

## ORAL HISTORY: Landmarks of a Tour(ist's) Guide

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Folk collect information to process an experience and access information to practice an experience. Information collected to process an experience is the introspective channeling of an intellectual trauma into a simulacrum causing a thought impression to be transfixed in memory (from consciousness) composing a manner. This process is termed *psychogenesis*. Information accessed to practice experience is the projective channeling of an intellectual trauma from a simulacrum causing a thought expression to be transferred (from memory) into consciousness contextualizing mores. This practice is termed *historicognition*. The culmination of collecting/accessing information and channeling introspectively/projectively a trauma is termed *holoneurosis*.

Psychogenesis (a composition of mannerisms) and historicognition (a contextualization of mores), holoneurosis (a symbiosis of psychogenesis and historicognition) is tempered by the significantly profound. The significantly profound is the mood/tone of the collected/accessed memory that shifts the perspective of an interaction; a semiotic/noetic skew of the trauma as sensed by humour (sanguine, choleric, phlegmatic, and/or melancholic). When traumatized intellectually, folk use humour as a catalyst to cultivate the trauma into a psychogenesis that prompts thought impressions (monition, reflection, formulation) to process the experience, to collect information (simulacrum transfixed). Psychogenesis outlines/composes the structure of holoneurosis, which is built by connecting a monition of present conditions to a reflection on past experiences (semiotics) so to be able to speculate on a future paradigm (noetics). Humour then influences the sharing of significant profundity. Humour also instigates historicognition, which places into context, fleshes out idioms. Historicognition is the body of holoneurosis, construing thought provoking expressions (in the form of an explanation, justification, rationalization), information that encodes a version of the experience (simulacrum transferred). Information, while processed in psychogenesis, is conceited (humored) into a

practice in historicognition—a point by point description of discovered actions taken or actions found necessary to take. Hence holoneurosis—the intricacies of significant profundity are revealed in the acculturation of information.

Holoneurosis, a nuance of psychogenesis and historicognition, is osmosed (transfixed and transferred) through some form of orality. Orality, it can be spoken or written, is the langue and parole through which individuals coalesce with folk in the community. Inherent in orality are the "facts" that osmose trauma-linked "values" of individuality within a folk's existence. Folk collect information so to process the facts and values associated, and access information so to assimilate an order of facts and values, so to practice a wisdom that will "prevent" any unnecessary traumatic (intellectual or physical) experiences. In other words, for folk, orality is a fluctuation between manner and mores that brings the dead to life and to death again—a cult milieu between langue and parole. This essay will show how experience is composed and contextualized by holoneurosis, how reality is the osmosis of facts and values articulated, represented orally as information. Concluding that this composition/contextualization is executed for the purpose of establishing landmarks (simulacra) to be used as a guide for the sake of "touring" through life, the essay proposes that holoneurosis occurs so folk are able to ascertain the humoured resiliency of a trauma that has yet to happen in a different, but similar fashion (in relation) to the current events transpiring within a particular (niche) community.

### **Psychogenesis: The Contingency Plan**

Psychogenesis is a composite of thought impressions that represent the facts and values of an experience. Psychogenesis prompts the coalescence of interactions in which present conditions are monitored and are reflected upon in relation to similar experiences in the past so to, by example, formulate future paradigms. Psychogenesis is a tripartite reference transfixed in memory from consciousness, information causing present interactions to be (in)directly contingent upon an accumulation of past experiences that are utilized as a plan to secure a

possible outcome in the future. A fluid structure from which to guide (i.e. compose) mannerisms humoured by a trauma, psychogenesis is a contingency plan, a strategy that is, through a triptych of time, an introspection on the trappings of the significantly profound.

The **monition of conditions** is the registration of structural (traumatic) shifts in daily interactions. Registered (factualized) are the interactions that maintain the composure of *what is happening* in (mainstream, marginal and fringe) communities. From the registration of interactions comes information that tracks and validates any addition to or subtraction from a community's heritage. These procedures of registration are degrees of testimony, parole used to benchmark the officiality of the information. The monitoring procedures listed top down hierarchically/hegemonically are: *committee documentation*, which regulates confirmed facts; *council review/trial*, which conducts hearings to gather facts; *consumer survey/electorate poll*, which collects statistics to manage facts; *social study/scientific research*, which determines a series of consistent facts; *interview/correspondence*, which reports from a source of current facts; and *congregational memorialization*, which monographs facts that are to be "kept in perspective." The above mentioned procedures are filters, criteria facilitators that offer "valid" reasoning. Each procedure allots folk the ability to build credibility and rely not only on the nature of one's own sense of humour, but also on the sentiment of a norm, a non-fiction "marking the land" as a point of reference that designates a value to the present conditions. These procedures are used to signify the *rest of the story*, to explain the shifts in folk's current manner. However, these conventional purviews of trauma mentioned above are not the most frequently used procedure of information registration (i.e. landmarking). What registers information in the populace—and is the impetus for structural shifts within a community—is *gossip* amongst folk.

An unconventional source of information because of its lack of validity, gossip is an "autonomous" version of the facts. Gossip deconstructs (testified) points of reference into (assumptive) points of view, hence the necessity for the facilitation of criteria; the monition of

conditions brings clarity to folk existence. This regulation is necessary to avert potential or residual ambiguity brought on by trauma. Gossip is the proliferation of crafted facts: langue; creative non-fiction, the oration of experience (in)directly and subjectively interpreted, producing an anomalous virtual reality of traumatizing experiences. Crafted facts produce a virtual reality, an autonomy which either dislocates folk from a "normal" flow of information, thus lulling folk into a false sense of humour, or alerts folk to investigate (or petition for the investigation of) what has been/has not been professed by authorities as fact. When virtual reality is not misdirecting information with factoids it is prescribing the investigation of the gossip, requesting the use of testimonial procedure(s) to monitor conditions—to find information that supports or refutes the crafted facts. Gossip, then, is a premonition (preconceived notion), a speculation as to the cause (facts) of an effect (experience) that brings forth a (neo-)monition of conditions for registering structural shifts in interaction. The neo-monition of conditions elicits information that can then be reflected upon in comparison and contrast to an interaction which has transpired, observed from a valued perspective in stasis from a structure that is (presumed) rigid.

The **reflection on past experiences** is a reevaluation of monitored, (landmarked) experiences. What is reflected upon is the validated gossip (i.e. testimony), the facts that are now considered references which are used by folk to compose their manner. Under reevaluation are the registration procedures (documentation, review/trial, survey/poll, study/research, interview/correspondence, and memorialization) of traumas. Again pondered is the candor of *what happened*, the rigidified structure of folk's humour for perseverance during interactions that have been made into simulacra: a comparison and contrast of hallmarked monitions--parole, the (in)scripture that had given birth to langue, that has guided existence from a point of reference/view to a point of view/reference in time; all of which is, at present (re)interpreted orally in retrospect, using the retrospection to craft information during interactions, in fact to (re)make, in milieu, culture. From this paradox, folk compare and

contrast the information that has been collected with what has been retained, all of the experiences that have been linked to the (present) trauma (passed). Value is assessed. The assessment of value is a "passage" from prior experiences up to the moment set within the humour of a trauma delineated from a consciousness authorized. The assessment is developed into an observed heritage, and is transfixed "officially" into a landmark. Having reflections transfixed into a(n) (auto)biography gives folk ownership of the now serialized trauma.

The (auto)biography is the *rest of the story*, signification set as post-monition: an afterthought of existence/interactions (information) pertaining to a landmark; a rite of passage; the synchronizing of past facts and values with present conditions; reviving the logic of an experience that has already been monitored. The revivification of facts and values, post-monition is a dialogism between (auto)biography and (creative) non-fiction within orality into a valued trauma through which a dialectic of past and present experiences are sequentialized and simulated- associated to a reference (simulacrum). Interactions are augmented by the synchronization of facts humourously. The past and present experiences nuance a heritage. In doing so, folk justify their faith in a lore, placing monition into a neo/post *dichotomy*. By creating a folklore (a plausible phenomenon), "what is now" known as a matter of fact is juxtaposed to "what was known then." The juxtaposition results in a judgement that imparts value, purpose to folk's heritage. Folk begin to think in dyads while continuing their search for hallmark experiences, so to relive life as a rite of passage. However, from the neo/post dichotomy, an irony arises. If post-monitions are realized in the present, would they not then be premonitions that are reevaluated into a neo-monition. Arguing that yesterday's testimony is today's gossip eliciting registration suggests that existing post-monitions are actually formulations of future paradigms. Such ironies indicate a subliminal appropriation of traumas, transfixing a consciousness yet to transpire into memory: osmosis of memetical sequences and simulation. This suggests an outlook, an affinity towards a sense of humour, towards a predestined disposition.

The **formulation of future paradigms** is the attempt to anticipate reality contingent upon the likelihood of a neo-/post-monition occurring, *what happens* (under certain conditions). To stave off uncertainty, folk explore scenarios, possible shifts of interaction by hypothetically situating facts and values; they construct (counterfactual) scenarios to anticipate (speculate upon) a potential sense of humour. Fathoming a scenario enables folk to gain a perspective regarding potential traumatic conditions. Pondering the structure of situational thought impressions, folk are reminded of their heritage, of their (past/present) dichotomy, and construct a means of calculating the probability of a desired reference recurring, given that the current landmark is in its gloam. Folk are enchanted by the information they collect from the landmark in its twilight, guiding their fortune towards an ensuing monition/reflection, hurtling memory towards yet another fold in time.

Two dimensional, the present/past experience is sequenced linearly using a point of reference in the now and a point in the yester. A future experience adds the potential for a third dimension as to how folk process trauma. The future, a point of view in the morrow, is perceived as either a subsequent result (the expected humour of a trauma from a series of past experiences), or perceived as an option, which sets a precedent (the desired humour of a trauma from a manipulation of present experiences). Considering either perception, the future is a construct of *langue and parole* that is ahead of its time: the indication of a conclusion before it happens, albeit expected or desired. The future is a concept that is conceived before it is present and determined before it has passed—consciously or not.

The neo/post-monition dichotomy is rendered obsolete due to the introduction of the "fore" to the experiential relationship, prompting the delineation of preconditions. Lineage is crimped, made angular from fore-monition: a fact-focused, value-based (pre)monition; technologically advanced, hypothesized gossip; an educated guess as to what procedures of validation will be utilized to obtain testimony, to transfix a new (standard) consciousness into folk's memory. Within the (pre)conditions of fore-monition, a virtual reality, in this instance,

becomes a science fiction (be the "science" cultural, political, medical, etc.), which serves as a tool, as a paradigm for calculable control of variation in craft to guide folk as they tour though life looking for (familiar/similar) landmarks. On the cusp of becoming a part of a heritage, foremonition, combined with neo/post-monition constructs a *trichotomy*, which channels thought impressions into a simulacrum that instigates the *rest of the story* as an elaboration, as a series of palpable signifiers that offer a comprehensive perspective for folk to fathom. The introspection (registration/reevaluation/anticipation) fuses tenses of memory, *deja vu* signification melding the profundity of experiences. (Un)knowingly using a cubist construction of sociolinguistic tenses, folk gossip/testify about how traumatizing manner(s) are, providing a perspective (and humour) on a collection of views, thus composing a "collective" point of view.

Psychogenesis, a three dimensional composition of manner, is the semiotic/noetic skew of a trauma humoured, the significant profundity of an experience transfixed in memory, thought impressions which structures holoneurosis. The first dimension is *autonomy*—(making a point) of reference, information that is collected to explain the facts about a present experience, a (creative) non-fictional account of what is happening. The second dimension is *dichotomy*—a linear temporal-spatial (point...counterpoint) comparison and contrast of a reference, an (auto)biographical account of what happened, information that is collected to justify the relevance present experiences in relation to the past, values that result in a novel representation of the facts. Finally, the third dimension is a *trichotomy*—a variable reference (points off at a distance), information that is collected to rationalize what is probable in the future, advancing technological machinations of facts and values that will extend the coherence of the present/past, a science fiction notating what happens when.... The three dimensions of memory are articulated in *the rest of the story*: the explanations, justifications, and rationalizations that put into context the trauma, orations that share (humoured) experiences. *The rest of the story* is folk's transference of thought expressions, information accessed to project those experiences that are significantly profound, which is practiced

through the contextualization of mores from point of references osmosed into the community—  
 historicognition.

### **Historicognition: The Rest of the Story**

Through the introspection process psychogenesis, the significant profundity of conditions are monitored, reflected upon, and formulated into a paradigm. Thought impressions are composed into mannerisms enabling folk to express an oral representation of what is considered to be significantly profound. The oral representation is historicognition, the rest of the story: an exposition regarding the conditions that contextualize(s/d) mores, mores that are projected onto a landmark as determined by the three dimensions of memory: autonomy, dichotomy and trichotomy. An appropriation of the tangible to encapsulate an intangible, folk signify an experience by utilizing (creative) non-fiction, (auto)biography, and/or science fiction as a vehicle to describe the profundity of the experience. Historicognition is an infusion of thought expressions, which provides access to information that transfers a sense of humour from memory into consciousness. As folk tell the rest of the story, they practice their mores (i.e. profess their beliefs). Folk's articulation of mores is a vision of the logic attributed to conditions, and thus an elaboration on a version (via gossip/testimony) of the experience—all the while revealing what is significantly profound.

Historicognition is actually a series of stories, orality which is (con)fused by an idiomatic contextualization that explains what is, justifies what was, and rationalizes what will be. Historicognition denotes/connotes folk's existence by using temporal and residual consciousness/trauma (i.e. short and long-term memory) to describe psychogenesis, and thus completing the cycle of holoneurosis. The description of psychogenesis is comprised of three components: *vocabulary*, *truth*, and *plausibility*. *Vocabulary* crafts context, how the story is told. *Truth* confines context, how the story is plotted. *Plausibility* contrives context, how the story is elaborated upon. Historicognition, a melding of expositions, is the intertextualization of a



landmark avant/arriere-garding folk's belief system/structure (psychogenesis)—a guide as they tour through life, transferring transfixed information as an episode in present/past/future tenses. Built in these episodic blocks of time is orality—an internal contextual (i.e. intertextual) adaptation of an experience externalized into a (personal) heritage, of folk dwelling on the present as it is ghosted by the past, of folk underscoring the past as it phantasizes the future.

The first component of historicognition, vocabulary, is a series of words—formal or vernacular idioms—which give voice to a psychogenesis. Vocabulary crafts intertext: the atmosphere in which experiences (and its associated registered conditions) are placed. With vocabulary, folk explain the facts by piecing together information transferred from the traumatic experience. Folk situate words into an idiom so that the community may be able to witness the shared experience perceptively and associate values to the perception, to the constructed landmark. Such vicariousness is ensured by eliciting the second component of historicognition, truth. To tell (speak of) the truth is to confine intertext, is the use of logic to sharpen the focus of a perception. Folk apply the truth to justify the mores that are perceived from the facts and assign values by conceptualizing the registered conditions conjunctively with a metaphor or simile (from the past), which is within the logic of the community's information base. The truth is a plot from point to point, referencing landmarks along the way. The telling of the truth is giving a testimonial of experience, information that is gauged for its plausibility, the final component of historicognition. Plausibility contrives intertext as a prescription for the continuance or the disparagement of an experience. Folk rationalize the schemata, uphold the structure of a perspective for a time and space/place that enables the community to adhere to, or desire the experience. By doing so, folk hope to indicate (point out) a relevant landmark that will further the plot and to maintain the (idiomatic) traumas that are consistent with their heritage/mores. Rendering a plausible conclusion safeguards against being accused of bearing false witness. Folk adjust sagaciously the information gathered during psychogenesis in preparation for pending procedures of registration. Historicognition is

particularly important to folk, especially during situations when there are various levels of testimony (i.e. other folk) vying for validation.

## Conclusion

Psychogenesis signifies the profundity of a trauma, as indicated by historicognition, being that the rest of the story instills a mnemonic landmarking the experience in short and/or long-term memory. From psychogenesis to historicognition, folk develop a neurosis, combine information that is transfixed in and transferred from memory—keeping a sense of humour to manage the traumatic experiences occurring in a complex and contradictory community. Developing a holoneurosis to regulate trauma is an attempt by folk to remain a well-rounded (holistic) individual. Folk confer, search for through conference, information that brings about a continuance of normalcy. Folk tour, as a manner of existence, in search of keepsakes, mementos to buttress their mores, landmarks on which to guide them through their communities as they encounter situations that affect their sense of humour. Folk create opportunities to take pleasurable excursions so that in the aftertime they may trace their memories fondly.

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