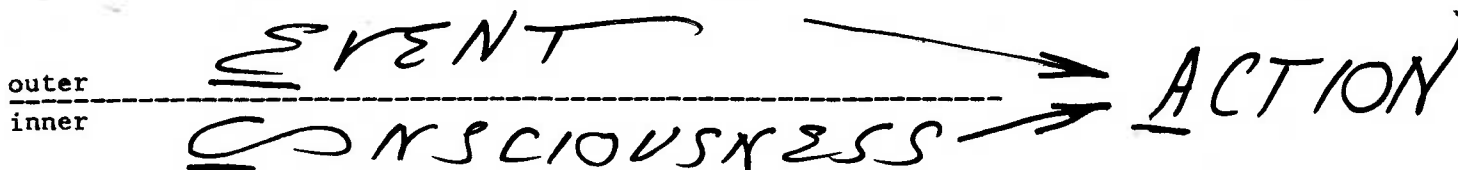


What gets your attention gets you, in an interdefining dialectic. One's way of seeing the world appears, with no or only thin veil, in how one defines any major human activity. Today, "psychology" is, for mid/upper-Americans, a major human activity if not also an unmagnificent obsession—evidence the huge success of poppsych periodicals, e.g. PSYCHOLOGY TODAY....The purpose of this thinksheet is just to lay out the three ways of defining "psychology," leaving to you the extrapolations (for theology, sociology, human-development theory, etc.) therefrom....A trilingual lexicon needed?



E-PSYCHOLOGY is "event"-oriented. The decrease in a particular atom's radioactivity, and a wedding, are "events"—a scientific and therefore impersonal term. In a partly legitimate striving for objectivity and therefore "scientific" status, Western psychology has had this, during the past sixty years, as its dominant paradigm—one result being "behaviorism" with all its grosser and finer expressions and its depersonalizing potential. "Psychology" as E-psychology is the study of intrapsychic processes observable in behavior-as-event, seen as an objective continuum with only the illusion of subjectivity (and therefore no necessary use of the notion of "freedom"). E-psychotherapy is methodical attention to dysfunctionalities in these processes, with a view to achieving (usually, re-achieving) functionality. Psycho-"analysis" is a good term for this left-hemisphere-of-the-brain orientation....SPACE FOR YOUR COMMENTS:

C-PSYCHOLOGY, which we may term "Eastern," and which now is hitting us in the form of "meditation" with/without guru/religion, is "consciousness"-oriented. Claudio Naranjo (with whom I studied) and Robert Ornstein put out the first scholarly book relating what I call E-psy to what I call C-psy, and now the latter has come out with a work radically defining psychology as "the science of consciousness" (ix, THE NATURE OF HUMAN CONSCIOUSNESS, ed., Freeman/73). The big pop-poop for "meditation" as a "scientific" alternative to both psychotherapy and religion (without admitting either effects!) was the 226 (1972) issue of SCIENTIFIC AMERICAN, WHICH CONTINUES AS EXHIBIT A for TM pushers. I'm feel ambivalent about C-psy: sardonic about its impact on the old E-psy, worried about its masturbatory bypass of the processes of becoming, in the biblical perspective, "truly human." And hopeful that former rigid notions of the duality of the nervous system, autonomic/voluntary, will yield to something organic. SPACE FOR YOUR COMMENTS:

A-PSYCHOLOGY, which we may term biblical: the study of intra/extra-psychic action, i.e. human-caused "event"—which avoids the two formalisms: scientism and monism, and is therefore open to Western religion and ethics—to a dialectical understanding of divine/human, outer/inner, and to the dual dialog (conversation and prayer)). OTHER SIDE FOR YOUR COMMENTS: