws hold olive branches (for peace) and arrows (for war).

Germany (notably Poland, the Czech Republic, and France); *Lebensraum* [room to live] became the trope of expansion by invasion—a frontier version of “making Germany great again.”

Homecoming in the House of Being

In his famous *Letter on Humanism* written in 1946, Martin Heidegger (1998, 239; emphasis added) famously wrote,

Language is the house of being. In its home human beings dwell. Those who think and those who create with words are the guardians of this home. Their guardianship accomplishes the manifestation of being insofar as they bring this manifestation to language and it in preserve language through their saying.

Please note, Heidegger constructs the trope of *chiasm* as the intentionality of being human:

(A) Language : (B) House :: (b) Home : (a) Saying

This trope, it seems to me, in the context of Maurice Merleau-Ponty’s *new humanism* (Lanigan 2018c), is a clarification of Edmund Husserl’s observation with which I opened my analysis:

“The Home-World is fundamentally determined by language.”

Here, I must remind non-German speaking readers that in German “language” is rendered *die Sprache*, while the act of speaking [saying, speech] is simply *Sprache*.²⁴

Thus, to read Heidegger properly in the context of the *Volkgeist*, there is a ready-made cultural *polemic* in understanding that *speaking* German is to live in the *world (Lebenswelt) of exceptional people who voice the first language, sing the language of origin, embody the “home” language—die Sprache, which constitutes the Home-World (Heimwelt) (see Figure 7). While this is clearly the case for evaluating (Ir-Rational/Not Un-Rational) the invoked polemics of Adolf Hitler, I have been attempting to demonstrate the parallel for Americans—wondering how “the other guy” (the current media nomination for Trump) got elected as president because his evoked polemic of “manifest destiny” was mis-perceived as “positive” (Rational/Un-Rational). Trump’s false positive²⁵ was the negative memory of*

²⁴ This subtly of German is clarified in French by Merleau-Ponty’s “authentic” parole parlante [speech speaking = saying/speech] versus the “sedimented” parole parlée [speech spoken = language]. With a view to “tolerance”, it is worth noting that in common usage “parole parlée” means “I’m sorry!”

²⁵ The historical term for my “false positive” is counterfeit, first defined in this political sense by Thomas Paine in his Rights of Man (1791): “Toleration is not the opposite of Intolerance, but is the counterfeit of it. Both are despotisms.” (Lacorne 2016, 4). Be aware that in Payne’s time “tolerance” was “the leave of the King to command something,” not unlike Trump’s view of being president.

“Revolutionary American Colonies” as Rational [immigrant revolt = good] turned into the *positive disposition* of “Frontier Colonization” as Un-Rational [Indigenous resistance = bad]. The negative polemic of “Making America Great Again” is simply the inverse, obverse instantiation of the more recent *positive memory* of *The New Frontier* (Kennedy 1960).

In both historical cases, Hitler and Trump, a *polemic* of negative cultural exceptionalism proved to be successful persuasion (mood) in the short term, albeit corrosive and toxic unsuccessful conviction (belief) in the long term. In both circumstances, the polemic exposed a pre-existing fantasy, a long-term cultural *Schadenfreude* (“joy in the suffering of others”). Awareness that is *mood* persists as a *disposition* among generations of persons is an analytical first judgment. The critical second judgment is to hold the aberrant *disposition* in check by the pragmatics of *tolerance* as a *belief* (Alapack and Alapack 1984; Lacorne 2016; Robertson 2021). Nonetheless, a caveat is necessary. Every value, including tolerance, is susceptible to a chiasm shift, which is to say a *polemic of tolerance* can be easily become an *ideology of intolerance* (Applebaum 2021a, 2021b; Rorty 2021a, 2021b; Wills 2021). I stress this point by way of saying that a polemic maxim like “cancel culture” becomes confusing precisely because, like all values, it has a bi-valent (positive/negative) signification possibility in discourse. Two other toxic examples are “defund the police” and “critical race theory.” In contemporary America, as in Germany today, the chiasm challenge is the practice of a positive *second judgment* of cultural *beliefs*. We must do so in the context of the incidental *moods* we experience as negative first judgments borne of *dispositions* toward Others who are the *voice* of an Alien-World (*Fremdwelt*). In short, we require positive second judgments of *logimós*—the discursive reasonableness of the *common good*—as that *positive tolerant disposition* of the Wellcomer’s *civility*—being at home in anybody’s different house.

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Perhaps Payne also foresaw something of Trump when, in debate with an opponent, Payne commented: “But as the points he wishes to establish may be inferred from what he abuses, it is in his paradoxes that we must look for his arguments.” In this context, we may view moral dilemmas (mood; “culture wars”) turned into political paradoxes (disposition; “cancel culture”) by Trump’s counterfeit polemics (i.e., counterfeit “alternate facts” usually announced on Twitter as “real news” = Orwell’s new-s-peak).

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