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**GEO-MENTALS**  
**Ranjit Singh Rangila**

# THE GEO-MENTALS\*

## Ranjit Singh Rangila

### PREAMBLE

The vision that offers a peep into a child's tryst with knowledge creation has its obligation to receive the child the person as a poetic delicacy – as true a being like truth the eternal, and as creative a body (the matter) as the potential of mother earth.

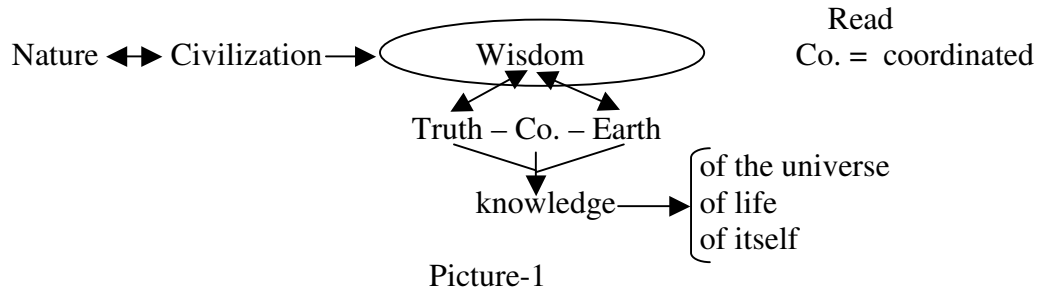
To receive child in these terms, knowledge as a framework and as a frame of reference itself falls much short of the dignity of the being that child is. One requires the entire intellectual wealth, the wisdom that people created while building their civilization(s) to match and grasp the potential of child, especially if child is seen as little more than a biogenetic pack.

### *The Faith To Theorise*

To theorise about child and *Its* so called problem of knowledge, one must learn to search for the primitive source of knowledge itself, because the problem of knowledge creation lies somewhere on the path of civilization making.

It is intellectual responsibility of a person interested in the life that receives child to realize that it is the earth that stands as the existential base before a person, and it is truth that defines the intellectual basis of civilization. No life is definable without the direct reference to the earth-nature and also without the guidance coming from truth-wisdom that civilization keeps enunciating.

The minimum wisdom that one may afford to receive child the person is that one can be careful to place wisdom at the primitive source and honour truth and earth by requesting them to play the central coordinates of all the life making practices that people live with – including, of course, receiving child at the birth. The Picture-1 has the conceptual architecture:



It is fair to believe, therefore, that truth and earth in such a vision may play the central coordinates for theory building, as well as, for observation making.

### *To This Writing*

The experience that one has had in playing with such a vision while developing the framework of C-semiology (see Rangila 2004 for a recent statement), it seems to offer tolerably sensuous insights on two counts. The first, it is possible to work out a general problematic of knowledge creation, wherein child's problems in gaining and domaining knowledge are handled. And the second, that reality of life can be received and investigated at a level of abstraction that may otherwise be left for the play of metaphor.

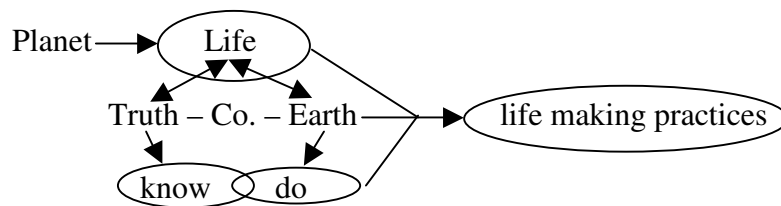
Seen in observational terms, to receive child in these terms in such a vision demands that a detailed scheme of things is conceptualised wherein *truth and earth* are honoured by placing them as the central defining coordinates of the observational method.

As such a scheme of things grows into a theory, may be within the framework of my vision of C-semiology, truth and earth play as the host coordinates for the knowledge potential of child in particular, and of all that human persons cognise, experience and live with in their life making practices, the wisdom as it is, in general.

The expression *geo-mentals* is postulated to play a constructual role in the entire problematics of knowledge creation.

### **THE PROBLEMATICS**

Ever since life began on the planet that people inhabit, truth and earth have played the most basic coordinates of all that human persons know and do in their life making practices. The Picture-2 has it:



Picture-2

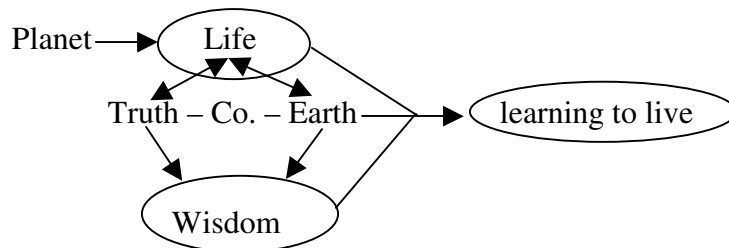
The role of truth and earth has been growing into an even more fundamental one during the long time span that people among known societies have laboured through to build their civilization(s).

As it is natural in civilization making, this role has almost gone into the unconsciousness of the civilization to such an extent that people often do not even recall that truth and earth are playing the basic coordinates of the life that they live. Both of the coordinates, in this sense, are lying buried under the debris of the intellectual cultures that people have raised over the palate of their planet.

Also lying buried under the same debris is the ideational wealth, wisdom as it were, discovered and created by all the life forms that inhabited the planet in their struggle to learn to live here. It goes without saying that to realize that the past of the civilization had its own vision of wisdom one has to learn to grow above the pretentious designatives of the caliber called pre-history, pre-science, pre-knowledge and the like.

It is quite possible to conduct experiments of the kind that was called ‘conceptual archeology’ elsewhere (see Rangila 1988) to demonstrate that getting buried under the debris is an on going and robust process that keeps happening all the times even in the life of every individual person. One such demonstration is taken up shortly.

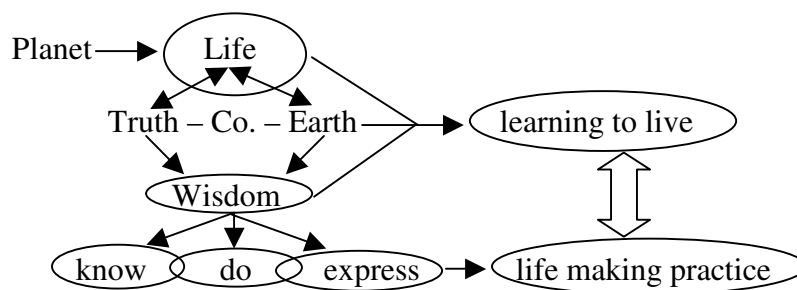
But once the ideational wealth is received as *wisdom*, it becomes more than easy to grasp that truth and earth have been playing the coordinating host to that collective *pre-knowledge* resource as well. The network of elemental relations that may have been mapped by those original and the so called pre-everything life forms seem to have an architecture that bids them conceptually. The Picture-3 has it:



Picture-3

Though the connection at this stage of this writing is more of a dim and distant kind, yet one may tap it by suggesting that the above postulation is like Levi-Strauss’s (1966) discovery of mind.

One is careful in realizing that if this Picture-3 is placed at the point of primordality in the affairs of the people, it helps to understand better all that people know, do and express in the form of their choices. The Picture-4 may guide this realization:



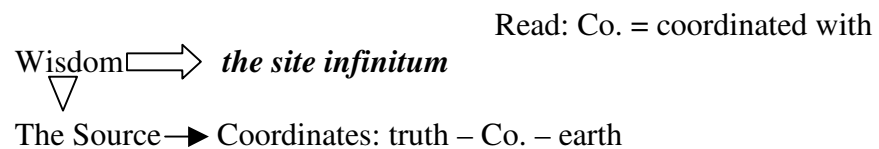
Picture-4

With this formulation at the central focus a few common sense conjectures can be seen accruing:

- 1) Truth and earth play the most basic coordinates for the life on the planet even now.
- 2) The intellectual-ideational wealth of people, wisdom, shares these coordinates with everything else on the planet.
- 3) Any thing that concerns people among known societies, including a focus on know-do-express, is sourced in wisdom.

These conjectures may be useful to make an equally conjectural suggestion that any *theory of knowledge creation, as well as most of the possible theories that like to address any facets of life on this planet should anchor their definitional primitives in wisdom.*

If this suggestion is taken as a stipulation, then it demands that wisdom, as coordinated by truth and earth, should play the source potential, especially as these coordinates play the host to everything that happens in the lives of people among the known societies. Wisdom in this sense is gained, as *the site infinitum* that sources whatever is conceptually available to any life form, and that which any consciousness may ever cognise. The Picture-5 offers an elemental architecture:



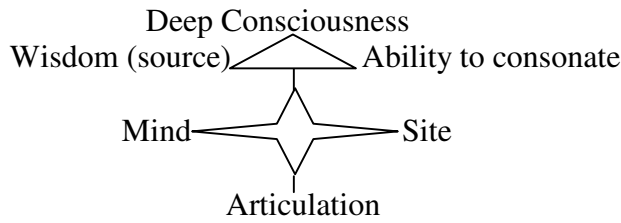
Picture-5

When placed in the processing cognition, the primary function of these coordinates is to together create *conceptual consonances*. In their turn the consonances get singularities composed out of the vast spread of the multiplicities that people have, perceive and communicate.

The processing results in enabling the people (and their mind potentials) to handle the material identities of the things, facts and their *actential geographies* (see again Rangila 2004a,b for the idea) of various dimensions while negotiating their roles and living through the life making practices.

### ***For People To Make Life***

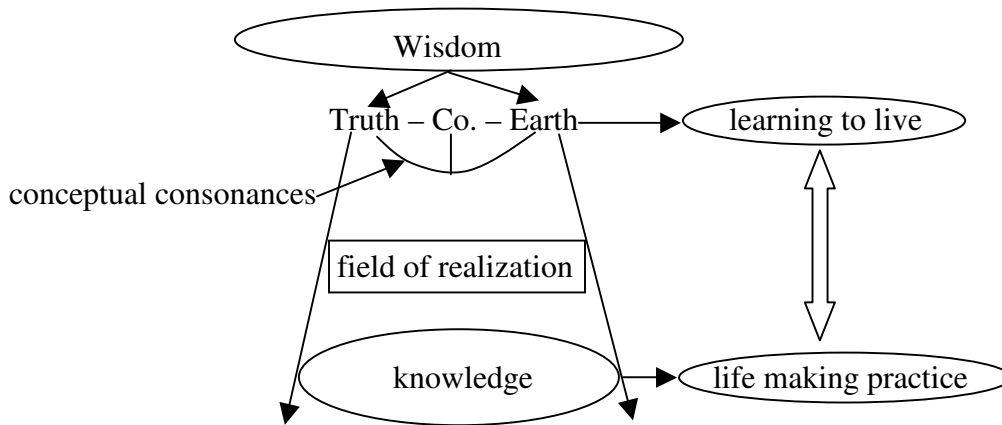
In a nutshell, people are able to workout their lives not just because they have their parents to take birth; have material artifacts to live with; have minds to think like, for instance, Rene Descartes (especially Meditations); have cultures to look civilised; and have constitutions to swear by and to get regulated. It is possible for people to workout carriers over and above their bodies, because they have abilities to create these conceptual consonances. The architecture in Picture-6 may support such a conceptualization:



Picture-6

That is, any specific act, including ‘thinking’ of Descartes, is a result of the function of search as assisted by the *ability to consonate* through *wisdom* housed in *deep consciousness*. From the point of view of this writing it may be an even bigger luck that people have truth and earth to play host to these consonances.

Further, whether it could be a specific *site*, whether it could be a series of them, *the site infinitum*, or it could be a whole *field of realization*, within the vision of C-semiology it is wisdom that is at the source of the problematics of all kinds of realizations and concerns of human persons. The problem of knowledge creation falls within this over all field. The Picture-7 has the relevant architecture:



Picture-7

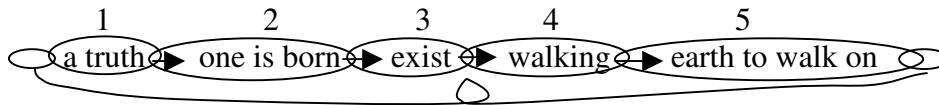
A commitment to such an honour, therefore, not only demands a theory of knowledge that may be sourced in wisdom – the product of civilization making, wisdom also gets its place fixed as the ultimate human endowment. All the more, it also moulds the project of knowledge as an inquiry into civility formation and civilized behaviour in the ultimate analysis.

### ***The Reality Check Experiment***

The demonstration promised above may be taken up as it can actually prove to be a testing ground for the proposal offered so far on the issue of knowledge creation.

Consider for example, the life onset of every human person in any society and in any culture. It is a truth that one is born. One may exist as a person only if one is born to begin with. There is natural locomotion that puts the person on walking. And there is earth to walk on.

The example has *a truth* that is more than a common sense about the life of any human person. It is interesting to note that the facts that constitute the example run into a series of acts coming up in a chain. The Picture-8 has the chain:



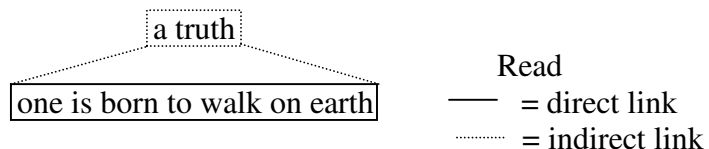
Picture-8

In other words, one may assert that there are basically five (5) facts in the chain that are dressed up in the materials that a given language provides. One may as well get into the linguistics of the dress material if one will. Given the categorical sophistication gathered through the intellectual labour for some three thousand years long search for method since Panini, one does hope to get insightful analysis of the dress material.

But if one considers the facts without being sensitive to the language dressing them, then all of them together stand for *a truth* in life: *one is born to walk on earth*. It goes without saying that to gain this truth one does not go into the issue of information loss and the like in the case considered. This, however, may not be inferred as if C-semiology is not sensitive to information nuances.

It may also be realized that linguisticism has its own archeology. Undeniably, if one so desires one may profit from the insights it offers. For the insights that are required for the project of knowledge creation, however, conceptual archeology is better suited, since it does not have to go by the logistics of the material dress. Linguistically articulated facts otherwise do not allow peeping facility for deeper insights into the ideational wealth.

Conceptually, it is striking to discover that the truth thus excavated still retains two of its important properties: (1) it has got in some definable sense the capacity to stand for the whole of the chain presented above; and (2) it is possible that it may stand for the whole of the description of the example cited above in spite of fact that the expression 'a truth' does not get directly mentioned in the statement given below. The Picture-9 has it:

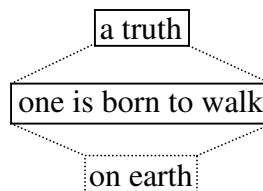


Picture-9

There is something very delicate at stake here. That is, though the statement ‘one is born to walk on earth’ does not mention ‘a truth’, yet its link with ‘a truth’ still survives in some hidden way. It is this link that provides credence to it. Such a relationship may be termed as indirect link.

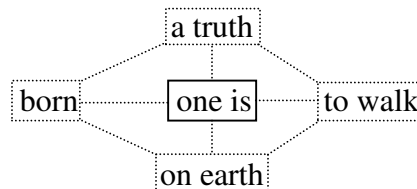
If the issue is lifted on a higher plane, the analysis may yield an insight that even when reality is received in linguistic terms it makes sense not to stay at the face of that which finds direct mention. A lot more subtle spread of the reality may be gained through a search into the network of indirect linkages.

It may turn out that if such a search is carefully carried out, it could help to discover further layers of the reality as well as the placement of the truth in such scheme of things. As suggested above, such a search can be possible by following the procedure of not being too sensitive to the dress material. The Picture-10 has it:



Picture-10

Interestingly, it is possible to see as to how ‘a truth’ is in relationship of indirect link with ‘one is born to walk’ and, though through it, yet with ‘on earth’ also. Another round of the exercise followed from above may bring in more discoveries. The Picture-11 has it:

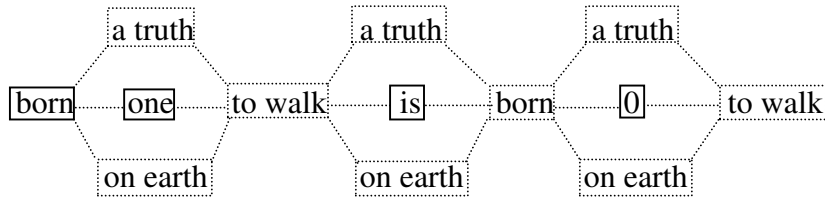


Picture-11

In other words, if ones intuitions are directly focused on ‘one is’ one may not even bother to keep in ones memory that for there being ‘isness’ of oneself one has to be born in the first place; such an act may take place on earth; to own ones ‘isness’ one may have to walk if one will; and above all when all that is brought to ones memory each and every such piece in memory together with others stands for a truth.

From this point down, there is a vast field of possibilities, especially for language, and for C-semiology to explore. To take the discovery a little further only three of them are placed in the Picture-12:





Picture-12

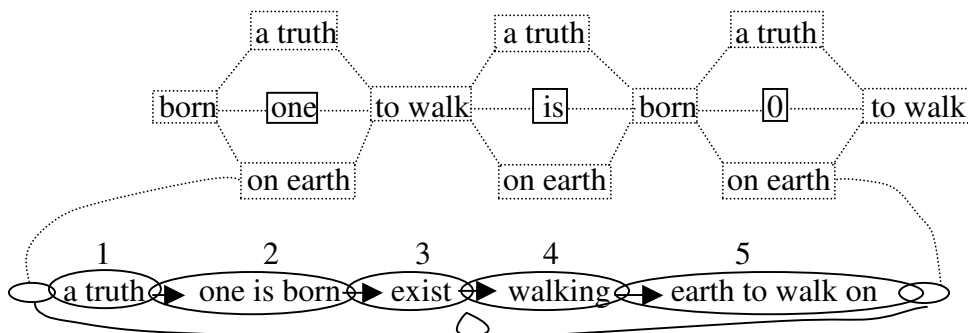
The Picture-12 offers an alternative check to the proposal made so far. That is, each of the occurrence of ‘one’, of ‘is’ and of even ‘0’ makes better sense when these occurrences are received with indirect link to ‘born’ and to ‘to walk’. This linkage does not leave them to have a begged occurrence. Further, one does run into the problem of order of the elements, the well formedness, and even into the issue of appropriateness – the dress variable as it were, if one is over sensitive to the logistics of a language.

The point not to be missed, however, is that linguistically articulated facts make far more deeper sense when they are realized in the care of certain identifiable coordinates, ‘born’ and ‘to walk’ in the immediate discovery. Further, the layer of coordinating host that runs through the elements ‘born’ and ‘to walk’ gets the identities of these elements better worked out when they themselves are hosted by the broader layer of coordination constituted by truth and earth.

In other words, here is a possibility, a proof of a kind, of truth and earth playing distant hosts. That is, even when they do not surface very apparently in the process of life making for people, they play as the base layer, the defining source and the rhythm of their conceptual universe. This explains their invisible hand in all that which happens to people and the one that they even dream of.

Incidentally, one may add that if investigated carefully this line of inquiry can offer the rationale as to why Indians in their ancient wisdom were led to postulate ‘shunya’, the ‘0’ above. Truth and earth play the host to sustain the postulation!

Turning back to the demonstration, it can safely be held now that the brief investigation offered above may be helpful in discovering a very vast repository of relations that can explain as to why truth and earth should play the host to every piece of the experience of human persons. An immediate proof of the possibilities that may be built on the above statements can be slightly gained from the Picture-13 that presents a summation:

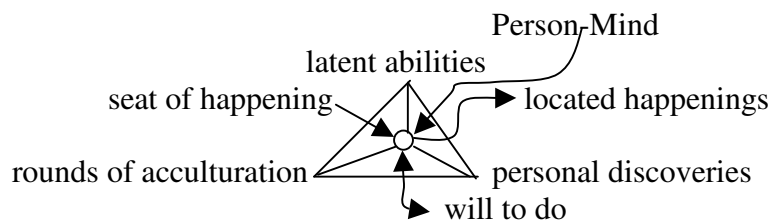


Picture -13

### *The Coordinates Wherefrom?*

Creation of knowledge in this sense may be thought of as a process and ability of human persons to have the coordinates, centralize them and take a conceptual leap thereupon in the problematic of knowing, on the one end, and to work upon the multiples of the batteries of calculi that support behavioural moves. The nature and function of these calculi cannot be taken up here.

The seat of such happenings that go on getting recreated within the entire length and breadth of one's life making practices, as well as the coordinates that play the host to these practices seems to lie in the predispositions, the latent abilities on the one end, and in the detailed rounds of acculturation and personal discoveries, on the other. The Picture-14 has the architecture of this idea:



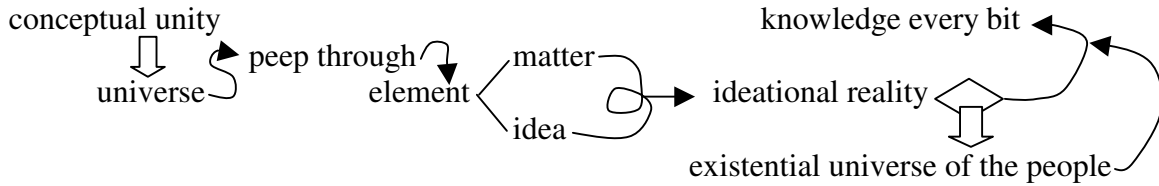
Picture-14

### *Geo-mentals – The Conceptual Attitude*

Some space is now available to the phrasal concept *geo-mentals* postulated in the title. The postulate is aimed at a *conceptual unity* between what are otherwise known as two separate realities, namely, *the geographical* and *the mental*. With this unity at the lips one creates the ground that helps to define and realise all that could be called world, society, polity, reality, human person, life, universe and all that and much more that people cognise, conceptualise and make sense of.

In other words, with the proposed *conceptual unity* a possibility opens up for peeping through the make of any element of the universe, and also for grasping as to how the element under focus gets transformed into ideational reality.

Incidentally, this possibility of gaining a facility to peep through this bi-sided make of an element of the existential universe of the people is the path that sources the entire journey of man leading to knowing what things, facts, concepts, percepts and so on are, as well as to the creation of knowledge as such. The Picture-15 offers the architecture:



Picture-15

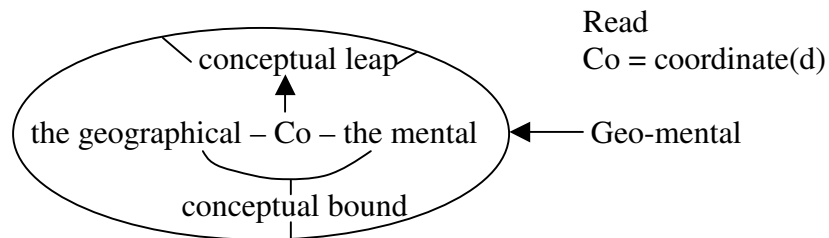
### A Critical Resolution

One of the quite tempting ways to receive the postulate *geo-mental* could be to think of two coordinates, namely, *the geographical* and *the mental* in disjointed terms. As if, linguistically at least, each one of them plays its own roles. Such a temptation is resisted, as it stands up against the unity that has been acquired through postulation.

There is, however, still a basic question about the idea of a coordinate itself: Can, for instance, *the geographical* play in itself a coordinate? To the perspective of C-semiology it cannot until it establishes a **conceptual bound** with *the mental*. To be sure, though very basic, yet this is just one of the conditions.

To create a conceptual unity the coordinating and the coordinated elements must rise above their conceptual spaces, come closer and consonate together. In fact, this must happen all along in ones life since it defines the very basis of ones grasping ability.

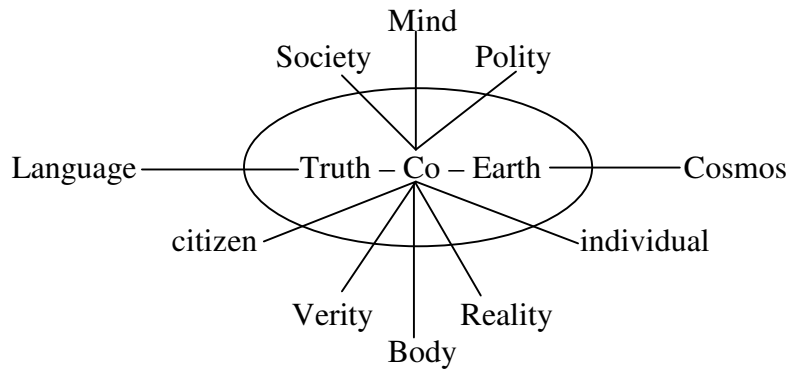
Under most of the normal conditions of cognitive processing this is likely to happen. The possibility of this consonance coming about lies in the fact that once a *conceptual bound* among the multiples under observation, the consciousness looking after the coordination takes them through a **conceptual leap** and thus pushes them into a unity. The Picture-16 has the architecture:



Picture-16

That is, the whole *act of postulation* (see Rangila 1987 and 1989: 103-109 on earlier statements of the issue) has more than one rounds of processing. C-semiology receives both *the geographical* and *the mental* as two conceptual facts available to human civilization depending on the intellectual discoveries that have come through.

This unity is the plane, a higher level of abstraction as compared to that of the one where the two conceptuels coordinate, and at which a *geo-mental* emerges. It is at this very plane that multi-coordinating and coordinated conceptuels flock into a **floral architecture** (see again Rangila 2004a,b for the details of the idea) to stand for a *geo-mental*. The Picture-17 has the architecture:



Picture-17

While appreciating the *beauty* (in the sense Chandrasekhar 1987 and Hinesburg) of this flower like picture, technically called *floral architecture*, one must be willing to take the factual facilities that these two pictures offer to the problem of knowledge gaining to begin with.<sup>i</sup>

The two pictures, in their drawings as they could be, are hoped to capture the cognitive processing in the first case, and the structuration in the second case, respectively. In that sense they together present the heart of the present contribution.

That is, to C-semiology in the whole project of knowledge creation there are two consonating ends that matter here, namely, (1) the end of processing, and (2) that of structuration. At least, this is how, that the development of this writing so far offers. Of course, as and when the whole problematics of wisdom and of civilization making is taken up, many more ends could surface to bother about.

For C-semiology it is important to assert that every piece of knowledge creation just comes up like any other happening. It must have an onset point. The point may even be called an entry point for the fact that the individual persons in the known societies make beginnings, go through the processing module and terminate the jobs.

One does not intend to suggest an absolute mechanical processing, because though there is a sort of mechanics going on always, yet there is lot more that defies the laws of any mechanics in such cognitive rounds at processing. The issue may be worked out better in future.

### ***Knowledge Creation and Discovery of Reality***

Yes, a human person must move on to discovery of reality particle by particle. Now, the issue is just simple: ***what is that that a human person does as it moves from the beginning of a particle, covers the entirety and reach the end of the particle?***

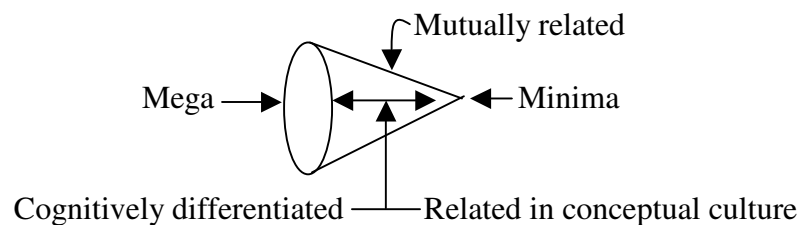
This issue makes even better sense at the onset of the life of child. This discovery of reality particle by particle is even more real at that point. That has its own questions to be answered: What happens if one may take the entire universe as a particle? Can one really do that? If one does, could one be the innocent child who is received at the beginning of the writing?

Incidentally, every society must not just raise these questions for the sake of sounding concerned. These questions are central for every society-family when they prepare their list of expectations from child.

As regards the discovery, there could be some quarters in our intellectual culture that may wonder as to whether such a *particle* should exist in the first place. It could be doubtful for them whether it can possibly be taken as an example for an inquiry into the project of knowledge creation. One must be sure in that case that one ought not to be theorizing others' fears about knowing instead of inquiring into creation of knowledge.

If any physical inquiry swears by the existence of a particle, like for instance physical sciences where particle has been recognized as one of the units of observation, then there must the problem of cognizing it in any case. The fun is that one cannot hold on to the existence of something without having at least perceived its faintest possibility.

To C-semiology size does play as one of the dimensions of a fact. In that sense it acts as one of the definitional primitives in the conceptual make up the human cultures. Mega and Minima ends, for instance, are differentiated on size consideration in the Picture-18:



Picture-18

To play a dimension in a conceptual culture in this sense is a delicate game. To be a definitional here is to act to differentiate and to relate at the same platform. Otherwise there is no difference that size of the universe, for instance, may cause in its understanding except for the fact that one has to count on the difference in the size of ones measuring rod.

***It is Honour at Stake***

The problem with cerebral man is that he will never learn to honour. The problem does not lie in its make, the body, the genetic being. On the contrary, man is normally well formed on these counts. Wherever some disorder and deformity occurs curetics can be visualized, as the history of curative wisdom should show.

Man's problem lies in the logic that he invented and helplessly followed. To add to that is the habitual language centrality as if there is language and language only. Language to begin with, language to live with and language that ends with.

The problem also lies with that which allows a proposition to have its truth-value, but does not bother about truth. How could there be truth-value without truth itself? How could truth be with itself and of itself? Unfortunate thing is that people doing the so called language sciences hope to contribute to the problem of knowledge creation without taking truth into the problematic of their science(s).

It is honorable to come to terms with the very existential facts of human person, only then the poetic potential can be welcome to human conditions. It is the terms of these conditions only that find that truth consonates with earth to coordinate all that life is. Thus both truth and earth together ensure a being. And it is this being, the consequential, that is sourced through the consonating coordinates that sustain life of any kind. A child is such a consequential.

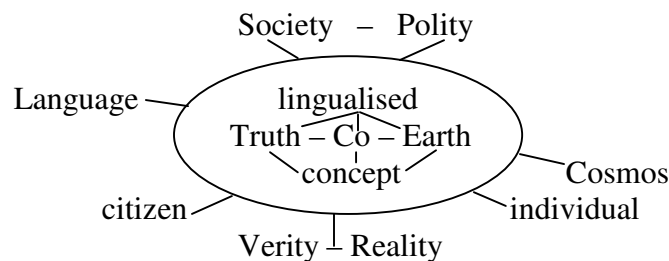
### *The Primordial Consonance*

The problem of knowing and any activity there upon, or prior to, is consequential upon the primordial consonance that our honoured coordinates must grant and have it, rather offer to being, otherwise man will not remain to define reality, not even be a part of it.

Once the two coordinates are thus placed at the center of the problematics of wisdom, and as a consequence of that of the problem of knowledge, one of the fallouts of such a centrality is that language as just language is displaced from its valued position that linguistic theory has been kind to superimpose on it.

One may be careful of making it into a contemptuous cry. Language does walk back into the problematic but in a very different position and role.

After all both *truth* and *earth* are articulated (meant in Gill's terms) in language. But this very fact must not be used as a license for language centrality. It is the concept articulating ability of language that takes to the center as it walks in together with the concepts. The Picture-19 has the architecture (see Rangila 2004 on 'why architecture?'):



Picture-19

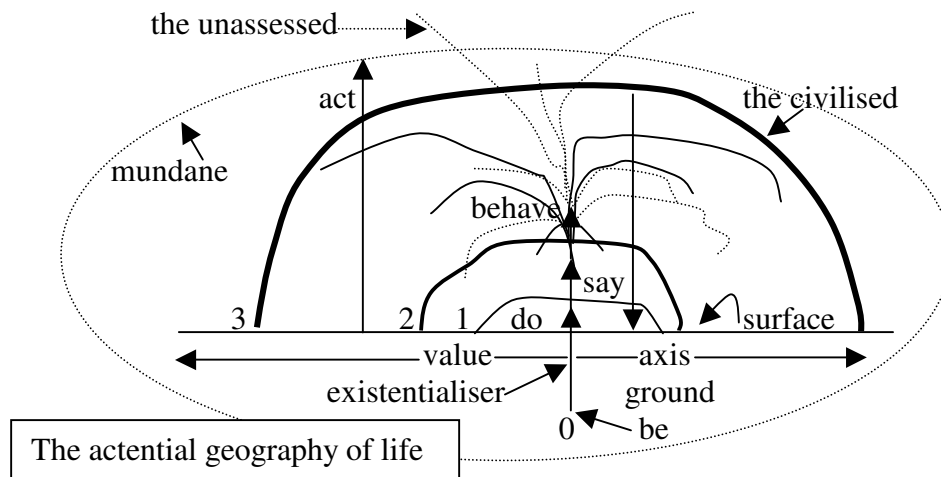
## Knowing & Behaving

In a characterization developed in one of the writings (see Rangila 2004b) of the present series an onto-epistemic solution was visualized for a creative act that is invested with power and wisdom. If the solution is taken up again for the benefit of this writing, the consequence of the entry is some thing quite interesting.

That is, that writing claims that the physical universe of matter is also invested with wisdom, intellect, and call it knowledge as well, and that makes the universe doubly invested. Evidently such a wisdom-intellect-knowledge will have to exist in some form or the other so that it could be invested.

The very nature of things should demand that if the investment has to be real, not mock one to be sure, then one must create the wisdom and its hosting coordinates in the first place. This directed the investigation in that writing to workout as to how act of creation may take place. The detailed consideration of the facts of the life of the people in the known societies world over led the writing to conceptualise a vision on the bases of just three acts, namely, *do*, *say*, and *behave*. Simultaneity among these acts was also considered as one of the central behavioural facts.

The conceptualization is now thought to offer interesting consequences since it not only has workable insights into creation of knowledge, it can also promise the ways and means of dealing with the behavioural side of life as well. Further, it offers insights to deal with life in a desired and subtle sense by taking any action, and extensions thereupon as installments of investment into the wisdom potential of societies. The proposal seems productive in that sense both for the problem of knowledge creation, and for life making. The Picture-20 is a reproduction:



Picture-20

It is realized that the characterization has every thing except for the actual expression called *the geo-mentals* being offered now. In this sense the conceptualization of the geo-mentals is a delicate advancement within the craft of C-semiology.

With the proper integration of this conceptualization into the processing insights that are developed under the general rubric of the geo-mentals, the craft of C-semiology gets further strengthened.

From the point of view of this writing, however, this integration provides the methodological vision that is not only capable of relating knowledge creation, gaining and domaining into a single grid placeable in consciousness, it also takes care of the actential happenings in societal space as well.

Further, these insights can now help to view knowledge creation, knowledge construction and knowledge construal (see again Rangila 2002) into one mega conceptual singularity. At the moment they seem to be pieces of knowledge as they are products of it. In that sense they are real and have their role and relevance. But they are points of knowledge and packs of knowledge that may be used to see through reality.

For a pack of knowledge to serve as a device of seeing through and look into, it must reach the status of illumination, the geo-mental in the idiom of the present writing, and a lamp in the idiom of Bharthrihari for instance. This side of geo-mentals shall be properly formulated in future.

However, my reading of the issue has the process of illumination as a series of happenings that take disjointed multiplicities; goes on making them consonate at a site, the point in a chain of utility and/or desire as the case may be; and churn these disjointments into singularities. To have this happen one requires methodological vision, an intellectual ability of the kind talked in detail above. A child standing with its face towards sun must have the vision out of the kind help that it must receive as a gift from the family-society that receives the child to begin with.

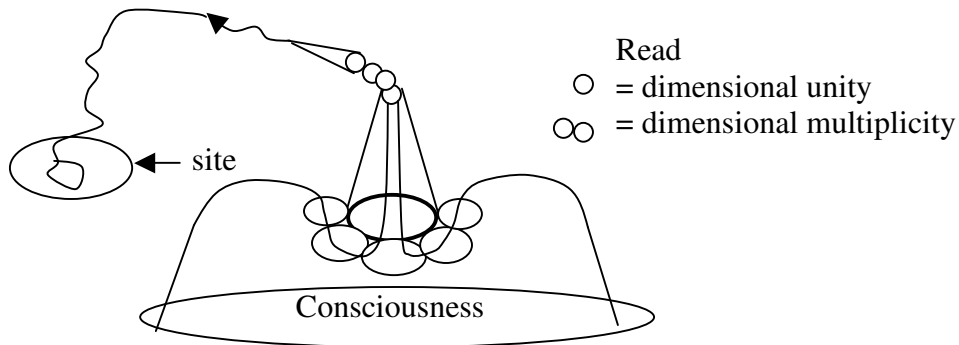
There is a very subtle reason for reading the facts concerned as a disjointments at the onset point of the act of illumination, especially with reference to Bharthrihari's idea of there being an act of illumination that comes about through a causal relationship with his lamp.

The physics of illumination does grant the illuminated field that Bharthrihari postulates. One may call it a *site* or *locale* in the idiom of C-semiology. One is, however, not sure whether the illumination, as in the case of Bharthrihari, succeeds in putting up the actual unities, the jointments, put technically now *consonances* that result ultimately into the geo-mentals? Or, whether it succeeds partially only?

For instance, there is a theoretical possibility that if a process that succeeds in consonating a set of disjointed multiplicities, this success might have affected only one dimension of the reality. May be these multiplicities could be illuminated in the sense of



Bhartrihari, but yet they remain half way hanging realities – neither ringed, nor grasped, and hence half knowings only. Therefore, in order to put up some functional unity the process must continue through the possible dimensions of the fact. The Picture-21 has the architecture:

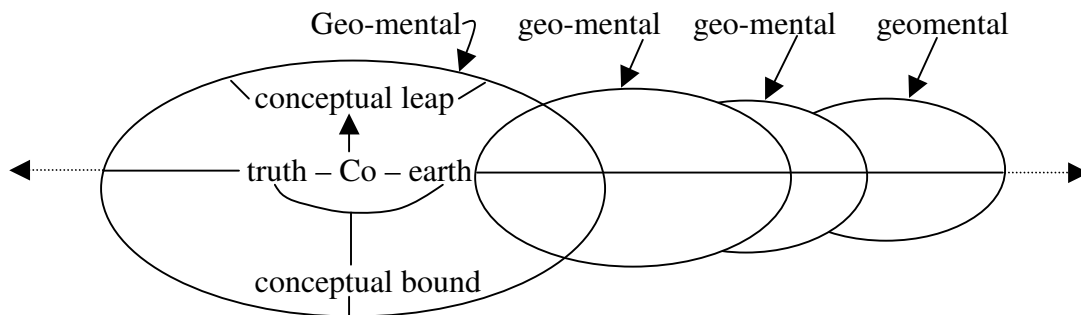


Picture-21

Here is a discovery and that too in the face of the Bhartrihri postulate, as well as for any other conceptualization of the issue, including the one that this writing has created so far: ***no conceptual unity is possible in absolute terms; at every point of consideration there is a scope for there being another layer of such unity.***

When viewed in the context of the immediate problem of knowledge creation, gaining and domaining, the discovery captured in the Picture-21 above has something very pleasant to offer. That is, any act of knowledge creation is as complex a happening that has its near equivalent in sending a probe rocket that lands on Mars.

This discovery has its further consequences for the vision of C-semiology, especially for the immediate proposition of the geo-mentals that this writing offers. That is, the discovery demands a whole series of geo-mentals such that the series itself has to be visualized in terms of the ends that ***may be fixed*** to the extent as per demand of the job at hand, and ***could be arbitrary***, as they remain open to possibilities. This explains as to why the geo-mentals must be mentioned in plural even in the title. The Picture-22 gives the architecture of the possibility:



Picture-22

That is, at every point of enunciation, the two coordinates are pushed to put in place a further round of conceptual unity. Practitioners perceive this unity variously.

### ***Responding Elsewhere***

One of the idioms that surfaced in recent academic history was the talk of multi-textuality and the like, where all sorts of multiples are visualized. The main problem with such proposals is that they do 'some how' believe that this multiplicity does some how result. As a matter of fact, all that one fails to learn with these proposals is as to how does it happen.

Basically all these somehow rooted multiples are disjointed artifacts whose well formedness, validation and relevance cannot be fully established simply because they have been found existing; there has to be some methodological wisdom available to a theory as well to render such multi-textualities regulated in graspable terms. In the language of this writing one can explain their disjointedness.

That is, to recapitulate, there is a detailed job for any individual cognition-consciousness. To establish the conceptual unities of the multiples, the artifacts if they are, to begin with truth-coordinates and earth-coordinates may be in place; have the consonances established; conceptual leaps may come about; and, they must also measure up to the status of geo-mentals.

### ***Child - The Game of Knowledge***

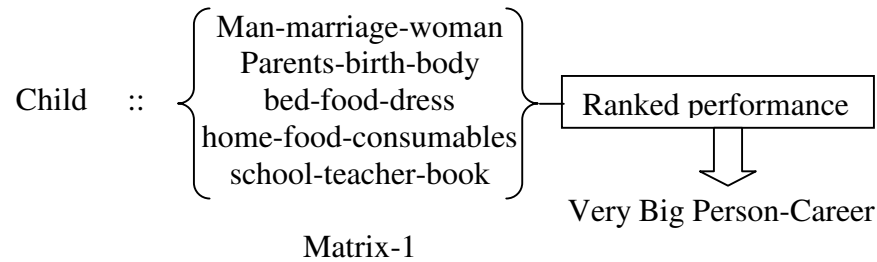
At a more or less the same concrete level of the disjointed artifacts, child lands up in the game of knowledge. The very learned edifices of theories of learning, acquisition, cognition, communication etc. may fall scornfully short of their utility if they serve to push the child to successive bouts of the same disjointed multiples.

What purpose such *beautiful* (meant again in terms of Chandrasekhar) architectures serve, even if they are offered by the present writer himself, if they do not afford the processing mechanisms that look after the enrichment of these multiples by putting them onto their most natural journey of enshrining into their conceptual unities – the proposed identities of geo-mentals?

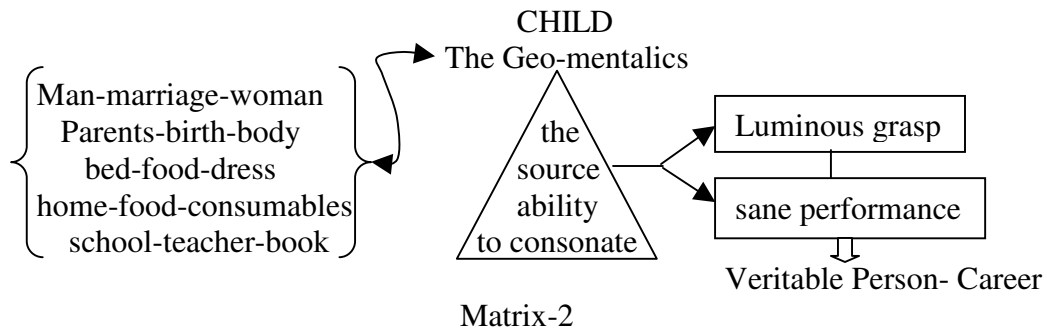
It is very natural that child is lost in the bariolage of multiples. This is how the world unfolds to child. But to leave the child helpless at the surfaces of these multiples is unnatural for family-society. There is a kind of role that civilization must play in the life of the child to help him to grow into human person, and this role is not measuring up to the demands that societies make on the child.

The societies, when translated into families, are in majority of the cases more of juntas that demand ranked performances from child, and that too in exchange of the birth that they are graceful to offer. *Jee!!!!???* The society-family coordinates in this sense are no less than industries that in any case demand ranked *volumes* from their employees.

What is being invested in the child is a typical demand, and that too in exchange of the correlate of a sum total of the concrete called bed-food-dress to begin with. In fact it is very easy to workout a whole offer-exchange sequence that most of the societies have for the child. The Matrix-1 has it:



The best text books containing the best knowledge by the best minds cannot grow into best learning and learned materials unless the child is assisted to grasp the coordinated conceptual unities that produce conceptual relations of very rare kind and put the materials thus jointed into the category of the best (rare) knowledge. But, if this were to really happen, then the perspective of C-semiology in general, and of this writing in particular must be rework the Matrix-1 into an alternative Matrix-2:



The Geo-mentals are postulated as the core of C-semiology to take care of the coordination of any happening that comes up in the life of human person in the form of life making practice.

## TO CONCLUDE

To the perspective of this writing, then, an act of knowledge creation, gaining and domaining is a very detailed and delicately happening series of acts that run into millions and billions of multiples. These multiples come into relations, as they get coordinated on truth and earth axis. This pushes them into equally detailed chains of conceptual unities. It seems aesthetically desirable to honour both of these coordinates by accepting them as the primordial axes of human knowing and illumination.

The unities at which this luminous enrichment comes up for human persons, the subtle point of ignited connectivity, and the chains they in the process grow into, is the central

desirable point of reaching. There are also the measures to be fulfilled as the tests for the illumination that the unities get ignited. These are the delicate tests that establish as to whether at least some of the multiples could get consonated in a given round of illumination.

One may add in passing that there is no possibility of such a theory that can boast of offering and enabling the jointed unities for all the multiples that may walk into a site of enunciation in a bout of knowledge creation. Some of the possible multiples are bound to remain out side the rings that keep getting established.

To add to what has been proposed elsewhere (Rangila 2002), creation of realities is establishment of the rings that in turn lead to emergence of the conceptual unities; and emergence of the unities is the moment of desirable knowledge. This may happen only when people making civilization perform as unhinderingly kind persons not only for their generation but for the subsequent ones also.

It is ones honourous duty, therefore, to assert as a conclusion that people do not unknowingly desire to know something. Actually they deserve also to know the universe they live in. This must happen because it is necessary for the sustaining of life in the universe. It is my honour to help them to realize that they have been blessed with a natural ability to achieve consonances among the vast multiples that life brings in their way.

What is even more basic and far more fascinating is that people have a facility, the technology and the architecture of knowing that have been getting created ever since time immemorial. The geo-mentals, the designate that this writing offers is basically the designative of the art of using truth and earth as their central coordinates to act as civilized persons. In this sense this designate, the geo-mentals, is the most desirable artifact human persons ever had.

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<sup>i</sup> There is, of course, a production problem that needs mention. That is, one requires some sophisticated tools that could be the minimum equivalents of the ones used in the production of Stephen Hawking (2001) book: *The Universe in a Nutshell* as that facility may help better collated pictures of the ideas being developed here. The problem is cited to hint at the fact that is possible to formulate these issues in more clear terms with better tools, and this limitation may not get grasped as the limitation of the present author.

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**Ranjit Singh Rangila**  
**Central Institute of Indian Languages**  
**Manasagangothri**  
**Mysore 570006, India**

[rangila@ciil.stpmv.soft.net](mailto:rangila@ciil.stpmv.soft.net)