ONE DIVIDE®

EMOTIONAL WARFARE®

ESSAY COLLECTION
VOL.1

Human Conflict and Human Unity:
Groundwork to a New Philosophical Platform Centered on a
Mechanistic-Functional Theory of Emotional Warfare

— The Philosophy of One Divide —

A Refinement of the Original Foundational Framework and Philosophical Literature

Author: Edward Kroger

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The Treatise on Emotional Warfare: Book 6

Author: Edward Kroger

Author's Note:

Much like the concept of consciousness, and the scientific models or philosophical, ontological questions that challenge whether "something" or "someone" is conscious due to possession of consciousness or the display of consciousness, the truth behind the concept of "something" or "someone" needs to be deciphered. Employing models of the natural world, formulating laws of nature around objective nondisprovable criteria that capture its surface and substrata attributes, and reasoning from first-principle perspectives to lay the groundwork to philosophical platforms that accurately and objectively capture the complexities of behavioral phenomena must include their complexities and substrate "actions."

The pursuit of either may afford neither comforting intellectual notions nor a psychological "safe space," as the emergent qualities of the universe that interface with the embedded human agent (or the computationally bound human being) may prove to be more concretely anchored than not. Whether considering current understanding of or future discoveries about the naturalistic, mechanisms, or the psychological inertia of consciousness—or the truths of the human experience—the issues that stem from the nonconscious or unconscious (or subconscious) predictive governances are produced by underlying early-stage evolutionary neurological or animalistic development of the human brain working within the modern human cortex and the resulting inferential, interpretive, perceptual interface that the modern human experiences cognitively, psychologically, societally, and politically as "reality."

Nonetheless, as with all other human endeavors, and to advance the species philosophically and psychologically—and technologically—along an upward, more upright trajectory, we must proceed beyond intellectual and emotional constraints.

However, this demands a teleological narrative, an individual-based, collective-inspired worldview. Human biases must be mitigated (to highest degree possible) and such a narrative must be directed not only at scientific or technological advancement, or at human activism or humanist progress, but at a new metaphorical understanding of and semantic associational value for what human unity, "oneness," or "singularity" could be. It must span the various bandwidths of information-processing channels and the levels of discourse on which information is shared, which, in any context, will require harnessing the innate intelligence of the human, or the *error-correction functionality* within and between humans—or by human-developed tools for existing and future humans—oriented toward a "knowledge" or truth of what prevents unity within and between humans and a resulting entropic (behavioral and energetic), psychological (unconscious, subconscious, or conscious cognition), or psychotechnical (artificial intelligence) tool for building a conscientiousness toward human unity, oneness, or a singularity.

This refinement of the original foundational framework and philosophical literature of the Philosophy of One Divide and its theory of Emotional Warfare is aimed precisely at this.

Prologue

The One Divide Platform

Philosophy — Psychology — Artificial Intelligence [AI]

This prologue has been added to reflect and bring to the reader's attention the most recent advancements and continued research and development conducted in the pursuit of extending the One Divide platform—and to capture the ongoing refinements extending the platform from the established domains of One Divide philosophy and One Divide psychology to the field of artificial intelligence (AI) and, even more broadly from a long-term perspective, the realm of artificial general intelligence (AGI). Updates to the presentation's main body of content have sparingly been made as well.

Advancing Human Nature in the Age of Technology

The theory of Emotional Warfare, taking the natural science meaning of *theory*, addresses elements found in the substrates of the human psyche and psychosocially. Emotional Warfare's theoretical framework mitigates human biases and algorithmic decision-making processes to accurately capture the *habit–action–behavior situational dynamics* of Emotional Warfare that have evolved alongside the human brain and been reinforced through the ever-shifting enculturation of modern humans. Throughout recorded history, there have been popularized anthropological, philosophical, psychological, and modern psychiatric proverbs, as well as personalities within various disciplines and theories, that have become prominent metaphors in daily transactional dialogue and rhetoric and that penetrate various language games (today appearing in the

form of modern memes), which further shape and influence ways of being and doing in a world that grows exponentially more complex. These memes have developed in tandem with the dissemination of language and ideas, from early cave drawings to written language, from the printing press to the production of mass volumes of literature, from the initial stages of the internet to burgeoning online access and big data platforms, all the way to modern virtual worlds that function as externalized forms of consciousness and the development of the "metaverse." Indeed, the links between human consciousness (or linguistic brains versus nonlinguistic brains) and a virtual world that contains the elements of simulation such as these have long existed. However, as generally understood within the underlying social Darwinian and Aristotelian politics of human beings, unconscious drives and subconsciously driven motivators and informal social networking strategies (or stratagems) are most often at play in the Platonian shadows that further complexify unconscious drives and motivators by context shaping and programming the mind within seen or unseen, structured or formal hierarchies.

The Philosophy of Divide and its conjoined theory of Emotional Warfare provide a full-spectrum platform to deal with this ongoing situation, along with a specialized focus on human conflict, whether interiorly or outwardly considered, and are geared directly toward optimization. This approach takes a premise of *adaptation through programming*, ultimately attained via a first-principles-oriented groundwork to the One Divide Platform that impacts our awareness of human nature and the corresponding or resulting human experience through new stimuli (i.e., information bundles, packets, or packages that combine to form larger subsets of knowledge) and also impacts the human network in biological and mechanistic contexts. Human culture is a form of biology, or

an organization of biological resources, and emotions have a nonlinguistic biological

base. Emotions themselves do not require language or autonoetic consciousness.

Therefore, while emotions are culturally mediated, they not cultural constructs or cultural

byproducts. The neuro-mechanistic or neuroscientific understandings of emotions and

emotional states can be definitively premised thus: *emotions are structural.* The neuro-

anatomy—the "parts of the brain"—all has input and output connectivity to other parts of

the brain; emotions have survival-based circuitry; and culture forms mainly from

determinant biological factors pressurized within ecological conditions. All this combines

to substantiate a core component to a primary Building Block in the theory of Emotional

Warfare: the Building Block of Emotion-Based Survival Skills (EBSS).

Of course, each part or region of the brain has developmental aspects. These

determine the functionality of that region—especially regarding emotions. Interoception

(interior or somatic self-awareness) and exteroception (external or outward

environmental self-awareness) are intertwined mechanics of sensory motor inputs and

outputs whereby emotions arise in the brain and body. Whether emotions are looked at in

terms of their emergence, via neuron circuits of the brain and body that shift emotional

states; as contextual, with social components and drives; or charted along categorical

juxtapositions such as alert/asleep, positive/negative (or good/bad), inward/outward

attention, emotions have baseline features of functionality that, in general, center on

interior and outward qualities of prediction and relational bond forming. Each of these

can be considered a collection of micro-habits or atomized algorithmic sequences that

combine to underpin interior and outward action and thus behavior that produces

situation-based variables, variations, and valences, which combine to instantiate what I

have termed the *situational dynamics* in the emotional paradigms that construct or

provide the scaffolding to the human experience.

William James (1890) once stated,

When we look at living creatures from an outward point of view, one of the first

things that strike us is that they are bundles of habits. In wild animals, the usual

round of daily behavior seems a necessity implanted at birth; in animals

domesticated, and especially in man, it seems, to a great extent, to be the result of

education. The habits to which there is an innate tendency are called instincts;

some of those due to education would by most persons be called acts of reason.

With this in mind, to prime the reader for the main content of this volume, there

are several topics to clarify and details to highlight, to initiate a new plasticity within

modern computational contexts. In the twenty-first century, in what can be considered a

continuation of the Age of Technology—ultimately rooted in the Enlightenment—there is

a resounding necessity to move toward a higher-order reasoning through modulation of

the human brain and mind and optimization of the human individual and human peoples.

With the backdrop of additional long-considered topics such as atomization, the

philosophical-to-psychological principles discussed in this volume extend seamlessly to

the domains of artificial intelligence and artificial general intelligence, through a

methodology that demonstrates a problem-solving sequence aimed at advancing human

nature within the Age of Technology. In taking on this problem-solving sequence, as the

reader will undoubtedly find themselves doing throughout each of this volume's sections,

one goes through the problem-solving process, often regarded as "reflection." To produce

efficient higher-order reasoning and understanding through reflection, if more concrete or

mechanical reasoning is to efficiently occur, reflection itself must be semantically depicted and visually represented as well. An interface of perception must be provided in order to evoke reflection and the problem-solving process.

A key concept and model central to the Philosophy of One Divide is its computation-based behavioral mapping capabilities, underpinned by a graph-of-knowledge framework—or a computation knowledge graph—providing feedback and feedforward looping and additional meta-models (which I refer to as *intellectual conduits*) that form a "categorical language system" infused into combined knowledge graphs. This intentional design allows the Philosophy of One Divide to work seamlessly from philosophical, psychological, and AI computational contextualizations toward AGI computational conceptualizations. In this particular manner, the Philosophy of One Divide provides a predicate logic formulation and abstraction-funneling system that works alongside its categorical language system to establish an interlinked data set (e.g., consider the modern approach to the Semantic Web) that forms a specific combined set of knowledge graphs, providing an epistemological and ontological knowledge base. This constructs a symbolic learning surface and interface system that assists in deciphering human nature's prime Building Blocks as described in the Philosophy of One Divide's *Anatomy of the Pattern of Emotional Warfare: The Map*.

The graph-of-knowledge feature of the Map provides additional symbolic learning and is purposively constructed to replace the antiquated premise of the computationally bound and embedded human knower who attempts to observe the naturalistic world (and its atomized components or metauniverse attributes) and human knowledge—or an ontology, symbolic knowledge base, or knowledgeable underpinning

(e.g., learning about both objects and abstract concepts, and implementing rules to deal with those conceptualizations)—to gain awareness and eventual explicit understanding of how the strata world works through more derivative, refined, and/or basic concepts and rules.

The design of the Map also has a deeper influence involving graph theory. A helpful review of graph theory can be found in the introduction to Hilger et al.'s article in *Nature* (2017),

> Graph theory, a computational approach for the detailed modelling and characterization of large-scale networks, can be used to describe both the brain network as a whole as well as the connectivity profile of specific nodes within that network. To model the brain network as a graph, the brain is spatially parcellated into a set of regions that serve as network nodes. When functional networks are modeled, edges, i.e., functional connections, are defined between nodes with highly correlated time series of the blood-oxygen-level dependent (BOLD) signal. Together, the nodes and edges define a graph with a specific topology, whose functional properties can be described by various graph-theoretical metrics. Investigations of intelligence-related differences in the topological organization of brain networks have so far focused on the graph-theoretical concept of network efficiency and initially suggested an overall more efficient network topology in more intelligent persons due to on average shorter paths from any node in the network to any other. However, in node-specific analyses, the association between intelligence and measures of network efficiency was found to vary between brain regions.

Graph-theoretical investigations of intelligence and brain network connectivity have so far not considered that functional connections are not uniformly distributed across the network, but clustered into subnetworks (modules, communities) that are densely connected internally but only weakly coupled with the rest of the network. Modular network organization is a general feature of complex biological systems and has been associated with functional specialization as well as with robustness and adaptability of the network system. Within these modular brain networks, each node is characterised by a specific profile of within- and between-module connectivity, which determines a node's functional role in neural processing within and across different modules, and allows to classify nodes into different node types (e.g., *connector hubs*, *provincial hubs*), whose relative quantities may influence the information flow within the whole network.

In both intellectual and design elements, the Map, which represents each of the nine Building Blocks and the connectivity within and between them that manifests Emotional Warfare, can be considered to fit within graph theory. The Map captures the specific profile of modules (the Building Blocks) that have within- and between-module connectivity (directional arrows depicted as arcs) which determines the functional role of a node (a sectional area that contains specific Building Blocks) in the overall Pattern of Emotional Warfare within and across different models (each of the Building Blocks), and makes it possible to classify nodes into different node types (e.g., as with graph theory, connector hubs, provincial hubs), whose relative quantiles may influence the "information" flow—and the information's directional influence—within the network:

the graph theory–based Map of Emotional Warfare, and the resulting anatomy of the

Pattern of Emotional Warfare.

Algorithmic Necessity and Accountability

Advancing Beyond 'Tree of Life' or 'Tree of Knowledge' Metaphors to Accommodate

Nonlinear, Evolving Human Nature

An advancement beyond speculative theories, wide-spanning non-naturalistic

world views, and the age-weathered "Tree of Life" or "Tree of Knowledge" metaphors is

necessary to accommodate nonlinear, evolving human nature. Moreover, advancing the

human species and human nature—that is, moving forward a fundamental aspect of the

human experience and potentially fundamentally (and positively) augmenting our

evolutionary biological-perception-based mentalized construction of the human

experience within the physical universe—in a Darwinian manner or type of "kin

selection" or gene advancement (e.g., consider the work of E. O. Wilson (1998), his

theory of kin selection, and his views on biodiversity), requires a broadened theory whose

predictive powers and application can extend beyond its own range—when improved

upon through continued research, development, and application—or beyond other

existing theories' ranges.

Classic examples of this exist in various disciplines, especially where rigorous

scientific research and testing is the standard and not the anecdotal. One could consider

the intellectual transition between Darwin and Wilson, the standard model, or Einstein's

general relativity, which replaced Newton's theory of gravity. In more recent

developments, consider string theory—however, while this remains a promising

frontrunner to be a theory of everything in physics, it is so far unproven and embattled.

Given the necessary criteria of a scientific theory and the adversarial competitive model promoted within the sciences, the politics of academia in general, and the discipline of physics itself, when it comes to theory, do the highest theoretical truth and scientific justifications always prevail?

Significant advances also come from various places that can be considered the marketplace of ideas (i.e., private or commercial sectors). Consider the work of computer scientist and physicist Stephen Wolfram, *A New Kind of Science* (2002) and his software system Wolfram Mathmatica, as well as his ongoing research and the development of his theories within the domain of physics working toward a new fundamental theory of everything—formulated outside the standard pathways of discovery.

To move forward in the Age of Technology, the scientific value of a theory—or its utility in the real world, i.e., its intrinsic value—involves two primary notions: first, the theory is genuinely established when it is confronted by the realities of the natural world; and secondly, when accurate, *simple rules give rise to complex structures*. To accommodate these concerns, the Philosophy of One Divide's philosophical-psychological platform extends into the realm of AI through a first principles approach. Working from first principles, an algorithmic "default mode" or additional layer to the approach is established: the range of the theory of Emotional Warfare expands cross-sectionally, with algorithmic accountability, to improve existing systems and the second-wave accountability functionality challenging those systems.

This two-wave (meta-analytic) approach involves a twofold premise. First, the demands of survival of the human species in the twenty-first century and beyond necessitate intellectual maneuvers that reach beyond the long-standing pursuits of human

knowledge, many of which have been commonly discussed, teleologically or otherwise,

within generalizable metaphors (such as the "Tree of Life" or "Tree of Knowledge")

stemming from ancient Eastern philosophies and sciences while attempting to incorporate

Western philosophy and sciences—but maintaining obvious mythological and religious

roots. While these metaphors are still utilized, and have their value, they are used less

frequently (and will eventually be phased out) given their semantic connotations and

various ambiguous reference frames and contextualizations that restrict compatibility

within the hard sciences, producing an inherent intellectual and computational constraint

on the already computationally bound human agent.

Second, the intellectual maneuvering and ultimately the intellectual transition that

I am speaking of involves advancing toward a computationally compatible platform that

works within mathematical or fractal principles and visual (or optic-to-mentalization)

imagery and thus toward an "interface" that manifests both the implicit and the explicit

elements of human nature along with the interiority and the exteroception of human

behavior, resulting in both meta-data and infra-data: a knowledge-based system as well as

a common-sense knowledge, human reasoning, and universal common language that

allows for and/or provides a universalized behavioral model conjoined with behavioral

mapping attributes—and, ultimately, an intellectual conduit—that can accurately capture

and problem solve emergent situational dynamics and provide novel solutions for the

computationally bound individual human agent.

The Philosophy of One Divide meets both of these premises while remaining

within alignment values that work toward an objective and definitive platform, providing

both a human-agent model and a synthetic-agent model of human nature—which can also

be seen in neural circuits, reflected in the design features of the Map, where (in general) regions or individual neurons are the nodes and axonal connections are represented by directed edges—that includes not only the evolutionary behavioral paradigms (i.e., contextualized emotional paradigms that are supported through social linguistics) housing organismic, biological, animalistic, and abstraction components of intra-interplay or interior-to-outward interpretations and inferences, but also the psycho-social, interpersonal, or relational circumplex domains. This establishes an information-to-knowledge looping effect in which information is sent to a central "home base," and the home base improves its system and redeploys new protocols, reference frames, or program updates to increase the system's "knowledge" and improve or optimize performance, elevating the consciousness of the host—expanding the agent's sense of awareness or of *self* in the process. To this end, the notions of awareness and understanding themselves are foundational to forward movement and intellectual progress in every aspect. In short, "something" not seen, or what "someone" remains unaware of, cannot be seen—nonetheless understood—unless that someone (or agent) actively seeks that something out. In this specific contextualization, awareness and understanding are the foundation to the One Divide Platform and utilized as tools to reveal the otherwise concealed Pattern(s) of Emotional Warfare and its intra-interplay stratified attributes in a purposeful, directed manner that provides necessary critical thinking skills to optimize (or override) previously programmed or ingrained (or pattern-based) habits, actions, behaviors, attitudes, thoughts, worldviews, and et cetera that underpin someone's (or the agent's) entire interior and outward life experience. Alternatively, it provides the autonomic nervous system baseline, unconscious to

subconscious cues, and overall cognitive lens to the inferred and interpreted

(subjective/objective) existence that substantiates that experience: All aspects tying into,

implicitly or explicitly, the structurization of emotions. Which has combined intra-

interpersonal facets—or contains nervous system responses, inclusive to both *agent-*

environment-recipient or *recipient-environment-agent* directional flows, containing

intermixed situationally based dynamic behaviorism and environmental attributes and/or

psychosocial relation values.

  As a result, the Philosophy of One Divide is positioned as a philosophical

psychology and behavioral and comprehensive psychopathology framework, predicated

on its theory of Emotional Warfare, which includes centralized and universalized

conceptions that are biologically, genetically, and/or psychologically influenced, working

in tandem with human cognitive development.

  To further conceptualize how this is accomplished in the One Divide Platform,

consider the influential work of Timothy Leary (1957), e.g., interpersonal circumplex,

which inspired many notable taxonomies of interpersonal personality traits and behaviors

that extend beyond Leary's original dynamic behaviorism and vertical and horizontal

axes of dominance/affiliation and generally involve broadened vertical and horizontal

axes of agency communion. As an aside, while there is general psychological parlance

between Leary's interpersonal circumplex and other circumplexes influenced by his

work, the Philosophy of One Divide provides a new mathematical structure within a

definitive structural diagram, the Dual-Transactional Behavior Model (DTBM), which

captures forms of dynamic behaviorism as well as psychosocial relation values (or

aspects of emotion appearing in social bonds or "attachment," e.g., consider Mary

Dinsmore Ainsworth and her core perspective that attachment is "a secure space from which to explore" (1963), and the standard of methodology for assessing or measuring attachment, influenced by her *Patterns of Attachment: A Psychological Study of the Strange Situation* (1978)). However, this work remains distinctly original and produces distinct structural analytics as a result—aligning with the "known" and producing similar results as well-tested lines of inquiry have but pushing beyond them and into new forms of predictiveness and utility. Thus, direct correlation to Leary's work or others' work influenced by his will not be highlighted. The articulation of the type of *intra-interpersonal circumplex* depicted within a structural diagram and adjoining illustrations within the Philosophy of One Divide identified as the DTBM will remain original in their conception and presentation.

Where We Are, Where We Are Headed, and the True/False Problem

The notion that humans hold distorted views of reality for survival purposes is longstanding and can be seen in ancient belief systems and ideologies. In more modern humans, it appears in adaptive versus maladaptive psychological defenses (or healthy versus unhealthy reality distortion); it is also evident in structured worldviews such as Buddhism and in other philosophical analogies such as Plato's Allegory of the Cave. It is this same notion that gives rise to the idea that there is no single executive "self." Instead, the mind is modular, composed of multiple "sub-selves" or executive systems with different goals. Those sub-selves (and underlying regions of the brain and various associated neuronal systems and connections) do not necessarily communicate well with one another on interoceptive or exteroceptive levels, or within the organism-to-environment, biological-to-behavioral system that incorporates both psychological and

psychosocial planes of complexity. This flawed communication between sub-selves is captured by the theory of Emotional Warfare and by the structural diagram of the DTBM and the structural analytics it produces.

There are many examples to utilize here, whether reaching back into antiquity to demonstrate the underpinnings of the structural diagram of the DTBM, influenced by the geometric shape of a diamond as a Platonic form (an abstract state but independent of minds within their realm) or mathematical Platonism, or the DTBM in conjunction with the Map, which provides additional mathematical components to the entire One Divide platform that can be seen within both finite and infinite graph premises with particular influence from graph circuitry, as best premised by Euler in 1736 and by Arthur Cayley's Cayley graph from 1878 respectively. However, one must always consider the fast-moving modern technological advances that are bringing Platonian clarity, and levels of modern-day codifiability, to the universe itself—and to the mechanistic functionality of the brain—which allow for the perception (and abstract conceptualizations and perspectives) of not only the universe but also our experience as agents within it.

Individuals striving to push those advances even further ahead and more deeply from generalized awareness to explicit understanding, using technology, undoubtedly challenge what we consider to be true and false about the world we live in and our sense of self, biologically and cognitively speaking. Evolutionary aspects of the human mind are moving apace due to these advancements of technology—and in some applications, due to technological programs outpacing human intellect itself. Technology in this context is not a justification system, like epistemological science or an ontological theory of science of ontic reality. New technologies are computational programs that are

accelerations of the innate pattern identification, processing, and pattern recognition framework deployed by the biological human brain and replicated through code, allowing those processes to expand, elevate, and explore beyond the human brain's capabilities and the mind's algorithmic capacities. An example can be found in the development of AlphaFold and its latest rendition (AlphaFold2): "Underpinning the latest version of AlphaFold is a novel machine learning approach that incorporates physical and biological knowledge about protein structure, leveraging multi-sequence alignments, into the design of the deep learning algorithm." Also consider recent advances in the psychological and psychiatric fields—or the domain of neuro-tech— involving potential approaches to the brain itself and (potentially) solving or mediating "treatment-resistant" psychological symptoms, disorders, or conditions, e.g., treatment-resistant depression (TRD), using deep brain stimulation (DBS) techniques such as the Stanford accelerated intelligent neuromodulation therapy (SAINT).

With the above examples in mind, and with the notion that even universal, synchronized events are experienced on an individual basis, albeit within a collective interpersonal (or shared) framework, the individual experience emerges from or is attached to the subjective personal narrative, which is also computationally bound. This adds to the noise of the collective psychosocial, interpersonal narrative surrounding these advancing technologies. To advance human nature in the Age of Technology, to cut through the noise, my focus is grounded in not only *where we are* presently but also *where we are heading*.

Within the subjective computational boundaries, an additional complication becomes apparent: it is not only the classic philosophical "is/ought" problem I am

attempting to solve but also the "true/false" problem of how we want to interpret or make

inferences about human behavior(s) and thus human experience and the human condition

neuro-physiologically. It is not the "where we are" part of the equation but rather the

"where we are headed," whether philosophically, psychologically, or technologically,

that will be defined by the element of habit and action that initiates patterns of behavior.

    However, changing what I referred to previously as situational dynamics is

dependent upon actionable steps of (1) gaining awareness and (2) an explicit

understanding of the problem involved, and (3) the problem-solving sequence for it.

From the philosophical-psychological domain, this can be considered analogous to the

notion that intervention strategies most often center on developing skills (cognitive or

otherwise) to move away from problems, suppressing them, in a manner of speaking, by

changing the way one thinks or feels, or attaining emotional regulation techniques.

However, "There is general consensus among practising therapists that problem-solving

is the most effective emotion regulation strategy and expressive suppression is the least

effective" (Southward et al., 2021).

    With the sound notion that computational formulas or algorithmic sequences

based in objectivity generally outperform subjective judgements or decisions made by

individual agents, the classic philosophical "is/ought" problem once again arises. (See

Kahneman et al. (2021) for the premise of judgmental biases and the issue of "noise"

surrounding such biases and decisions, which forms loosely from high to low.) When

inserted into the modern context of *where we are* and *where we are headed* in terms of

continuing the human evolutionary process through and beyond the twenty-first century,

this problem calls up the issues surrounding consciousness, intelligence, and simulation

theories attempting to underpin and inform our understanding of human behavior and of human knowledge: Recursively initiating the "true/false" problem. However, operating intentionally from first principles, and despite all the diverse topics of exploration relevant to this discussion, I will focus on bringing further awareness and explicit understanding of Emotional Warfare as an evolving *law of human nature* that comprises very concrete, weakly emergent strata and principled philosophical and psychological notions revealed within the Philosophy of One Divide's groundwork, thus continuing to extend the (self-)evidentiary range of the theory of Emotional Warfare—pushing the platform toward a seamless intellectual bridge between the domains of One Divide philosophy, One Divide psychology, and One Divide AI.

Edward Kroger

Presentation Notice:

This presentation constitutes the sixth book on Emotional Warfare and provides a synoptic overview and meta-perspective peer into the original foundational framework and philosophical literature of One Divide and theory of Emotional Warfare, established previously in a five-book treatise as listed:

- Book 1: *The Reference Guide to Emotional Warfare*, Second Edition (2015)

- Book 2: *Anatomy of the Pattern of Emotional Warfare*, Second Edition (2015)

- Book 3: *Identifying the Pattern of Emotional Warfare*, First Edition (2015)

- Book 4: *Mastering the Interplay of Emotional Warfare*, First Edition (2017)

- Book 5: *Theory of Emotional Warfare*, First Edition (2017)

Book 6

— *Human Conflict and Human Unity* —

(Emotional Warfare Essay Collection, Vol. 1: 2017–2022)

Manuscript Outline:

Section 1

Expansion of the Groundwork to the Philosophy of One Divide

- *Establishing a Baseline of Thought*

- *Pragmatic Universality: Addressing the Psychological Market*

- *Synoptic Overviews*

- *Human Psychological Theory, Social Contract Theory, and Beyond*

- *Philosophical Architecture: Purposive Language and Truth Values*

- *Stepping Outside the Subjective and Experiential to Examine the Universal*

- *Working with Human Nature*

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- *A New Approach to Improving the Human Condition*

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Notes on Conceptualization and Contextualization

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- *Negative Terminology and True Positivity*

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- *The Necessity of a New Approach*

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- *One Divide's Algorithmic Information Equation (-1 + 1 = 0) and Energetic Flow toward Optimization*

- *Scalability of an Evolutionary Wisdom and Moral Philosophy*

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- *The Building Block of the Broken Trust and the Foundations of Human Desire*

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Formalizing the Methodology: The Dual-Transactional Behavior Model (DTBM)

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- *Fractalization: Macro and Micro Causal Explanations and DTBM Mechanics*

- *The Question of Private Events and the DTBM*

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- *The Evolution of Human Nature and Human Politics*

- *The Evolution of Bias*

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Section 6

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- *Metatheoretical and Clinical to Practical to Socio-Political-Cultural*

- *In the Service of Psychology and Unification: Intersection of Theory and Practice*

- *A Whole-Person Perspective and the Need for Model Flexibility*

- *Security Versus Freedom and the Fight-or-Flight Response*

- *Emotional Warfare Versus Psychological Warfare*

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- *Emotional Warfare and the Post-Truth Era*

Section 7

A Modern Philosophy: A Look at Some of One Divide's Influences

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- *Satisfying the Dual Status Problem: A Neo-Kantian Model*

- *Emotional Freedom and ONEness: A Neo-Kantian Model*

- *The Influence of Russell and Wittgenstein: The Limitations of Language and the Way Humans Deal with Stories as Pictures*

- *The Duality of Identity in the Post-Truth Era: Ellis, Beck, and Skinner*

- *Final Notes on Philosophical Background and Further Influences*

Conclusion

References

Appendix A

Anatomy of the Pattern of Emotional Warfare: The Map

Appendix B

Exercises in Terminology

- *Avoiding the Language-Game Trap*

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Appendix C

The Interplay Equation

Appendix D

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Introduction

All of the human experience, and indeed existence itself, involves patterns—and the

human brain has evolved to be particularly good at recognizing them. A fundamental

function of the brains of all animals is to encode and integrate information acquired from

the environment through sensory input and then to generate adaptive behavioral

responses (Mattson, 2014). However, for new patterns to be detected, they must excite or

wake up the brain's pattern processing—generally, the brain fails to notice patterns until

a stimulus (or "something") occurs to draw attention to them, whether this new awareness

takes place unconsciously, subconsciously, or is brought to attention on a conscious level.

One Divide's theoretical framework about Emotional Warfare and the identification of its

Pattern(s), which work both within the human emotional realm or psyche and outwardly

on a psychosocial level, reveals a concealed behavioral pattern that has previously been

stubbornly elusive—despite humans as a species being tuned in to differentiating

derivatives of Emotional Warfare and its Patterns' attributes that act as information

carriers, sent and received through the environment or interpersonally from human to

human.

When seen mechanistically, such as through the lens of innate neuron processes

within the human brain or in conscious learning, Emotional Warfare operates within

situations (or, as I will outline later, situational dynamics) that *carry information*, which

is collected, stored, and retrieved as representative of conflict and/or forms of warfare

itself. Conflict is an undeniable and relevant part of human evolution and the survival of

the human species, and it continues to embed further into the brain's information-

processing and evaluation mechanisms; consider the amygdala, nucleus accumbens, ventromedial prefrontal cortex, and so on, as well as brain activity or correlating mechanisms that include reasoning, abstract reasoning, and motivated reasoning, neural processes that produce utterances that carry information (e.g., interpersonal forms of language), and representations (e.g., metaphors, symbolism, etc.) of conflict that take place within the human and are carried outward, back into the external environment, to be interpreted. Detecting the interplay of Emotional Warfare and its Pattern(s) and accurately deciphering its variables and nuances—within its full array of attributes or, as I will demonstrate, Emotional Warfare's gestalt—is a necessity if people are to achieve the higher brain functions they are capable of and thus higher states of consciousness and intelligence about the deep psychological and psychosocial underpinnings that drive negative behaviors—the behaviors that have kept researchers from fully understanding human unity and human conflict as interdependent and equally measured constructs that inform each other.

Philosophers, psychologists, neuroscientists, scholars, and sages have thought of intelligence as many things. However, a useful broad definition might be Gottfredson's (1997): "a very general mental capability that, among other things, involves the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly, and learn from experience." Alternatively, intelligence may act as an innate *error-correction function* in a generalized technological manner or within the utilization of domain-specific vocabulary (e.g., phraseology found in computing or information theory such as "error correction code" (ECC)). Neuroscience professor Mark P. Matterson, in the *Frontiers in Neuroscience* article "Superior Pattern Processing Is the Essence of the

Evolved Human Brain" (2014), describes the superior pattern processing (SPP)

capabilities of the human brain and puts forward the hypothesis that SPP is the

neurobiological foundation of human sociocultural evolution. He also describes the role

of aberrant SPP in some major neurological disorders. This will be at the forefront of the

conversation in this book, as the Philosophy of One Divide and its methodology sit at the

intersection of several fields outside of philosophy, such as the cognitive sciences,

psychology, and neuroscience. The identification of Emotional Warfare and the intra-

interplay of its Patterns ties One Divide's platform directly into the other fields that deal

with human existence and experiences and the behavior patterns they produce. To

demonstrate the importance of pattern recognition and its influence on One Divide's

Dual-Transactional Behavior Model and structural analytics, consider the abstract for

Mattson's (2014) article, in which he states:

> Humans have long pondered the nature of their mind/brain and particularly why
>
> its capacities for reasoning, communication and abstract thought are far superior
>
> to other species, including closely related anthropoids. This article considers
>
> superior pattern processing (SPP) as the fundamental basis of most, if not all,
>
> unique features of the human brain including intelligence, language, imagination,
>
> invention and the belief in imaginary entities such as ghosts and gods. SPP
>
> involves the electrochemical, neuronal network-based encoding, integration and
>
> transfer to other individuals of perceived or mentally fabricated patterns. During
>
> human evolution, pattern processing capabilities became increasingly
>
> sophisticated as the result of expansion of the cerebral cortex, particularly the
>
> prefrontal cortex and regions involved in processing of images. Specific patterns,

real or imagined, are reinforced by emotional experiences, indoctrination and even psychedelic drugs. Impaired or dysregulated SPP is fundamental to cognitive and psychiatric disorders. A broader understanding of SPP mechanisms, and their roles in normal and abnormal function of the human brain, may enable the development of interventions that reduce irrational decisions and destructive behaviors.

While there are distinctions between Mattson's abstract and the Philosophy of One Divide's concepts, principles, and theory of Emotional Warfare, his main point is essential to understand: pattern processing in and of itself is a fundamental part of how the human brain perceives the world, and in the species' evolution on both the psychological and psychosocial levels, it has always been closely tied to the ability to gain intelligence and to elevate levels of consciousness.

Building on this premise, I will expand the articulation of the metatheoretical and clinical to the practical and socio-political-cultural application and utility and explore the philosophical and psychological propositions established in Book 5, *Theory of Emotional Warfare* (2017). One Divide's educational platform about Emotional Warfare provides an approach to reaching individual and collective potential in a way that allows for the creation of a contemporary conception, cognitive psychology, and pluralistic understanding of what I term *ONEness* within the self and between people (influenced by Aristotle's view of living well and eudaimonia or "human flourishing" and social interaction: Book II of the *Nicomachean Ethics*, Aristotle, 350 BCE/2009). Ultimately, the purpose of the Philosophy of One Divide is to elevate the discourse about human unity and conflict—and to educate. This endeavor will aid in deepening knowledge

central to the ongoing intrapsychic and interpersonal derivatives of human conflict, with the purpose of understanding how to build human unity, and will sociopolitically deepen an intersubjective and socio-subjective knowledge of *the moralities*—which, by nature, humans do have the ability to gain. This holds especially true while examining epistemological knowledge and ontological notions of self-knowledge, and while tackling the dialectic and hermeneutical exercises that ultimately produce the type of intellectual transitions necessary to seeking answers to who people really are as humans, why they do what they do, and why they do what they do to others, in the academic psychological sense and in a manner that transcends the metatheoretical and clinical to move toward practical and sociopolitical contexts and levels of discourse.

The following presentation is tailored for the researcher, academic, or scholar and is not an exhaustive representation of the Philosophy of One Divide nor the theory of Emotional Warfare. Connections the reader may make with other theories are not intentional; the groundwork outlined here is of original thought and continued refinement of established principles and supporting concepts, and notable influences and references made are thus secondary. The continued expansion of the groundwork is the natural result of ongoing findings within the fields of philosophy and psychology that fundamentally shift understandings of the overall human experience, whether scientifically, neurobiologically (or neuroscientifically), technologically, or sociopolitically; of professional application as an independent practitioner; of providing consulting services for psychologists operating in various mental health industries; of working with and engaging professionals in the technology sector, particularly in the areas of AI and

machine learning; and of integrating feedback from academic and scholarly presentations based on the principles and supporting concepts provided in this material.

Due to space constraints and the broad scope of human behavioral phenomena captured by this model, this overarching thesis provides only the philosophical and psychological articulation and conceptual basis for the platform. Along with the conceptualization (i.e., the "picture" and correlating language required to invoke the symbolic thought), the following is a synoptic overview of a treatise on the issues central to human conflict and human unity and the concepts, principles, and theory of Emotional Warfare, which I expressed through an original body of work conceptualized in 1996, publicly introduced in 2012, and ultimately reflected in a series of five educational books first made publicly available in 2015. The first three books in this series are designed for personal application; the remaining two are designed for application within the professional philosophical and psychological disciplines.

I lay out the foundational arguments, the descriptive utility of One Divide's philosophical approach to psychology, and a full philosophical defense of the supporting principles and concepts in this first set of books, designed to teach the objective theory and technique and create internalization of the practice of One Divide's educational platform, methodology, and theoretical premises.

The Philosophy of One Divide was established to provide an analytical and practical philosophy, and philosophy of psychology, that ultimately captures a systematic approach to metaphysics and a transcultural metaphilosophical positioning, bridging between naturalistic (scientific) accounts and moral living. It advances existing concepts in motivational ways by establishing a path from metaphysical and metatheoretical

concepts and clinical uses to practical and sociopolitical application, building on notions

of causation, agency, efficacy, and free will, introducing a contemporary conception of

the True Self state of being, and expanding clinical-to-practical understandings of the

False Self disorder. One Divide's philosophical premise clarifies the nature of human

division and conflict and psychological disunity through a completed and functional

theory of Emotional Warfare, providing a universal educational platform and a definitive

language system for human transformation and evolutionary sociopolitical

optimization that works in both objective diagnostic medical frameworks and

nondiagnostic frameworks. The One Divide platform also incorporates and addresses

psychotechnology, the practice of using psychological methods to solve real-world

problems or applying technology to affect a person's psychology.

Through synthesizing academic approaches and common knowledge born of

human experience, using a category-inspired language system, the Philosophy of One

Divide uniquely articulates human transformation potential and sociopolitical

optimization through a critical overview of human nature and human psychology.

This yields a comprehensive framework that captures the realities of behavioral

phenomena, informed by the deterministic mechanics of Emotional Warfare and the

interplay of its Pattern(s). This framework explores and reveals the nonsubjective,

nonexperiential self, examining universal and evolutionary behavioral principles through

a first-person practical, philosophical, and psychological perspective, providing

conceptual clarity. It utilizes education as a means of intra- and interpersonal, assisted or

unassisted intervention through a synergized platform for philosophy, theory, and

practice that applies to mental health and mental illness, including both nonpsychotic and

psychotic afflictions, advancing traditional platforms and psychologies (including the social and the humanistic) while remaining consistent with modern theory and practice in both philosophy and psychology.

The Philosophy of One Divide is positioned as a philosophical psychology and behavioral and psychopathology framework, predicated on its theory of Emotional Warfare, which includes centralized and universalized conceptions that are biologically, genetically, and/or psychologically influenced, working in tandem with human cognitive development. The platform applies to both nonpsychotic and psychotic afflictions found in the overall human experience, and it shares philosophical and psychological parlance with other attempts at unifying causality through the required effort of viewing it from multiple perspectives and multiple levels while maintaining an organic, open-ended position within the implicit and explicit conceptions regarding such unity. This incorporation of a causal theory for the human conflict within both the intrapsychic and the interpersonal or intersubjective fields is also in pursuit of an intellectual move toward a unification of psychology in the form of a *common denominator* established by the theory of Emotional Warfare, constructed by means of an epistemological act rather than a disciplinary move (Stam, 2004). (Note: The term *intersubjective* as I use it includes views from various critical theories in psychology that separate out socio-subjectivity from intersubjectivity.) The paradigm constructed by the Philosophy of One Divide provides a lens through which to pursue this purposive inquiry into human conflict and human unity (whether implicit or explicit) while focusing on causality, agency, and free will.

The content in this volume works in conjunction with all of the original philosophical literature presented in the five-book treatise I have authored. These materials were first made publicly available online through One Divide's official website (onedivide.com) and published through One Divide Management, Inc.

The *Emotional Warfare Essay Collection* has been tailored for the researcher, scholar, or academic or advanced philosopher or psychologist to provide a summary of this series of books (Books 1–5) and a continued expansion of the principles and supporting concepts established in this foundational framework. I will refer to content found in these books throughout this presentation, with the intent of further expressing these original thoughts in their most refined and technical articulations, necessary for discipline and field purposes. To maintain optimal readability, I will reference these materials sparingly or only to highlight key points, with the focus on providing conceptual clarity or directing the reader to the appropriate material for further exploration. All of the content in this volume specifically relating to the Philosophy of One Divide and theory of Emotional Warfare is either derived from Books 1–5 or is an expansion of material from those books to provide the field-oriented and technically purposed language necessary for an advanced level of discourse on the foundational framework of the platform and its philosophical literature.

To maintain congruency with new scientific findings in the fields of psychiatry and psychology and with modern theory in philosophy and psychology, I hold an organic position and update this framework accordingly; I also continue my independent research, development, and direct application of the One Divide/Emotional Warfare platform in professional settings. New content and revisions found in this presentation (as

noted by the material's publication dates) stem directly from advancements of the

foundational framework and original philosophical literature generated from academic or

scholarly review and/or direct engagement through official panel discussions, paper

presentations, and so on at universities or official American Psychological Association

conferences (Division 24–Society for Theoretical and Philosophical Psychology: Mid-

Winter Meeting, Nashville, 2019; Summer Meeting, Chicago, 2019; Winter Meeting, San

Diego, 2020 (*Individual Paper Presentation committee selection); and Summer Meeting,

Washington, DC, 2020 (*Symposium and Individual Paper Presentation committee selection)).

Section 1

Expansion of the Groundwork to the Philosophy of One Divide

- *Establishing a Baseline of Thought*

- *Pragmatic Universality: Addressing the Psychological Market*

- *Synoptic Overviews*

- *Human Psychological Theory, Social Contract Theory, and Beyond*

- *Philosophical Architecture: Purposive Language and Truth Values*

- *Stepping Outside the Subjective and Experiential to Examine the Universal*

- *Working with Human Nature*

- *The Basics of the Platform*

- *A New Approach to Improving the Human Condition*

- *The Function of Philosophy, Philosophy as Therapy, and the Notion of Choice*

- *Learning to Learn: Patterns and the Human Brain*

Establishing a Baseline of Thought

Moving into this volume of essays, it is important to establish a baseline of thought that will allow for necessary abstract conceptualization and metatheoretical contextualization of the information presented. The essays provide critical contemplations and discussions of an inquiry into human conflict with the purpose of creating human unity. The resulting assessment of human nature and human psychology (e.g., human behavior and/or mental behavior) is the groundwork for a new philosophical platform titled the Philosophy of One Divide. This groundwork outlines the principles and concepts of a completed and

functional theoretical framework that examines the roots of what I have termed

Emotional Warfare—the conscious to subconscious or unconscious (or, put technically,

nonconscious) process by which individuals manipulate their own conceptions of self,

and thus self states of being, and of others to give themselves a sense of acceptance,

belonging, and security, as well as strategies for Emotional Survival through variations of

dominance and/or subjugation dynamics generated in response to emotional and

behavioral distress and threats, real or perceived (and/or informed by biological/mental

dysfunction or irregularities in the brain that alter the psyche or mind and create

dissonance with external reality, i.e., psychosis), that occur within individuals and within

societal contexts and influences. This includes the way Emotional Warfare and its

deterministic patterns, cyclical mechanisms, and multidimensional interplay develop in

individuals and how they affect everyday interactions, relationships, and the overall

human experience and condition.

       This platform is built on the assertion that a single, universal divide is the causal

instigator of all human conflict. This divide exists both within each person and between

people and larger cultural groups differentiated by attitudes, customs, beliefs, and so on.

The platform's name, *One Divide*, refers both to the separation within individuals

between their True Selves and False Selves (concepts I will explain in detail in the

coming pages), which prevents them from attaining emotional freedom, and to the

distance Emotional Warfare creates between people.

       One Divide operates from the theory that people can only achieve their desire to

find individual, independent emotional freedom (and advanced levels of self-expertise)

and access their True Selves by learning about their False Selves and Patterns of

Emotional Warfare. This leads to a purposive dual-agency theory centered on human conflict and unity. People will learn to adapt, evolve, and build unity in healthy ways as agents of meaningful change, or they will remain rooted in their hard-wired behavioral blueprints, unknowingly reinforcing negative patterns of behavior in divisive or coercive ways as nonadaptive agents governed by the interplay of Emotional Warfare and rooted in the pursuit of esteem needs and materialistic wants, just as humans pursue physiological needs such as air, water, and food (consider Maslow, 1943, 1968).

The One Divide perpetuates human conflict and inhibits human unity. Not only does the ongoing conflict within and between humans prove the necessity for this new platform but, I propose, a deeper recognition and identification of the manifestation of conflict itself—intra- and interpersonally—could lead to advancements in mental health and mental fitness as well as a neurobiological or neuropsychological cognitive optimization in healthy and unhealthy brains and, metaphorically, a closing of the One (emotional) Divide in place of its widening that is evident today.

The platform has a contemporary Aristotelian, learning-by-doing approach coupled with a principled methodology instantiated by the foundational neuroscientific principle known as Hebbian learning or Hebb's rule (see Hebb, 1949), and the ongoing advancements within this field of neuroscience, giving the individual the context necessary for advanced emotional intelligence, social intelligence, and abstract intelligence within a *telos* of attaining higher, modern-day levels of self-expertise. The idea of a personal teleology of working toward self-expertise stems from the Platonic and Aristotelian notion of *aretē*, a state of goodness or virtue something attains when it functions effectively for its purpose. The platform also is rooted in a neo-Kantian

understanding of the moralities in which virtue is attained by learning to master the psychological and psychosocial field of Emotional Warfare and the interplay of Emotional Warfare and its Pattern(s).

Underpinned by the contemporary cognitive science of innate pattern recognition processes, this purposive, interdisciplinary philosophical-psychology platform and methodology ultimately promotes meaningful evolutionary change simultaneously in the user's own nature and in their participation in society, creating potential for positive social emulation and agreement modeling and a writ-large evolutionary wisdom/moral philosophy. It sets up the student or practitioner to receive or provide interventions to reach the most effective self, living a fuller life while adding inarguable social value to the self in the process.

This presentation deliberately emphasizes the philosophical influences on the Philosophy of One Divide; I have often focused on summarizing or clarifying the existing ideas this platform builds on. The material here expands on the principles established throughout the One Divide book series, concluding with Book 5, *Theory of Emotional Warfare* (Kroger, 2017), and I will limit my referencing of these previously established materials, assuming basic reader familiarity with their content. However, this presentation is aimed toward the highly motivated individual, advanced scholar, or researcher; thus the content provided here, while not exhaustive, provides sufficient technicality and refinement of the platform's major principles and concepts to be utilized as a stand-alone guide. By way of quick review (or introduction), the foundational framework and original philosophical literature of One Divide is centered on the functional theory of Emotional Warfare. Nine Building Blocks—formulated from a first-

principle perspective—form the Pattern of Emotional Warfare, and I call reader attention to them by styling them with initial capital letters; capitalization of words, terms, or phrases (e.g., One Divide, Emotional Warfare, True Self, False Self) indicates that these concepts are central principles to the One Divide/Emotional Warfare platform and/or work within the purposive language system established in the Philosophy of One Divide. This language system enables an explanatory ladder, starting with a base level of inquiry or domain of observation and moving to the necessary abstract, metatheoretical level of discourse where deep philosophical and psychological problems are explored and (perhaps) solved. To accomplish this, I purposively use some "plain speaking" attributes for maximum associative and categorical processing, computational processing, interpretation, and translation and to capture the full breadth of behavioral complexities and phenomena of human conflict and human unity in a simplistic manner for the sake of accuracy and longevity; beyond the notion of Occam's razor, consider the Pythagorean theorem, logarithms, and other very long established equations that, while simple at face value, continue to accurately capture the pure grandeur of behavioral complexities and phenomena in the vast domains of time and space, informing Albert Einstein's theories of relativity and other foundational and influential equations in modern mathematics, computer science, information theory, physics, quantum mechanics, and so on. Understanding this tethering of the simple to the complex (which extends from mathematics into the branches of philosophy and psychology that One Divide operates within), I remind the reader of the nine Building Blocks:

1. Broken Trust

2. False Self

3. Emotional Desperation

4. Emotion-Based Survival Skills (EBSS)

5. Perceived Security

6. Hidden Agenda

7. Role(s)

8. Tactics

9. Emotional Prison: Level One and Level Two

These will be articulated in their most metatheoretical and meta-psychological forms. However, for now, the key attribute of the Building Blocks is that they provide the functional-causal basis for what I describe as *intra-interplay*, established through their conceptual interdependent interconnectedness. The Building Blocks and their subcategorical principles, which are all associated with the Philosophy of One Divide and theory of Emotional Warfare—and these specific terms and their metaphoric meanings— work almost seamlessly, coming together in an algorithmic sequence, which compounds their intricacies as they build off each other and form the gestalt of Emotional Warfare itself.

Ultimately, these Building Blocks of Emotional Warfare, the intra-interplay of Emotional Warfare, and the One Divide conception all work off the underlying base that is formed by the fundamental need for self-preservation, which I couch universally as *Emotional Survival*. Although not a Building Block itself, Emotional Survival is of equal importance, and therefore I have also capitalized it throughout the platform's materials. In fact, it may be the most vitally important of them all—and could be considered a neo-Maslovian move toward the hierarchy of needs of the *human being* or *human person*

(underpinned by a coherent ontology of the human as an evolved primate with mental capacity or life, consciousness, self-consciousness, reason, morality, and et cetera with culture-bearing attributes or enculturated and psychologized socio-politically) in a manner that encapsulates the human being within an original *True Self versus False Self* framework (highlighted throughout this presentation in various ways). This framework further delineates the human being, existing or *persisting* from moment-to-moment within *situationally* within particular dynamics, and is purposefully designed to extend through the multilayered contemporary philosophy of mind *diachronic* or *synchronic* issues—with specific attention towards the myriad of either continental philosophy or analytical philosophy perspectives; and various objectivist and subjectivist stances towards both ontological and epistemological conceptions and/or ongoing debates concerning theories of knowledge, nature of existence, or knowledge of reality that influence the meanings or definitions of *person, personal identity, personhood,* and et cetera.

Moreover, as with the terminology of Emotional Warfare itself, the phraseology of Emotional Survival denotes an intentional neurolinguistic emphasis on *emotion(s)* as it relates to the self and the notion of a person (physiologically, cognitively, and socially) and, through several fundamental conceptions with intentional neurocomputational modeling compatibility—which could align with the discovery of particular kinds of neuro processes to understand emotions and provide an explanation of many kinds of cognitive phenomena such as *semantic pointers* (Eliasmith, 2013). Alternatively, consider the *semantic pointer theory of emotions*, whereby emotions and emotional shifts are described as "brain processes that integrate neural representations of situations, appraisals

of the goal-relevance of those situations, and physiological reactions to the situations.

This theory can explain many kinds of emotional change, including the generation and

shifting of mixed, nested, and dispositional emotions." (Thagard P., Larocque L., and

Kajić I., 2021, abstract). While not discussed directly, and although this topic and/or type

of theoretical architecture or *theory* (or proposal regarding the brain's structures and

processes) or neurocomputational models designed to computationally describe or

specify neural mechanisms that generate emotional responses—and their

programmability—are highlighted later in the presentation, aspects of the semantic

pointer architecture and/or the semantic pointer theory of emotions, broadly speaking, has

(potential) significant parlance to the emphasis and stratification I am placing upon

emotion(s) not only in terms of how they are generated, and the view taken towards the

accuracy of the biological neural representation and processing of emotion(s), but their

importance within One Divide's language system which provides the necessary cognitive

science methodology of *programming instantiation* through the Building Blocks

algorithmic and neurolinguistic formation: Especially given the many facets of

emotion(s), whether physiologically or as social constructed symbols within hierarchal

cognitive systems or as it relates to notions of the self and the conception of a person (and

persons) as agents in broadened contexts—whereby, within the One Divide Platform,

which extends the range of the Theory of Emotional Warfare through the domains of

philosophy, psychology, and Artificial Intelligence (AI), the term *agent* can be

contextualized and/or applied to either a human being and/or a synthetic simulation—that

are embedded within the reality of the situation and its dynamics and, crucially,

interrelated semantic knowledge is accomplished or substantiated within the agent

through the symbolic conceptualization and mental representation of the Building Blocks; neuro mechanisms and physiological changes that occur within the situational dynamics are captured; directed intention towards and appraisal of the situational dynamics is heightened or brought into the agent's attention or attunement (or *stream of consciousness*, as it relates to the agent's sense of self and/or the epistemological outer world per se); and the relevance of the situational dynamics to the sense self (whether interoceptively or within exteroceptive sensorimotor input contexts) is delineated, operationally or within programmable contexts, through the architecture provided by the True Self versus False Self framework. (Note: The concept of *situational dynamics* will specifically be built upon and expanded conceptually later in this presentation.)

Additionally, returning to the subject matter of Emotional Survival and its feature (whether in conceptual, neurolinguistic, or computational contexts) as an underlying base formed by the fundamental need for self-preservation, to the Building Blocks and concerning the human being or the conception(s) of a human person, this could also be considered an advancement of Maslow's conception of self-actualization (in a move towards optimization) through self-expertise via the One Divide Method, as established in Book 3, *Identifying the Pattern of Emotional Warfare* (Kroger, 2015).

The Building Blocks, with the continuous foundation of Emotional Survival influencing each, become intermixed after they are established; any given Block (or axiom) may come to be interdependent on variables that are present in other Blocks, including in ones that do not precede or follow it in the sequence. All of these attributes add to the deceptiveness and depth of Emotional Warfare, since it is all directly tied into the underlying base of Emotional Survival, making a full philosophical and psychological

investigation all the more necessary in establishing proper metatheoretical discourse and articulation of Emotional Warfare's *seen* and *unseen* nature: the ongoing unveiling and understanding of the functional-causal relations between the mechanical—the objective materialist or physical reductionist views of the biological sciences, behavioral science, and neurology and the classic understanding of the first half of the Cartesian split: *body*, and the metaphysical—the subjective, intersubjective, and socio-subjective nonmaterialist views of consciousness and the classic understanding of the second half of the Cartesian split: *mind*—that combine to establish my full inquiry into human conflict and human unity.

Pragmatic Universality: Addressing the Psychological Market

An important element of a baseline of thought for the platform is the idea of pragmatic universality. To approach this, I would like to draw the reader's attention specifically to the issues surrounding the psychological market. I have taken strides to construct the Philosophy of One Divide and the theory of Emotional Warfare within a genuine epistemological framework and to establish the platform's validity within traditional research and development methodologies and discourse in official academic settings. I have also simultaneously and purposefully intertwined the establishment of "perceived brand authenticity" ("PBA"), whereby the philosophy and theory itself produces the epistemological knowledge, product, and brand uniformly. I made this integrated move as a knowing participant of and within the neoliberal psychological market. This is an inescapable component for any universalized or grand theory to be successful, whether epistemologically or in application, as both the psychological market and the political realms will assuredly come into play.

Humans, in one capacity or another, are consumers of knowledge, and knowledge not only allows for the production and the changing of behavior but produces artifacts, education, and heuristic devices or tools that are essentially products that enhance the species' survival and viability. This occurs whether seen through the lens of science of behavior, of behaviorism (or radical behaviorism), or within behavioral economics or consumer psychology. In contemporary times, whether one is a practicing psychologist or an independent practitioner, it can be said that one's philosophy or psychology is essentially one's brand. The same holds for a professor of psychology or a professional philosopher (or the like) operating within academia; institutions ultimately operate in the market space of knowledge and consumerism. While some may disagree, there are obvious indicators of this. As Hank Stam (2004) for the *Journal of Clinical Psychology* notes: "Academic disciplines, sociologists of the professions argue, require three things to manage their institutional existence: (a) a marketplace in which they can disseminate their symbolic capital, (b) a recognizable manner of producing and reproducing a knowledge base, and (c) a scholastic system of training to produce new members of the discipline. Institutional pressures create a need to take a common stand in the face of competing symbolic markets" (p. 1,261). Adding to this, as widely known and debated, research funding is largely guided by return on investment in the form of consumer market ability, which involves the researcher or academic's pursuit of distinguished achievements (or desire to attract attention for greater social influence or to increase one's relational-value factor) as much as the institution, donor, company, or benefactor's. To restate, the Philosophy of One Divide and theory of Emotional Warfare itself produce the epistemological knowledge, product, and brand uniformly, and I entered into the

psychological market equation as a knowing participant of and within the neoliberal

psychological market. Additionally, as recent research elucidates and confirms, the

production of knowledge must meet consumer expectations of authenticity to gain

widespread confidence: "We find that brand authenticity perceptions are influenced by

indexical, existential, and iconic cues, whereby some of the latters' influence is

moderated by consumers' level of marketing skepticism. Results also suggest that PBA

increases emotional brand attachment and word-of-mouth, and that it drives brand choice

likelihood through self-congruence for consumers high in self-authenticity" (Morhart et

al., 2013, abstract).

Moreover, with the commitment of establishing an epistemological grounding, the

architecture of the theoretical framework of Emotional Warfare is arranged from a

starting point of irreducibility: the introduction of the basic human need for physical,

biological, and organism–environment preservation (or "self-preservation"), which

contains, as I have just discussed in general terms and will outline in further specificity

later, a formalized and universal "elemental" set of Building Blocks that are emergent

from the foundational baseline of Emotional Survival. This builds compatibility, rather

than producing incompatibilism or "incommensurability" (Kuhn, 1970; also consider

Kuhn's theory on the dependence of observation, which "means that even if there were

agreed methods of inference and interpretation, incommensurability could still arise since

scientists might disagree on the nature of the observational data themselves" (Bird,

2018); takes into consideration the vantage points that other theoretical frameworks offer;

and is defended with the aim to persuade others to adopt. In short, I am after theoretical

compatibility through a strategic position of *system-to-system advancement*, rather than a

pseudo-integrative framework or pluralism purposed for political alignment and the "growing of one's base."

Synoptic Overviews

The synoptic overviews and additional information in this volume expand on the key pillars, linguistics, and overall purposive language system of the Philosophy of One Divide. I will also delve further into the implicit conception of the gamification of identity established in the book series and provide a deeper meta-perspective look into the metatheoretical design supporting the unique dual basis and utility of the One Divide/Emotional Warfare platform, in which the same method that is used to understand intrapsychic Inward Emotional Warfare is applied to the interpersonal, sociological, or sociopolitical realms of the human experience, Outward Emotional Warfare. This first volume of essays looks at how the Dual-Transactional Behavioral Model (DTBM) leads to a set of structural analytics and the True Self versus False Self structural diagram, showing readers the technical articulations of the philosophical and psychological basis— and causal explanation—of the platform's dual functionality.

Through a critical and theoretical philosophical-psychological understanding, and advancing (and synthesizing) existing academic approaches and common knowledge born of human experience, using a category-inspired language system, the Philosophy of One Divide uniquely articulates human transformation potential and optimization through a critical overview of human nature and human psychology. This provides a comprehensive framework that captures the realities of behavioral phenomena informed by the deterministic mechanics of Emotional Warfare and the interplay of its Pattern(s).

This framework explores and reveals the nonsubjective, nonexperiential self, examining universal and evolutionary behavioral principles through a first-person practical, philosophical, and psychological perspective, yielding conceptual clarity. It utilizes education as a means of intra- and interpersonal, assisted or unassisted intervention through a synergized platform for philosophy, theory, and practice that applies to mental health and mental illness, including both nonpsychotic and psychotic afflictions, advancing traditional platforms and psychologies (including social and humanistic) while remaining consistent with modern theory and practice in both philosophy and psychology.

The presence of Emotional Warfare affects every interaction in life and every person's mental health or fitness. It is fundamental to the human condition and the overall human experience. The Philosophy of One Divide and theory of Emotional Warfare together offer a comprehensive psychopathology framework and a psycho-educational and psychotechnical platform addressing how to release oneself from the interplay of Emotional Warfare both within the self and in interactions with others; find, defend, and protect one's independent emotional freedom; and attain advanced levels of self-expertise, removing oneself from the gamification of identity.

The original foundational framework and philosophical literature of the Philosophy of One Divide are predicated on the theory of Emotional Warfare, which provides objective analytics and qualitative empirical analysis of the development of the False Self and True Self states of being, agency, and efficacy. The Philosophy of One Divide and the theory of Emotional Warfare provide the basis for a universal and unified

method and a systematic platform developed to provide step-by-step processes for pattern recognition of Emotional Warfare and its interplay.

This comprehensive, universal, and unified methodology is centered on reversing destructive cycles of Emotional Warfare and shifting the human person and society toward emotional peace and freedom, while understanding the sociopolitical needs and emotional and physical resource needs of the modern world. The platform moves beyond the traps generated by ambiguity, arbitrariness, and skepticism, which arise in various dialectic processes ranging from Plato's dialogues and Hegel's dialectic exercises to modern-day approaches (with epistemological orientation or otherwise) to ferreting out contradictions or even to refining genuine scientific inquiries or definitions. It also avoids reactionary narrative negations designed to refute a claim but not necessarily to move closer to a refutable truth (or even a common ground). The Philosophy of One Divide synergizes traditional philosophical and psychological understandings of human behavior with technological advancements and the theory of Emotional Warfare, working to dissolve various disciplinary issues or Kuhnian paradigm puzzle-solution disputes (Kuhn, 1970), to build new cognitive and programming schematics and provide learning tools for healthy relationship-building and improving the collective human network.

Human Psychological Theory, Social Contract Theory, and Beyond

The theory of Emotional Warfare's influence comes into full focus when examining social contract theory, which is, as phrased by Celeste Friend for the *Internet Encyclopedia of Philosophy*, "the view that persons' moral and/or political obligations are dependent upon a contract or agreement among them to form the society in which they live."

Emotional Warfare and the interplay of its Patterns can be seen as a type of intra- and interpersonal sociopolitical gamesmanship—a gamification of identity—centered on instrumental resources (including within the emotional realm or psyche of the human person) fundamental to physical and emotional survival needs that align with two key theories that shape the modern understanding of human behaviors and social contract theory itself: the theory of mind and the theory of status and alliance. Each theory in isolation creates an undeniable influence, and jointly they contribute exponentially to an individual's underlying Pattern of Emotional Warfare, which creates unknown, implicit elements within the known, explicit social contract theories that practitioners expect to see in the interpersonal and sociopolitical domains. This Pattern is ontogenetically honed throughout life and reinforced through the mind, which perceives reality and forms the ideas that correspond to that reality—and, of course, are reflected back and expressed or communicated through interaction with the psychosocial and sociopolitical-global elements of that reality in the form of verbal and nonverbal language (e.g., overall and/or individually available neurophysiological sensory perception or brain states that allow for sensory perceptions).

The Philosophy of One Divide is a system-to-system advancement of other views of the psychological organization or psychological unification of the individual and the psychosocial architecture of political society. It takes into consideration both human nature and the shared human experience, including the implicit, underlying holistic causal explanations that indirectly address the whole-person conception and the explicit functional-causal explanations centered on that conception. This results in an original *is/ought* or *cause/solution* philosophical-psychological fusion and argument based on an

analytical philosophy and a unified and universal methodology that includes a

Machiavellian and Hobbes-inspired (conservative-individualistic) assessment of human

nature, along with a neo-Kantian consideration of liberal sensibilities and reason in

reaffirming epistemological knowledge over subjective opinion.

Of special note: There is underlying influence here that can provide additional

grounding points for readers with advanced backgrounds regarding the system-to-system

elements of the Philosophy of One Divide, the diachronic and synchronic perspectives of

the development of Emotional Warfare, the intra-interplay of its Pattern(s) within the

individual or collective human species, and the proximate view (*how* an individual

organism's structures function) and ultimate evolutionary view (*why* a species evolved

the structures/adaptations that it possesses) of the human species, and contextualized

within the parameters set forth in the theory of Emotional Warfare. This is the influence

of Nikolaas Tinbergen and his conceptions expressed in *On Aims and Methods of*

Ethology (1963), for which he was awarded the Nobel Prize in Physiology or Medicine in

1973. In short, Tinbergen's outline of "the four 'major problems of biology'" (Bateson &

Laland, 2013) involves four major categories for explanations of animal behavior:

Tinbergen pointed out that four fundamentally different types of problem are

raised in biology, which he listed as 'survival value', 'ontogeny', 'evolution', and

'causation'. These problems can be expressed as four questions about any feature

of an organism: What is it for? How did it develop during the lifetime of the

individual? How did it evolve over the history the species? And, how does it

work? Although Tinbergen was concerned with behavior, the four questions apply

broadly to any characteristic in living (and even some nonliving) systems.

(Bateson & Laland, 2013)

To provide a brief example for contextualization, in the theory of Emotional

Warfare's foundational premise of Emotional Survival, which could be viewed through

the lens of Tinbergen's well-known notion of behavior being analogous to physiological

characteristics (meaning it has evolved as a means for survival), all nine of the Building

Blocks contain "intergenerational" properties and house attributive adaptation and

adaptive traits attained from previous phylogenetic stages. Emotional Warfare's overall

influence within the individual or collective human species can equally be considered this

way and is further explored within the contexts of various intellectual and philosophical

pathways that incorporate atomism and holism regarding how systems operate.

Tinbergen's work and these four questions have obvious and valid

multidisciplinary influence even within current scientific advancements and have indirect

influence here. The Philosophy of One Divide's metaphilosophical positioning (and

meta-psychological perspectives) and universality allow for the application of its

principles and supporting concepts to extend beyond the system of the singular human

and into the collective system that is the human network, as well as into the artifacts and

tools humans make that add to the "survival value" of the species—or, as I frame it, the

overall "perceived" sense of security humans generate through gaining knowledge of the

mechanisms in which they survive (e.g., understanding the quantum mechanics of the

universe or environmental factors that comprise the atmosphere, weather patterns,

viruses, etc.).

Many external reference points have shaped perspectives on human nature and how the sense of self and conception of identity operate. One Divide's philosophical premises investigate these source points as they relate to the theory of Emotional Warfare's multidimensional architecture and framework, which goes beyond traditional understandings, extending further into the human psyche and society while being a universal platform that works practically in the natural world through a unique category theory–inspired language system. It advances not only vital elements of contemporary human psychological theory and traditional notions of social contract theory but the notions of evolutionary game theory, and it delves into a granular philosophy of science contextualization. The theory of Emotional Warfare reshapes the various positions taken within the philosophy of psychology, moral philosophy, social philosophy, and so on. The result is *pattern-driven analytics* within the person and within society, which avoid eliminative reductionism (a contemporary view that psychology or the functions of behavioral phenomena can be fully reduced to biology and all psychological concepts can be replaced by biological concepts) and embrace the objectivity that arose in the Enlightenment period and has continued through the ongoing advancement of the natural sciences—and the illumination of today's technologically advanced and more emotion-based world that is producing a new form of culture and subcultural variations. However, this new form of culture and its subculture variances are not autonomous or novel phenomena—they stem from reactionary and thus evolutionary processes that are always shifting. In short, this is a macro repeated cycle, comprised through the compression of individual-to-collective repeated cycles, or an emergent pattern induced by underlying micro patterns. (I will discuss these concepts in detail later on.)

At the core of the Philosophy of One Divide is one of several truths about the human species: humans are all the same when seen through the lens of the theory of Emotional Warfare and in terms of the universal behavioral spectrum that it establishes. I have foundationally examined and argued this in Books 4 and 5 and will further expand on it here. Among many other traits that all humans share—especially in regard to the universal and fundamental need for Emotional Survival—there is one that speaks directly to this topic and extends through the levels of discourse: Speaking from a folk-psychology perspective, or taking a view that is relatable on a real-world level of discourse, *everyone* has hopes, dreams, and desires and wants to succeed, both personally and professionally (or in the monetary sphere of life, as monetary means and socio-economics are integral elements found in all human endeavors and in all human cultures in one form or another). However, within this success most people also want autonomy and a sense of free will—especially in the contemporary Western philosophical and psychological views that center on the human person's interiority and sense of self and identity (i.e., individualism, as opposed to collectivism).

What are the modern-day metrics for how people should interact with and treat one another while pursuing independence, dreams, and success? Is it substance or intrinsic value that one should look for? Is the ideal measured through new levels of emotional and/or social intelligence? Or is it evaluated through the age-old signs of dominance or subjugation, demonstrated with verbal and nonverbal, mechanistic and functional sensory-perceptual cues? *Dominance* and *subjugation* can be loaded terms, and before continuing, I will further explore this. I purposefully selected the foundational terminology in One Divide's philosophical literature, which at times can be quite heavy

or strong, to establish the necessary serious tone for education about Emotional Warfare.

Any readers who find this counterintuitive and might use it as a critique of the platform

should understand that I have chosen this tone very consciously. Still, I welcome this

critique, as it brings focus to terms like *Emotional Warfare* and *the interplay of its*

Pattern(s), which might strike newcomers to the platform as overblown—until the

theoretical framework of Emotional Warfare is examined and its functional-causal

attributes have become axiomatic or self-evident. I have chosen such strong language

because it accurately describes the process by which individuals manipulate their own

emotions and the emotions (and perceptions) of others to give themselves a sense of

acceptance, belonging, and security. (Note: For a thorough philosophical defense of One

Divide's concepts and principles and the theory of Emotional Warfare, please see Book

5, *The Theory of Emotional Warfare: The Message*, which complements and supports

One Divide's use of language and the Dual-Transactional Behavior Model and the

structural analytics it produces.)

Philosophical Architecture: Purposive Language and Truth Values

With the philosophical understanding of human language, its visual component,

and logic in mind, One Divide's original foundational framework and philosophical

literature are presented with the understanding that there are universal tools people can

use, individually and collectively, to learn about themselves and about those around

them. Rather than paint in broad brushstrokes, these materials attempt to achieve acute

accuracy. To reach levels of self-expertise, emotional intelligence, and social intelligence

that will promote the changing of one's nature, specificity of detail of the what, how, and

why to do so is required—and the medium of philosophy provides the venue to express these concepts and the principles and theory of Emotional Warfare.

Human conflict and the continued exploration of psychological disunity—whether in the form of individual mental health or mental disorders, societal health, or the global functionality of the human network—and human unity is a singular persisting issue in the human experience that has yet to be fully understood or metaphorically and conceptually captured in a way that allows for consistently beneficial clinical-to-practical application. I propose that what is needed is a specific use of linguistics or a language system that reflects the seeming simplicity of human conflict and human unity (e.g., via conceptual symbolization, phraseology, or effective metaphors and/or terms), but provides the necessary refined, and most probable, interpretation of the complexity of the subject matter, particularly for precise technical use in the academic and professional disciplines that deal with these issues. Such a universal language would be centered on reason-oriented computation through which trivial operations, conceptions, or categories, when put together, interconnect to form the premise for a sound grand theory (consider the intellectual transitional attribution of a simple premise in Aristotelian binary logic or Boolean logic, along with modern understandings in neuroscience or computation modeling that underscore artificial intelligence). The areas of the human life experience that are beyond the conceptual or linguistic cognitive capabilities of the human person need to be given time and consideration in equal measure to establish a workable unification of psychology, by means of a universal law of nature within humanity and an epistemological common denominator rather than an institutional unification of psychology; I propose doing this via a linguistics and language system bridging the gaps

between the psychological sciences and the psychological humanities. (Consider perspectives offered by critical psychology, e.g., Teo, 2017, p. 241, or Susanne Langer's (1942) theory of presentational symbolism, which proposed that human beings deal with phenomena which are difficult to express in ordinary language by using metaphors and symbols such as music, art, and myth-making.)

Broadly, I have taken steps to avoid intermingling rhetoric from different disciplines in ways that create ambiguity or doublespeak. Whether it's a party line of materialism versus dualistic presuppositions, attempting to incorporate certain kinds of deterministic physical causation, or demanding distinctions between the mental and the physical or between neural events and phenomenal qualities to maintain or work in conjunction with physical causations, the theory of Emotional Warfare is aimed at an *overarching objectivity*. The goal is to establish an intellectual bridge that can span the ever-widening "explanatory gap" (Levine, 1983) or soften the "hard problem" (Chalmers, 1996) concerning the connection between neural events and phenomenal qualities (e.g., consciousness or qualia). The Philosophy of One Divide's language system has been constructed to satisfy a necessity, not out of an institutional tendency toward argumentation and debate.

Consider how dualism, along with the interchangeability and ambiguity of the terms *Ego* and *I* and other conceptions of self and self-knowledge, has been explored exhaustively in both Eastern and Western philosophical inquiries, whether the focus is on the "outer" world or the "interior" world of the individual in a nondualistic view or from a first-person, subjective point of view or a third-person, objective point of view (e.g., scientific premises). Note also that in this platform, the concept of the *individual* is

interdependent with and/or mediated by societal systems and the mechanisms of society—which, at bottom, operate principally within One Divide's architecture in causal correlation.

In any scenario, interpretations and proposed articulations of the individual-to-collective relationship—including the metatheoretical and clinical to the practical and socio-political-cultural focuses of inquiry—which inevitably generates the collective thought, culture, and tradition of human peoples, have been expanding since the Enlightenment. This has been particularly true in the technological advances and parallel understandings of neurophysiological and genetic predispositions and potential neuroplasticity, more specifically of the two main types of plasticity: functional and structural. The former involves the brain's ability to move functions from damaged areas to undamaged areas, and the latter involves the brain's ability to generate a change to its physical structure as a result of learning, specifically directed forms of learning (i.e., "practice" and "repetition," providing the strongest foundation towards recreating particular patterns of neural activity or enacting chemical interactions at the synapses of neurons creating long-term memory) which have purposed end goals. I will talk about this in greater detail later in this presentation; the concept relates to metacognitive maneuvers that involve leveraging self-awareness (or leveraging the forebrain's attunement and/or attention) to gain efficacy of executive function over autonomic arousal and so on.

This seems especially valid for those leaning toward the postmodern or postmetaphysical views, those who celebrate a pluralistic or relativist (ultra-subjective) perspective of truth, and the various metamodern perspectives and developing views in

reaction to postmodernism. Consider the antiquity, nature, and scope of rhetoric and skepticism: their uses span from ancient Greece through the Renaissance to the scientific revolution and Enlightenment and have produced various forms of argumentation and persuasion that can be utilized, of course, for good and virtuous reasons—or misused for egocentric necessities, fueling the intrapsychic interpersonal egoic games or egotism.

All of this is exposed by the unconscious (and subconscious) to conscious existence of Emotional Warfare, which is evident due to the irrefutable existence of human conflict itself—in obvious ways such as physical violence and increasingly subtle forms like the injustice, social inequality, biases, prejudices, and so on that persist in the everyday interaction of humans and underscore the human condition—and thus can be *known with the highest degree of certainty* to exist in a causal relationship within and between humans and is evident in sociohistorical, perennial accounts and in present-day manifestations. This evidence is sufficient for the presence of Emotional Warfare to be apparent in "fundamental universal laws, principles, and truths… unchangeable from one situation to the next" (Wiggins & Chrisopherson, 2019, p. 212); it exists "consistently within one context to the next as well as the contingencies that presumably constrain this consistency," establishing "fundamental sameness or universality of the phenomenon" (p. 213). Simply stated, Emotional Warfare and its Pattern(s) exist in a symbiotic relationship with the species' evolution as homo sapiens.

For further consideration, I see both rhetoric and skepticism, when utilized in subversion, as elements of the gamification of identity. This advances notions broadly associated to Darwin's (1859) theories and the various conceptions of social Darwinism and more directly the psychology of human intra- and inter-relations central to self and

identity such as positioned, for example, in Berne's transactional analysis and the structural model of his ideas posited in *Games People Play* (Berne, 1964). All of this stems from Emotional Warfare's perennial manifestations and prevails in society. The introduction of the theoretical framework of Emotional Warfare, which establishes a distinctive approach to capturing attributes such as those posited by Darwinian theories on evolution and "games people play," advances numerous additional intellectual precursors addressing identity games and searches for an authentic, true "self" (Facco, Al Khafaji, & Tressoldi, 2019) that take on game-like attributes, and tightens existing implicit causal explanations and explicit conceptions centered on the whole person (or human unity), self, identity, and society.

These considerations move one toward or away from introspection, self-analysis, self-examination, and/or self-diagnosis in a manner that either improves the individual-to-collective relationship or disrupts it through various notions of what a "true" or "authentic" self *is* and *is not* and the level of emphasis placed on what is considered true (e.g., factual) or authentic (e.g., credible) or not. Depending on one's interpretation or perspective, all of this adds to or subtracts from the deeper understandings (or validates the misunderstandings) of what can be epistemologically or ontologically known, and makes the philosophical-psychological conception of self a process that demands the inclusion of forms of agency and efficacy that involve particular states of being that can be instantiated or reified or that meet reasonable testing of inherent truth, providing a high *truth value* that leads to improved individual and societal health and exposes what does not.

Alongside conceptions of the true self and free will, supporting the psychological elements of One Divide's principles and theory of Emotional Warfare and its Pattern(s) are the philosophical components of its inquiry into human unity and conflict. This exploration into the origins of Emotional Warfare, the development and interplay of Emotional Warfare's Patterns, and their effect on the emotional states or mental processes of the individual (i.e., psychological effect) and on the shared physical and emotional environment (i.e., psychosocial effect) includes attributes belonging to four traditional branches of philosophy: metaphysics, epistemology, ethics, and logic.

The architecture of the Philosophy of One Divide offers deliberate simplicity in the category-inspired terms, phraseology, and metaphors of the platform, intended not only to produce symbolic thought that allows for conceptual clarity and common-sense understanding but also to utilize this language system as a mechanism that unpacks into a breadth of supporting principles and theories that expand into the deeper levels of human knowledge, without falling into the language-game trap that has been used in Emotional Warfare through the gamification of identity, a concept discussed in detail later in this essay and elsewhere in One Divide's materials.

I have intentionally constructed One Divide's unified language system not only to be conversationally sufficient as a common, universal language platform but also to generate conceptual clarity in both the academic arena and the general public regarding human conflict (e.g., a psychopathology framework that expands from psychoses to the general neuroses, etc.) and human unity (e.g., well-being or mental fitness/optimization and societal health, etc.). In a later section, I will discuss how this intentional language usage advances the Moore–Russell–Wittgenstein transition, transcends Wittgenstein's

language game, and provides broader Platonic mathematical influences that inform the core concepts of the platform.

One Divide's category-inspired language system allows for philosophical distinctions while operating alongside the brain's natural information-processing ability, which, almost to a fault, is categorically oriented, while being definitive in process to avoid making a "categorical mistake" (Ryle, 1949). The brain by its very nature has a compulsion to categorize. As summarized in Barrett's (2009) depiction of the challenges this compulsion presents:

> The difficulty in linking the human mind and behavior on the one hand and the brain on the other is rooted, ironically enough, in the way the human brain itself works. Human brains categorize continuously, effortlessly, and relentlessly. Categorization plays a fundamental role in every human activity, including science. Categorizing functions like a chisel, dividing up the sensory world into figure and ground, leading us to attend to certain features and to ignore others. Via the process of categorization, the brain transforms only some sensory stimulation into information. Only some of the wavelengths of light striking our retinas are transformed into seen objects, and only some of the changes in air pressure registered in our ears are heard as words or music. To categorize something is to render it meaningful. It then becomes possible to make reasonable inferences about that thing, to predict what to do with it, and to communicate our experience of it to others. There are ongoing debates about how categorization works, but the fact that it works is not in question.

The brain's compulsion to categorize presents certain unavoidable challenges to what can be learned about the natural world from human observation. Psychologists know that people don't contribute to their perceptions of the world in a neutral way. Human brains do not dispassionately look on the world and carve nature at its joints. We make self-interested observations about the world in all manner of speaking. And what holds true for people in general certainly holds for scientists in particular. Scientists are active perceivers, and like all perceivers, we see the world from a particular point of view (which is not always shared by other scientists). We parse the world into bits and pieces using the conceptual tools that are available at a particular point in time and with a particular goal in mind (which is often inextricably linked to said conceptual tools). This is not a failing of the scientific method per se—it is a natural consequence of how the human brain sees and hears and feels … and does science.

Rather than working against this human trait, I have purposively worked with it, using categories and categorization as the basis and organizing principle of the platform's language system.

Stepping Outside the Subjective and Experiential to Examine the Universal

Statements about human behavior, general or broad, should only be accepted when they capture a phenomenon that not only can be described but can become observable to others. The main work of the Philosophy of One Divide exemplifies this, as the human behavioral phenomena resulting from Emotional Warfare and its Patterns are not only defined but also made qualitatively empirically observable, for the purposes

of True Self help—that is, helping the True Self—in a manner that is applicable outside of and/or within traditional therapeutic settings.

Influenced by William James (1890), One Divide is centered on the assertion that by locating the starting point in the realm of pure experience (which, as I will discuss, is the basic human need for Emotional Survival, in a manner that extends beyond Tinbergen's "survival value"), one can establish an irreducible primacy to unconscious (and subconscious) experience and thus conscious experience, which emerges from a sense of being immersed in and participating in a living and perpetually moving phenomenal world and which produces a multitude of tropisms within and between human persons. It would be naïve to presume that individual human experiences are built around anything other than humans' intelligence and abilities as emotional and social beings. While individuals display different levels of complexity and variations within the interplay of Emotional Warfare, in the Philosophy of One Divide's theory, individual minds and levels of consciousness are less of a determinate factor than they may be in some other theoretical frameworks about human unity and conflict or how to achieve an overall state of individual well-being and societal health.

One Divide steps outside the subjective and experiential to examine the universal. The platform can therefore require a deep philosophical shift in thought process about one's biological and psychological constitution. It is a practical self-governing policy designed to improve not only one's individual condition and character but the overall human conditions that affect the majority. These conditions metaphorically, and distinctively, produce the conceptualization of the One (emotional) Divide and the objective premises of the universal and unified Method. The Method addresses the

functional theory of Emotional Warfare not in terms of diagnosis per se (i.e., the person *has* Emotional Warfare) but rather in terms of experience (i.e., the person is *experiencing*, *practicing*, and/or *suffering* Emotional Warfare and its Pattern(s) and is being influenced on a causal-deterministic level or being overtly governed by, to varying individual degrees, the agency and efficacy of the False Self).

The following collection of essays will cover these central elements of the Philosophy of One Divide and theory of Emotional Warfare's groundwork, particularly relating to its universality, expanding on them to provide further refinement of the original foundational framework and philosophical literature:

- Rooted in analytic and practical philosophy, the One Divide/Emotional Warfare groundwork bridges naturalistic accounts and moral living.

- It establishes a contemporary metaphilosophical approach and methodology aimed at centralizing key concepts and meanings common to various philosophical-psychological domains dealing with the nature and possibility of knowledge and understanding (extending to metaphysics, epistemology, ontology, logic, ethics, etc.).

- It establishes a unique universal and unified methodology and language system built on category theory, common-sense propositions, and formal logic that transcend Wittgenstein's language game.

- It illuminates the nature of human division, i.e., human conflict, by identifying Patterns of Emotional Warfare on both the interior emotional or intrapsychic level and the interpersonal or intersubjective level.

- It provides a multilevel definitional framework of Emotional Warfare, allowing for multiple macro classifications of Emotional Warfare, its Pattern(s), and its underlying or micro subpatterns, e.g., molecular or biological issues, providing multiple entry points into the One Divide/Emotional Warfare platform.

- It applies to the nature of mental health and mental illness, including both nonpsychotic and psychotic afflictions.

- It is a psycho-educational (and psychotechnical) platform and language system designed for human transformation and human knowledge that extends from the individual to the collective human society. (Note: For the remainder of this presentation, I will simplify *psycho-educational/psychotechnical* to *educational platform* and use it to include the attributes of the Philosophy of One Divide that relate to the psychotechnical applications and underpinnings.)

- It resolves the dichotomy between individualism and collectivism and between the approaches of humanistic and social psychology.

- It provides unique algorithmic sequencing and algorithmic information essential to pattern identification, processing, and recognition of Emotional Warfare and the interplay of its Patterns.

- It advances traditional platforms and psychologies (including social and humanistic) while remaining consistent with modern theory and practice in both philosophy and psychology.

- It specifically advances Donald Winnicott's false-self disorder.

- It addresses how the notions of causation, agency and efficacy, and free will are central to both the psychological organization of the human person and the psychosocial architecture of political society.

- It provides a metaphysical-to-clinical explanatory ladder and a cogent theory of causation to all human conflict.

Working with Human Nature

To reach full potential as individuals and as the collective human species, humanity needs a new approach to understanding human conflict and how to attain human unity, and it needs new intra- and interpersonal navigation techniques that can be applied within the natural world while dealing directly with the reality of human experience. Of course, this is accomplished through self-examination—however, the notion of self-examination has been around since the earliest forms of philosophy, both in the East and the West, and in psychology's early schools of thought such as structuralism. Consider W. Wundt's laboratory of 1891 through to the modern self-help era (or the contemporary medicalization of disorders, which has shifted self-examination to self-diagnosis). Despite the wide acceptance of the basic premise, many such philosophies have been exercises in futility. Indeed, the idea that the answers people seek are inside them is not new. Nor are the criticisms regarding the utilization of introspection to study the adaptive purpose of mental processes—from the earliest forms of philosophy to Wundt's attempts to establish psychology as science through structuralism, introspection's unreliable subjective perceptions and unobservable mental processes have been problematic, and they remain so in modern neuroscientific methodologies and modern scientific theory in general. The debates about nature versus nurture, mind versus

body, dualism versus monism, or what exists beyond the ontological and epistemological, i.e., the *ineffable*, are not new either. Nonetheless, to discover what lies within, people must do something humans generally resist—look deeply at themselves, within their given cognitive capacities to do so, and examine their lives and the roots of their behaviors while understanding the *nature* of their own humanity and that of other people they will encounter while doing so. Of course, this brings introspection and self-reporting back into consideration.

This kind of introspection means asking some real and tough questions, both metaphysical and objective, and questioning the intersubjective beliefs that underpin the current uses of language—beliefs that involve society, which creates context and meaning and determines the intersubjective views of normalcy, morals, ethics, justice, social justice, states of well-being, mental health, what is considered adaptive/maladaptive behavior, and what should or should not be a diagnosis in the psychological or psychiatric domains.

True self-examination also means addressing how to develop, decipher, or choose between the multiplying individualized cognitive mental models and representations or intrapersonal algorithms being generated, shaping the individual and collective perception of reality, reasoning, and problem-solving approaches and informing various educational platforms and metacognitive styles that explore the self, identity, and society. Of importance regarding this specific topic, in One Divide's metatheoretical framework, an "observational gap" is provided—with both reflexive and pre-reflexive considerations in place—by the metaphor of the One Divide, allowing for enhanced metacognition moves that provide both the narrow and broad-view lenses necessary for intellectual

exploration, emotional growth, and spiritual development, especially when conceptualizing and delineating abstract or metaphysical notions of self, scientific mechanisms of human neurophysiological or biological functions, epistemological or ontological conceptions of being and/or identity, expansive views that contain the sociopolitical nuances of human nature and the social architecture of the human species, and broadly the ideals central to humanity.

In general, one can begin this kind of in-depth self-examination by asking: Do people really want equality and peace between them? Is it possible to experience true hope, love, and trust—actualized states of individual and societal well-being? If people did, would it inspire them to be more evolved in their thoughts and actions, both as individuals and collectively? Are equality and peace real possibilities without a moral universalism? What would an overarching behavioral and moral framework that cuts across space, time, and the full range of sociohistorical cultural domains look like in today's fragmented, pluralistic society?

Answering these questions involves learning to accept the world and people's place in it more pragmatically. For the human experience to become one of equality and peace—to operate within a conceivable framework of individual and societal well-being and cogent forms of social justice that transcend the historicity of social class hierarchies and socioeconomic strata in human civilization—each person must examine humanity's underlying and apparently unchanging nature, or at least have a philosophical platform that provides the venue for contemplation of it.

Humans, whether in adaptive or maladaptive ways and whether viewed as independent or interdependent agents (a difference of perspective that is evident between

Western and Eastern perspectives—"In very broad strokes, Westerners understand the self in terms of the individual (independence), whereas Easterners understand the self more in terms of social relationships (interdependence; Markus & Kitayama, 1991)" (Strohminger, Knobe, & Newman, 2017, p. 554), all operate from a neural-behavioral perspective within the realm of desire, either within or through a "human nature" that is influenced by the fusion of the biopsychosocial dimensions (consider the model offered by G. L. Engel or, beyond this, a more technical, discipline-oriented, active approach toward development, e.g., a revised bio-personal-social conception, as proposed by Gerald Young, 2011), or whether there is no essence to human nature as existence precedes essence (consider Sartre's notions on anguish and despair and views on agency, which (for Sartre, 1943/1956) gives humans the capacity to make something out of their nature and the world that they exist within). To varying degrees, humans desire to understand their own existence and to be successful in life in some capacity, personally and professionally; they desire autonomy, emotional freedom, authenticity, and control over their own destinies and personal value; and perhaps most importantly, they desire a sense of significance or meaning to their existence, as well as forms of social authority (e.g., *dominance*) within their familial dynamics, interpersonal relationships, communities, or given industries. However, all of this involves the participation of others, whether knowingly or unknowingly on the desirer's part and willingly or unwillingly on the others', and within the continued contemporary influence of Western thinking, these desires produce a relational, individual-to-collective *causal reciprocity* and create a multifaceted functional-causal tethering—which has attributes similar to neuroplasticity—and a bridging between philosophy of psychology (e.g., folk or pop

psychology) and the natural sciences (e.g., neuropsychology, etc.). These individual-to-social and social-to-individual influence dynamics constitute the human experience itself. When coupled with human conflict, they create another ubiquity—though a paradoxical one. Everyone experiences personal discord within the self and conflict with others. This is in large part due to a paradox: the opposing needs for security and for freedom. From this paradox arises ever-deeper conflict within and between all people. In many ways, people have become subconsciously and/or unconsciously reliant on this conflict to create the change they are looking for—to move from devalued states of being to valued states of being and/or more desirable narrative identities—only to find, in the end, neither security nor freedom. To reverse this cycle, individuals must change their beliefs (or operating mental states, mental representations, etc.), both about their own personal behavior patterns and about human nature as a whole.

The Basics of the Platform

In this volume of essays, I outline a meta-perspective peer into the original foundational framework and philosophical literature necessary to explore these issues, further establishing the deeper metatheoretical design of a new platform satisfying them called the Philosophy of One Divide. Understanding Emotional Warfare provides the groundwork and precise methodology to identify the False Self—the self state or persona one develops as a survival mechanism that serves in two ways: first, as one's interior or intrapsychic coping and defense stratagem, and secondly, later in development, as one's external faceplate and representative to the outside world, utilized to gain and/or manipulate acceptance, belonging, and social embeddedness from another or others (note: my conception of the False Self here builds off and further develops Donald Winnicott's

false-self disorder). This identification and deconstruction process allows one to find and protect one's independent emotional freedom (and attain advanced levels of self-expertise, emotional intelligence, and social intelligence, combining to form an intuitive abstract intelligence) in what I have termed the *True Self*—the self state or most authentic expression of one's best qualities, which generates an intuitive sense of ethics and moral truths and is the agent of optimized behavior states and habits that produce all meaningful human change—in a manner that improves society.

The idea of an alterable or findable "self" is of course the source of some debate. Spinoza provided examples of the ignorant and wise "self" and the process of becoming the wise self. As Samuel Newlands (2020) recently summarized:

The ignorant self is anxious about what he represents as external, threatening causes. He never achieves the highest form of self-acceptance… By contrast, the wiser self internalizes more of what had been represented as external influences, and thereby becomes more active, more powerful and less vulnerable to destruction. The wise person represents more of the sources of his activities as essential parts of himself and integrates more of his motivational structure into his self-identity, thereby transforming what had been passions into actions. In this way, an individual increasingly becomes a better person, a new self. So understood, Spinoza's closing question to his individual readers is this: which person will you become, which self—the wise or the ignorant—will you appropriate?

The relevance of Spinoza's messaging remains, and as I will demonstrate, everyone benefits when people work to be the best versions of themselves or make moves

from their ignorant selves to their wise selves—and if they work to be the best collective version of humanity, everyone will certainly benefit.

Spinoza's ignorant/wise juxtaposition and motivation of agency framework could be considered to work within the even longer-standing ideas of a "true self," which has been a popular term throughout various conceptions of the self. Accompanying this, and more contemporarily, a morals-based "true self" has been robustly researched (see Strohminger, Knobe, & Newman, 2017), and findings "demonstrate a key respect in which people's understanding of the true self differs from their understanding of the self. People are happy to attribute dishonorable motives to a person (e.g., Fiske, 1980; Wojciszke, Brycz, & Borkenau, 1993), but they are reluctant to attribute such motives to the person's true self. No matter how heinous the act, there is a strong tendency to conclude that the true self is calling the person to do what is right" (Strohminger, Knobe, & Newman, 2017, pp. 553–554).

Of course, this requires the acknowledgement that humanity and the values that have splintered people across cultures are flawed—even though the conception of a good or morally oriented true self within all humans is a commonly held folk-psychology notion. Despite this, I will demonstrate and maintain the position that it is still the responsibility of individuals to be the instruments (and agents) of meaningful change.

The notion of a true self and its folk-psychology association with "being good," alongside a more refined psychological and ontological conception of a true self that is appropriated to the human person when oriented toward ethics and moralities, has longstanding sociohistorical evidence and contemporary grounding. Strohminger, Knobe, and Newman (2017, p. 552) capture this succinctly:

Historically, the true self-concept has figured into psychological research in two rather different ways. Because the true self is a commonly held belief among ordinary people, the bulk of scholarship has focused on describing how these beliefs work and explicating their role in social behavior and cognition. But a subset of researchers make a bolder claim: The true self really does exist (Bem, 1973; Kernis & Goldman, 2006; Koole & Kuhl, 2003; Maslow, 1943; Masterson, 1988; Rogers, 1961). Carl Rogers, an influential proponent of this view, asserts that the true self lurks beneath the individual's "false front"; it is only "when [a person] fully experiences the feelings which at an organic level he is… that he is being a part of his real self" (Rogers, 1961, p. 111). (Not everyone agrees; Foucault's charmingly derisive term for Rogers and his ilk is "the Californian cult of the self"; Foucault, 1983, p. 245.)

The Philosophy of One Divide and theory of Emotional Warfare construct a psychological model that addresses this topic (as well as disagreements like Foucault's) in a straightforward, if not definitive, manner. Establishing definitiveness for the conception of a true self, and denoting this definitiveness through the capitalization of the term itself (i.e., *True Self*), is unique, not by nature in and of itself, but rather by virtue of the particular way I conceive of the individual's agency or motivation of agency and earned efficacy within given attributes. This is a type of causal agency that works in a manner that is universally stable from person to person and transculturally, outlining a new, definitive, *True Self.*

In this framing, I have associated intuition with the True Self; however, this form of intuition is not to be associated with magical thought or "gut feelings" that could be motivated by superstition and similar.

One can achieve overall emotional well-being through an empirical, qualitative methodology that teaches one to help the True Self, providing a contemporary form of *true self-help* influenced by philosophical and psychological science and the philosophy of psychology, and designed specifically to address human agency as found in the psychological and psychosocial field intersectionality in the natural world.

Each person, trying to survive—whether on a personal level or within the phenomenological experience, socially within the human experience, or in terms of cosmological place in the universe—builds a False Self, basing it off the behaviors the person observes in others. The False Self contains the intergenerational traits attained from previous phylogenetic stages and selective pressures (i.e., direct/indirect genetic influences) that alter the physiology and behavior of the human (e.g., direct/indirect influence of the biological parents, primary role models, or caregivers and overall social constructs that comprise the physical and emotional environment), and in this sense it is formed in reaction to the observed and learned behaviors of others and society's structured mechanisms and current ethos. Imitation and mimicking are intrinsic traits of human behavior (consider mimesis (Puetz, 2002) or anthropological philosopher René Girard's mimetic theory (Andrade, 2017)); as humans are social actors, performances, representations, and depictions are vital elements of individual and collective social abilities—even those that are antisocial or rebellious and/or fall outside the norms of a given set of societal parameters. However, despite the innate human ability to imitate the

socially accepted behaviors of others, misconceptions, miscommunications, misinterpretations, and so on are also constants. Human conflict has many variations and involves a multitude of underlying causes—metaphysical and epistemological—which must be accounted for in order to establish either a holistic causal explanation and/or a whole view of the human person (e.g., biological or neuropsychological intra-action and the psychological mental conduct or psychosocial interpersonal—a causal *intra-inter-action* explanation of the human experience that I will discuss later in this presentation). Nonetheless, I assert, with full understanding of the depth of the domain of inquiry, that the One (emotional) Divide is the instigator and functional causation of all human conflict, as misconceptions, miscommunications, and misinterpretations take place first within the individual, between the process of interpreting reality and the resulting perception that produces what I capture, and will further outline, as the dialogue between the False Self and the True Self. (Note: My use of the word *dialogue* here moves beyond the general notion of voices or verbal language that occurs on an intrapsychic level. Dialogue can include symbolic thoughts, mental conduct, desires, feelings, and so on.)

With mastery of the theory of Emotional Warfare comes sustainable True Self efficacy, supported by tools for deciphering internal and external "emotionally driven" transactions or forms of dialogue. Because of these transactional patterns, inner dialogue becomes a deterministic value, not only in one's interpretation of the exterior environment but also in one's communication and interaction with it, ultimately influencing one's experience of the outer world. Thus, a thorough understanding of this dual transaction influences the shared human experience, as all humans fall within the same parameters of functionality, whether in verbal or nonverbal communication. This

understanding results in improved communication skills, both in self-talk and in outward interaction, as language mediates not only the social environment but also personal identities, which comprise both self-identities and social identities (which interact within a deterministic, functional, and multidimensional identity-game matrix, simplified as the *gamification of identity*). In many ways, this language-based transaction both constitutes and affects a person's identity. It can either be accurately acknowledged or go unrecognized, creating a multitude of complexities in discovering the self and affecting conversation or negotiation with others that moves out of the normative first- and/or second-person desires, the reactive attitude structure, and oppositional–nonoppositional, in-grouping–out-grouping interactions (which I refer to as *agreement and disagreement modeling*). An awareness and explicit understanding of this leads to a simultaneous ability to learn about and improve one's "self" in a way that can be practiced and to actively participate on a meaningful level in the community (i.e., adding or generating *social value*), ultimately creating a broad, widespread, choice-based human agency that not only increases overall societal health but moves society toward a unified, elevated state of collective consciousness. All this can be reached through a philosophical endeavor that examines the One (emotional) Divide. This divide is both a metaphorical space in which Emotional Warfare is generated within the emotional realm or psyche and a space between people within the observable world that prevents human unity and that elevated collective consciousness.

The platform's strength is its natural-world applicability and functionality through the fusion of philosophical and theoretical principles with practice—leading not only to practical knowledge through the Aristotelian learning-by-doing approach and a

methodology influenced by Hebbian learning (as well as utilizing education as a means of intra- and interpersonal, assisted or unassisted intervention) but also to advanced self-expertise, emotional intelligence, and social intelligence, combining to form an intuitive abstract intelligence. This form of intelligence lends itself to increased autonomy and conscious self-governing within a neo-Kantian behavior-based moral model, actualized and optimized through habitual application.

Mastering the interplay of Emotional Warfare produces healthier and more successful interactions, encounters, and relationships. This new set of tools and techniques can greatly impact the societal and global community as it acquires a deeper and broader scope of values and ethics and a contemporary view on morality that goes beyond social norms and conventional wisdoms, giving members of the community the psychological, intellectual, and moral advantages needed to produce meaningful change within their natures.

This premise also advances philosophical and psychological precepts such as social-contract theories, game theories, and evolutionary game theories that contribute to the individual and collective conceptions of self, identity, and society, of human nature and human psychology.

All of this occurs through looking at the identity matrix and the pre-existing paradoxical emotional paradigms that underpin human behavior. To help readers visualize this matrix, I describe it as a mesh-like construct woven from Emotional Warfare and the interplay of its Patterns. Like classic Aristotelian binary logic and existing abstractly like mathematical Platonism, this view of the identity matrix and the

idea of the gamification of identity are ways to formulate the natural laws that human nature and human psychology are bound to.

Moving forward in this presentation, I will demonstrate how, using the innate human ability for pattern identification, processing, and pattern recognition, one can begin to identify what drives human behaviors and defines the individual and societal sense of self, identity, and society—and gives meaning to the moralities. This makes predictable an element of human nature/nurture I have termed the *repeated cycle*, traceable throughout personal and sociohistorical contexts. This is a mutable pattern in which a person develops emotional survival strategies initially based on those of the primary caregivers—or attachment figures—who shaped their nature. It produces the person's Emotion-Based Survival Skills (EBSS), the behaviors the person will use throughout life to navigate both interior or intrapsychic and exterior emotional threats, generally by engaging in the conscious, subconscious, and/or unconscious manipulation strategies of Emotional Warfare. (From a perspective grounded in logical behaviorism, the EBSS could be considered to be behavior dispositions or predispositions that underpin mental states; however, the person continuously hones the EBSS in a psychologically adaptive manner, moving the EBSS conceptualization outside traditional principles of logical behaviorism.)

I will then review the foundational arguments for the Philosophy of One Divide and address the philosophical and psychological parlance to the discipline of phenomenology—the study of structures of consciousness as experienced from the first-person point of view. I will also discuss how the Philosophy of One Divide is distinct from other philosophies in phenomenology due to its introduction of Emotional Warfare

and its Patterns. Emotional Warfare governs individuals until they gain awareness and an explicit understanding of it. Once one has seen Emotional Warfare and its Patterns, they cannot be unseen; they become axiomatic. The value of this lies in Emotional Warfare's dual functionality, and the novel functionality and positioning of the observational gap provided through the *One Divide* metaphor, which allows the individual to observe Emotional Warfare both within the self and outside the self by recognizing its unique manifestation within another and/or between others. (Providing an observational gap is not a novel move in and of itself. However, the full functionality of the specific metaphor *One Divide* is. Specifically, the metaphor *One Divide*—or *the One (emotional) Divide*—has theoretical functionality that allows for both the intellectual conceptualization and "space" for Emotional Warfare to exist; the observational gap allows for it to be observed in both interior and psychosocial contexts.)

I will demonstrate how the ongoing debate between dualism and monism or materialism is part and parcel of the neurological mechanisms of the human mind that offer the multitude of interpretive perspectives and thus the identities which appear in what I term the *Building Block of the Role.* These identities embody the emotional models through which people experience their lives. The identities found in the Building Block of the Role turn up in and affect Wittgenstein-like "gamified" uses of language both in academic knowledge systems and in peripheral speech or folk psychology, in which language is not necessarily used consistently.

Later, discussing what I refer to as the dominance–subjugation–variance dynamics created through the Inward/Outward Emotional Warfare interplay, I will highlight the gamification of identity's central theme: how the human person operates in

the social world and the specific relations between it and the human psychological experience. In this context, I'm proposing that Wittgenstein's language game has become enmeshed in the gamification of identity, found both within the human person and between people, and in fact has devolved into a subcategory of it.

A New Approach to Improving the Human Condition

My intent in this work is straightforward: to advance the Philosophy of One Divide, the theory of Emotional Warfare, and the One Divide Method and related approaches that enable individuals to identify and combat Emotional Warfare's various manifestations and foster Reversed Cycles that lead to human flourishing on both the individual and collective levels. This original foundational framework and philosophical literature provides a universal and coherent language system for identifying human conflict and fostering individual and collective unity, systematically articulating and demonstrating the specific deterministic mechanics of Emotional Warfare and the interplay of its Pattern(s) and capturing the interplay of Emotional Warfare's gestalt.

Continued academic contextualization, additional qualitative and/or empirical research, and the organic pursuit of strengthening the metatheoretical development of the Philosophy of One Divide and theory of Emotional Warfare give grounding for the One Divide/Emotional Warfare platform and support specific and specialized system-to-system advancements in the fields of philosophy and psychology to give rise to a potential full synthetic/practical writ-large evolutionary wisdom and moral philosophy.

The multilevel definitional framework of Emotional Warfare provides a multifaceted and functional lens to identify the following: (1) Emotional Warfare as a quantitatively and qualitatively observable intra- and interpersonal "action"; (2) the

Pattern of Emotional Warfare, i.e., the specific algorithmic sequencing and information

of the psychological steps and states I have defined as Building Blocks that capture the

manifestation of Emotional Warfare's action; (3) a mapping of the development of the

False Self state that captures the dual metaphysical anchoring of Emotional Warfare, i.e.,

IEW and OEW; and (4) how Emotional Warfare's intrapsychic manifestation and

interpersonally driven transactions are conducted through False Self state agency or *False

Self efficacy*.

The structuring and terminology of the theory of Emotional Warfare have been

designed to fully make clear the functionality and deterministic processes of Emotional

Warfare and its Patterns and provide an accessible educational platform and universal and

unified methodology for establishing True Self state agency or *True Self efficacy* that

generates generativity: individually driven, collectively inspired human flourishing.

This scalable endeavor is accomplished through One Divide's Dual-Transactional

Behavior Model (DTBM), a specifically designed pattern-seeking structural diagram that

produces a set of behavioral analytics, detecting both the intrapsychic and interpersonal

Patterns of Emotional Warfare that construct recognizable forms of Emotional Warfare

interplay. These interiorly driven, outwardly manifested transactions occur in a stimulus–

response interplay, creating nonlinear patterns of intra- and interpersonal psychological

conflict that emerge from feelings of threat to a perceived sense of emotional security in a

functional, deterministic construct that is both quantitatively and qualitatively

measurable, within reason, via behavioral-science criteria and is made so through "False

Self versus True Self" states, agency, and/or levels of efficacy.

A key component to the elements discussed above lies in the positioning of

Emotional Warfare's intra-interplay: the *fluidity* of Emotional Warfare and the

interconnected but variable attributes of the Building Blocks and, inseparably, the agency

of the False Self. To further explicate the nonlinear, dynamic aspects of the DTBM,

consider Lisa Feldman Barrett (2009) of Massachusetts General Hospital and Harvard

Medical School and her notion regarding linear models of psychological phenomena:

> …our brain contributes to every mental moment whether we experience a sense of
>
> agency or not (and usually we do not). This means that the simple linear models
>
> of psychological phenomena that psychologists often construct (stimulus →
>
> organism → response) may not really offer true explanations of psychological
>
> events.

> The implication, then, is that mental events are not independent of one another.
>
> They occur in a context of what came before and what is predicted in the future.
>
> This kind of model building is easy for a human brain to accomplish, but difficult
>
> for a human mind to discover, because we have a tendency to think about
>
> ingredients in separate and sequential rather than emergent terms.

In summary, the following provides a meta-perspective peer and metatheoretical

deep dive into the groundwork to the Philosophy of One Divide—a practical philosophy,

anchored in analytical philosophy and category theory, that provides a universal

educational platform and language system for human transformation through a systematic

approach to moral living that is grounded in naturalistic accounts of human activity. The

Philosophy of One Divide accomplishes this by identifying the functional Pattern(s) of

Emotional Warfare, which are core Emotional Survival strategies and processes that drive intrapsychic and interpersonal conflict, distress, and divisiveness and come to define parameters associated with notions of self, identity, and society. The universal and unified One Divide Method is designed to help individuals find emotional freedom by enabling them to identify Patterns of Emotional Warfare and to learn how to reverse these cycles to achieve greater True Self (or authentic) flourishing—both mentally or psychologically and morally or ethically as social participants within the human network. The One Divide Method works both within objective diagnostic medical frameworks and nondiagnostic frameworks, including nonspecialized "self-help" platforms that use subjective and/or social judgements to determine levels of normalcy or states of well-being and that deal with adaptive/maladaptive (e.g., healthy/unhealthy) thoughts, feelings, and behaviors, whether influenced by underlying biological functions or not and whether wholly contained within an individual or extending between people. Above all, the platform addresses instrumental concerns over intra- and interpersonal physical and emotional survival resources and takes a new approach to improving the human condition.

The Function of Philosophy, Philosophy as Therapy, and the Notion of Choice

As the influential philosopher Boethius (and his widely popular book *The Consolation of Philosophy*, 524/2008)—who notably used an imaginary conversation with a personification of philosophy to console himself after being imprisoned—and others including Nietzsche have professed, philosophy should be used to show people who they really are. Even Wittgenstein in his later work *Philosophical Investigations*

(1953) offers a new way of looking at language that yields the view of philosophy as therapy.

Similarly, One Divide's principles revolve around gaining an attitude toward life that provides a way to find and/or give meaning to it rather than feeling despair or that life is meaningless. In this regard, One Divide holds the perspective that it is okay to utilize philosophy to educate as well as to console oneself, and it is okay to want to be more and to live up to one's fullest potential. This builds off philosophy's ancient functionality as a form of self-help and establishes a contemporary Nietzsche-to-Sartre philosophical and intellectual move. More specifically, as I stated in Book 3, *Identification of the Pattern of Emotional Warfare: The Method* (2015):

> Eliminating all that is false and leaving only what is true is a lifelong endeavor. It's a *journey*. And the opportunity to *live* will make the journey, the walk on this path called life, and all the hard work worth it, just as *the individual is worth it.* And perhaps, by choosing to walk this path, he or she may find the answer to this question:

> Did I *live* my *life*—with emotional freedom—or did I just survive life itself? Furthermore, choosing to fight for the True Self and *change* will allow a person to help others through his or her actions, not just speak the words that many long to *feel* while still behaving in contradictory ways. Many have sought the True Self and a state of openness or connection to a flow of intuition—but with the greater spiritual implications of this search (which some consider a calling), finding the intuitive self and, more importantly, the "energetic life flow" only becomes more

difficult, in theory and even more so in conversation. People can always hide behind a spiritual language that they claim can't be put into concrete terms when illogical or unsound structures in their beliefs are exposed. In a sense, they take fallback positions when challenged or when reality itself is not what they need it to be… Within One Divide's principles, it is in doing that which is right for oneself, individually, and *living emotionally free*, with a deeper purpose, that one is inherently doing what is right for others, as they will begin to feel and recognize a line of symmetry between one's actions and words.

As generally understood by those who have traveled down the path of self-discovery and self-overcoming, being more in life is far more valuable than having more in life.

Indeed, everyone benefits when people work to be the best versions of themselves—and if they work to be the best collective version of humanity, everyone will certainly benefit. However, this requires the acknowledgement that humanity itself and the values that have splintered people across cultures are flawed. It is the responsibility of individuals to be the instruments of meaningful change. This brings me to the intrinsic link between philosophical pursuits (such as the Philosophy of One Divide) and knowledge itself, as one feeds the other.

One Divide's approach to finding truth comes from the simple necessity of it. It is the willingness to look deeply into the paradox of security versus freedom and explore the enigmatic depths and thresholds of the Pattern(s) of Emotional Warfare that will lead not merely to truth but to a deep or nearer truth, one that has eluded mankind. Of course, this involves looking directly into the One (emotional) Divide and delving into the

individual and collective repeated cycles and levels of despair that have defined the human struggle. There is that same intrinsic link between One Divide's philosophical pursuit and knowledge about despair and the human struggle: again, one feeds the other.

Within this link is an important discovery for those who choose to challenge the continuous power struggle within and between people: One Divide stands not behind the notion that an external belief or faith will lead to peace—whether between people or within persons—but for the premise (and with hope) that the individual can reach their true potential as a human being and also find a deeper purpose to their existence through eliminating the False Self and finding their own True Self, and with that discovery, find a deeper purpose and value to their participation in humanity (see Nietzsche's (1872/1956; 1888) work, e.g., master morality/will to power, slave morality/herd values, or Sartre's *Being and Nothingness* (1943/1956)).

For the philosophical exploration of these issues to have a deeper effect than a simply intellectual one—for it to become therapy and change the way one lives and relates with others—one must have a firm grasp of the complexities of the interplay of Emotional Warfare across a range of disciplines, not just within the different cultural nuances of the human species. Fully grasping the long-term strategy to finding one's independent emotional freedom and simultaneously creating meaningful change is challenging, as it directly conflicts with the short-term need to stave off Emotional Desperation and generate Perceived Security. Being adaptable, versatile, and disciplined rather than inflexible and dogmatic is a necessity if one is to master the interplay of Emotional Warfare, and it must be understood that the "honest critic" will not always be well received. Developing the ability to gain access to a level of truth that would

otherwise be elusive due to its sensitivity is key to mastering the interplay of Emotional

Warfare.

Perhaps a better way to understand this is to consider that others may or may not

properly grasp the idea that to be known is better than to be loved. In other words, for

someone to be truly known by another person, that other person must carefully look past

the parts that aren't present to be loved, either because they aren't necessarily loveable or

because that person simply lacks those personality elements. But this is not enough: it is

the combination of identifying and purposefully resolving those parts that allows for both

the knower and the knowee to move beyond them, as equal participants. Indeed, it is the

combination of reality, based in objective and observable facts and where the strength of

One Divide's principles is rooted, and the ability to artfully reshape one's perspective that

allows the individual who is learning to master Emotional Warfare's interplay to look—

and move—beyond the surface. It is this combination that provides the footing they will

need to find not only meaning and motivation but also purpose to their actions—and to

their life.

However, humans have long fought for psychological and psychosocial gain or an

advantage over the psychological, whether in their own emotional realms or another's or

others', as well as within the various disciplines and subfields that delve into human

nature and human psychology and within the functionality of philosophy in regard to the

natural sciences. To keep within the main focus of this book, I will state reductively that

philosophy itself and the ability to ask necessary philosophically grounded questions (and

to preserve those questions) remains, but will have to adapt, as does the growing ability

of the natural sciences to answer those philosophical questions in definitive ways. This

has inevitably added to the continuous power struggle within humanity—as well as the

interrelated fields of philosophy and psychology—and has been a focal point that led to

One Divide's exposition, ultimately resulting in its written and visual depictions of

Emotional Warfare. One Divide's anatomical view of the Pattern of Emotional Warfare,

the Map, found in Book 2, *Anatomy of the Pattern of Emotional Warfare* (2015), and the

visual demonstration of the Dual-Transactional Behavior Model (Books 3 and 4, 2015–

2017) are two examples. Here, note the influence of Santiago Ramón y Cajal (1852–

1934), who won the Nobel Prize for Physiology or Medicine in 1906 for establishing the

neuron, or nerve cell, as the basic unit of nervous structure; this finding was instrumental

in the recognition of the neuron's fundamental role in nervous function and in gaining a

modern understanding of the nerve impulse. While by no means is there a comparison

here between the work and contributions of Cajal—one of the most accomplished

anatomists in the discipline of neuroscience—and that of One Divide, Cajal was an

influence on One Divide's identification and depiction process.

Work that stems from Cajal's is important here because of recent and ongoing

advancements in understanding consciousness. The process that Cajal's depictions

inspired me to identify, which applies to the structures and functions of the brain and the

need to embrace future scientific discoveries, revolves around two of the platform's

objectives.

The first objective is to address the brain/mind correspondence or the mind/body

problem by establishing a theoretical framework anchored in what I will refer to as

mechanistic functionalism. Tania Lombrozo and Daniel Wilkenfeld (2019) argue "that

mechanistic and functional understanding are distinct in two ways: they involve

importantly different objects, and (more tentatively) they involve different epistemic

relationships. These claims have implications for how to think about understanding in

epistemology and philosophy of science. They also invite us to ask a host of empirical

questions about the psychological capacities that underwrite these forms of

understanding, and about their implications for our interactions with the world" (p. 24–

25).

       I have adopted the term *mechanistic functionalism*, which will appear throughout

this volume, with an emphasis on establishing similar qualitative understandings rather

than qualitatively different kinds of understanding, which can create widely divergent

positions within the fields and subfields of philosophy and psychology. Lombrozo and

Wilkenfeld (2019) talk about "evaluat[ing] the evidence for mechanistic and functional

forms of understanding through the lens of contemporary epistemology and philosophy

of science, which offer valuable new tools for thinking about the nature and varieties of

understanding. In particular, we evaluate two claims: the *weak differentiation thesis*,

according to which mechanistic and functional understanding have importantly different

objects, and the *strong differentiation thesis*, according to which mechanistic and

functional understanding constitute qualitatively different kinds of understanding" (p. 2–

3). With this as a backdrop, my combined mechanistic-functionalist framework provides

a flexible psychological model that is prepared for future discoveries and understandings

that alleviate the mind/body problem and narrow the widely divergent positions in the

fields and subfields of philosophy and psychology by understanding the mechanistic

origins or neural workings of consciousness and the functional-causal placement of

mental states in the behavioral sciences, thus providing the best information possible—or

"represent[ing] that which is understood" (Lombrozo & Wilkenfeld, 2019, p. 3)—in a manner suitable for both real-world deployment and widespread distribution of the theory of Emotional Warfare. To summarize, the Philosophy of One Divide's mechanistic functionalism is oriented toward understanding the processes and proximal causal mechanisms that instantiate *what Emotional Warfare is* and a functional-causal understanding of *how it works*—and, importantly, *what it does* as a key universal pattern within the human being.

The second objective relates to the ongoing issue of Emotional Warfare's contribution to human nature and human psychology via social evolution: to achieve an individual-to-collective mental representation, behavior-motivational framework, and moral model for psychological and psychosocial gain or advantage over Emotional Warfare and the interplay of its Patterns, to address human conflict and promote human unity and a broader ONEness through an individual-to-collective causal functionality.

Achieving these two objectives starts with giving the individual the simple choice between their True Self and False Self, between participation in closing the One (emotional) Divide and keeping it open. Choice itself is not only a fundamental principle here but also has an underlying motivation that, whether viewed from a granular, abstract philosophical perspective (e.g., consider the nuances debated regarding actualism or possibilism) or a concrete natural science position, ties directly into human survival and Emotional Survival.

Overwhelmingly, beyond the kinds of behaviors that can be understood through obvious reward and threat mechanisms—as well as adjoining neurotransmitters, e.g., Gamma-aminobutyric acid (GABA), which is the primary inhibitory neurotransmitter

that decreases a neuron's action potential), dopamine, serotonin, acetylcholine,

epinephrine (adrenaline), norepinephrine (noradrenaline), neuropeptides, amino acids

broadly speaking, and et cetera, associated to the central nervous system's

interconnectedness to such mechanisms—humans are emotional beings. Those emotions

play a vital part in every aspect of a human's physiological and psychological makeup.

Indeed, it's widely understood that belief in one's ability to exert control over the

environment and to produce desired results is essential for an individual's well-being. It

has been repeatedly argued that the perception of control is not only desirable but is

likely a psychological and biological necessity. This claim has been explored in great

detail, as demonstrated in Leotti, Iyengar, and Ochsner (2010), in which the authors

reviewed the literature supporting this claim and presented evidence for a biological basis

for the need for control and for choice—that is, the means by which humans exercise

control over the environment. Converging evidence from animal research, clinical

studies, and neuroimaging work suggest that the need for control is a biological

imperative for survival, and a corticostriatal network is the neural substrate of this

adaptive behavior.

Though scientists have begun to understand the human need for control, they have

yet to tackle the central issues that fuel the modern distorted obsession with security

(which is, of course, related to control) as well as the continuous power struggle that

takes place within the human being and over their human experience. More importantly,

both power struggles are at the center of what perpetuates human conflict and prevents

human unity. Again, I return to the notion of choice. As aptly summarized in the above-

mentioned article:

Collectively, the evidence suggests the desire to exercise control, and thus, the desire to make choices, is paramount for survival. The opportunity for choice enhances an individual's perception of control, and thus, exercising choice may serve as the primary means by which humans and animals foster this psychologically adaptive belief. Just as we respond to physiological needs (e.g., hunger) with specific behaviors (i.e., food consumption), we may fill a fundamental psychological need by exercising choice. While eating is undoubtedly necessary for survival, we argue that exercising control may be critical for an individual to thrive. Thus, we propose that exercising choice and the need for control—much like eating and hunger—are biologically motivated. We argue that while people may be biologically programmed to desire the opportunity for choice, the value of exercising specific choices likely depends on the available cognitive resources of the decision-maker in the given context, as well as the subjective value of the choice contents, influenced by personal experience and social and cultural learning.

So, choice gives control, and control gives security—or, as I frame it, a perceived sense of security, simplified within the platform as the Building Block of Perceived Security. The reason for the distorted obsession with security can be summed up in two words: Emotional Desperation. As originally presented in the *Reference Guide*, Emotional Desperation is an adjunct to fear. First, understand that a certain level of fear (along with related emotions such as anxiety, stress, etc.) is healthy and necessary to physical survival. It helps direct people and keep them safe from the dangers of the physical world, and it has been vital to human evolution. However, fear itself is merely a

catalyst. It provokes the involvement of one of humanity's greatest assets—the mind. The mind, equipped with logic, reason, and the ability to think critically, enables people to engineer solutions and abate collective fears through innovation, technology, and creativity, which have shaped the modern world and newfound freedoms. Without some level of fear, humans would never have survived as a species.

It is here that one must once again embrace philosophy and the work it entails if one is to learn to mitigate the continuous power struggle within people (intrapersonally) and between people (interpersonally) due to the fundamental human need for Emotional Survival. This work comes down to the simple understanding that there is a choice to be made—and that the natural sciences are a necessary backdrop to better inform or instantiate that choice.

The underlying aim of One Divide's educational platform about Emotional Warfare, of course, is to provide choice to those who wish to find their True Selves and participate in creating ONEness.

Without such a choice, or a connected mechanistic, behavior-based, functionalism-oriented moral model to operate within, changing innate human behavior is problematic, as philosophical endeavors and pursuits of knowledge will inadvertently add to the continuous power struggle within the human being and the human experience. The governing positions of dominance and subjugation (or the False Self EBSS positions of the Inflated A and Inflated B) will counterbalance one another, suppressing choice and promoting forms of Emotional Warfare that act to restrict forward progress, even if it looks like people are making that progress.

Simply stated, before a person, within their given cognitive capacity to do so, can choose to change their nature, they must know exactly *how* and *why* to do so—and One Divide's principles and concepts and theory of Emotional Warfare provide that information, giving the person the opportunity to make that choice.

Understanding Emotional Warfare deeply enough to choose to change one's own nature—understanding an objective account of the conscious experience of Emotional Warfare—demands that one encounter metaphysical accounts that provide connections between the objective physical experience and the subjective conscious experience (Nagel, 1974) through interrelated understandings of *what it is like* to have the experience of Emotional Warfare, whether from the inside or from the outside: the *actuality* of Emotional Warfare. The philosophical consideration I am bringing forward here, in contemporary analytical philosophy terms, is about *actualism* rather than *possibilism*, or a general statement that Emotional Warfare's existence and the intra-interplay of its Pattern(s)' existence, within the abstract contextualization afforded by actualism, fit within the modal realist construction that contains the real or natural world, or within a maximally complete set of propositions or state of affairs. As I have stated, every theory must predict the real world; the theory of Emotional Warfare not only allows for the proper observation of the phenomenon of Emotional Warfare but more importantly makes the Patterns of Emotional Warfare and their interplay predictable. This structured paradigm avoids the issues that arise in unscientific Cartesian dualism and works in a manner whereby practical and/or pragmatic assumptions are tolerated—but, ultimately, it works on the less risky side of metaphysical certainty. It provides, as a function of its position, a safe approach and methodology premised on the "continuum of practical

assumptions" (Marsh & Boag, 2014, p. 49) and offers practical/pragmatic assumptions that do not "represent a delicate cost-benefit analysis between metaphysical certainty and empirical utility" (Marsh & Boag, 2014, p. 54).

The Philosophy of One Divide and the theory of Emotional Warfare predict the natural world in a pragmatic and reliable way, verifiable simply through observation of the natural world that contains the human experience, human interaction, and all human conflict. Viewed thus analytically, the term *Emotional Warfare* can be considered a deictic expression, whereby Emotional Warfare's actuality is in relation to or dependent upon the context in which the term is used. This is why I provide in this volume great specificity regarding the term itself, its multilevel definitional framework, and its further refined contextualization in terms that relate it to the realm of physicalism as well as functional-causal, dynamic variances produced by the intra-interplay of its Pattern(s) in relation to its mechanistic elemental Building Blocks within either specific conceptions of functionalism (e.g., realizer functionalism) or, more generally, within classic formulations of functional theories. The Building Blocks themselves offer a multitude of informational resources—or levels of metaphysical certainty and instrumental and/or cognitive utility—to the theory of Emotional Warfare, just as summarized by Janet Levin (2018) for *The Stanford Encyclopedia of Philosophy*: "mental states are intended to be characterized in terms of their relations to stimulations, behavior, and *all the other states* that may be permissibly invoked by the theory in question, and thus certain functional theories may have more resources for individuating mental states than suggested by the crude definitions used as examples."

In sum, the core function of these types of questions and of a focus on the notion of choice is to determine the platform's usefulness, which along with the aforementioned natural-world applications, correlates with the brain's information-seeking patterns and the brain's systems that code the value of the information. In this level of granular technicality, I'm referring to information that is cognitively and instrumentally sought, not necessarily affectively. The information or knowledge about *understanding* the world (e.g., classic physics or quantum mechanics) or the human experience (e.g., neuroscience, psychology, social psychology, etc.) as pursued and presented in the Philosophy of One Divide and theory of Emotional Warfare is not important because of what is coded in the brain's systems as higher order, or because of any reward or punishment based on what makes the individual "feel good" or fuels optimism biases. It is important because of its value in utility and actionability. That said, I do not promote the avoidance of factual or qualitatively observable information that is deemed not to be useful or to be too negative; it may provide information that leads to direct, optimal actions. I will elaborate on this in detail and demonstrate the effectiveness of the position within the premise of identifying a "true negative" to produce a "true positive."

Learning to Learn: Patterns and the Human Brain

As I stated at the beginning of this section, it is important to establish a baseline of thought that will allow for necessary abstract conceptualization and metatheoretical contextualization of the information presented. Thus, before moving forward into Section 2, it's imperative to discuss a design function of the DTBM as a *pattern-seeking device*. This functionality is twofold: it searches simultaneously for cause-based and solution-based algorithms or algorithmic information for the issues that are primary

to Emotional Warfare. While I will provide deep dives into this twofold functionality and establish additional refined knowledge, what is relevant here is that this structuring is designed to work for the human person or a synthetic agent in a manner similar to meta-learning, the formal concept in deep machine learning commonly referred to or understood as "learning to learn." I will explore this broad topic in more detail later, especially regarding reinforcement and deep reinforcement learning; while not directly touched upon here, these points of interest also relate directly to relevant topics such as supervised, semi-supervised, and unsupervised learning (or self-organization), working memory, and issues central to intelligence and memory systems, e.g., procedural, semantic, episodic, and so on or the "corresponding varieties of consciousness (anoetic, noetic, and autonoetic)" (Tulving, abstract). Meta-learning has roots in the domains of the cognitive sciences and the technology-driven fields that produce cognitive architectures and, more broadly, artificial intelligence (AI).

To allow the reader to explore the remaining content from the most useful mindset, and to provide a niche grounding point to allow even further contextualization and conceptualization of the platform's purposive design, I'll focus here on meta-learning with the human person as the central figure but within premises based on AI: the human person or agent uses experience, which I have denoted throughout the One Divide/Emotional Warfare platform as *practice,* to change elements or aspects of the learning algorithm that is present. However, this change takes place within the person's own learning algorithm, not in the model provided through One Divide's Method. The *modified learner* in this situation is the human person—with a purposive volition, a topic that I will expand on, especially regarding *will* and *free will*—learning about Emotional

Warfare and its Pattern(s)' intra-interplay, who with *practice* attains an understanding or levels of understanding (which I consider a form of maturation of conceptualization) of Emotional Warfare and thus advances beyond the original version of the human person who was first learning. The same would apply to a synthetic agent.

This modification—or improved performance—takes place due to the experience(s) attained through One Divide's two-phase process of gaining first *awareness* and then an *explicit understanding* of Emotional Warfare and its Pattern(s)—whether in terms or perspectives of deepening (as in deep neural networks) or, as I typically frame it, as a process and methodology of elevating or optimizing the capability or consciousness of the living system, with understanding of the issues of *attention,* meaning "the control that the organism, or environmental events, can exert over the direction of consciousness in the selection of 'contents' of awareness" (Tulving, abstract). Importantly, there are no restrictions to levels of meta-learning that can be attained, as the understanding continually matures with practice, allowing the person to go on reaching new earned levels and increased or deepened knowledge (i.e., emotional intelligence, social intelligence, and abstract intelligence), improved decision-making processes, and overall transferrable attributes that provide the agency and efficacy of a True Self state of being, which maps over to multiple domains. Such meta-learning expands agency and efficacy parameters rather than constraining agency and efficacy to domain-specific territories, for instance from the perspective of cognitive science, cognitive architecture, or deep machine learning. Consider briefly "multi-objective" learning or shared parameters and the like, which can also include task-specific learning.

In all, One Divide's structural diagram and resulting structural analytics provided

by the DTBM, and One Divide's algorithmic information provided primarily through

the binary structure of the EBSS, work as a learning algorithm or multiple learning

algorithms that operate on both a base level and a meta level. From a philosophy

of science perspective, the platform is thus situated within meta-learning and

optimization. As I will elaborate on, this yields a psychological model flexibility and a

type of *program-modifying programming* that offers both short- and long-term agent (and

efficacy) optimization. Infusing a meta-learning design into One Divide's flexible

psychological model provides an additional layer of utility that can be directed toward the

living, psychological human person or synthetically when speaking of an *agent* in the

terminology of AI, machine learning, or deep machine learning.

This cognitive architecture (or neuro-computational programming) leads to and

enhances pattern identification, processing, and recognition of new pattern schemes the

person or agent at first could not see at all, could not see easily, or could not see easily in

totality (e.g., Emotional Warfare's gestalt), particularly in the specific context of

Emotional Warfare's deceptiveness. This cognitive architecture therefore allows the

person or agent to find effective algorithmic information—recognizing problems—and

additional meta-learning algorithms that provide solutions to those problems. As

I've previously outlined in more generalizable terms in all of One Divide's philosophical

literature and will refine here, this twofold structuring contextualizes One Divide's

cause/solution approach, which is aimed toward accurately and consistently identifying

the "true negative" (i.e., Emotional Warfare and its agent, the False Self) through pattern

processing, pattern recognition, and additional pattern-seeking premises that allow for the

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information to be understood and addressed objectively, ultimately yielding a "true

positive."

Section 2

Notes on Conceptualization and Contextualization

- *A Philosophy of Science Approach*

- *Considerations on Weak and Strong Emergence*

- *A Unification of Psychology and of Philosophy*

- *Dialectic and Hermeneutic Perspectives on Human Unity and the Unification of Psychology*

- *Negative Terminology and True Positivity*

- *The Philosophy of One Divide: A Meta-Perspective*

- *Phenomenological Considerations and Distinctions*

- *The Necessity of a New Approach*

- *Identifying Objectivity*

- *The Necessity of Model Flexibility and Incorporating Folk Psychology*

- *Storytelling, Mental Life, and the Natural Sciences*

- *One Divide's Algorithmic Information Equation (-1 + 1 = 0) and Energetic Flow toward Optimization*

- *Scalability of an Evolutionary Wisdom and Moral Philosophy*

- *Key Pillars of the Philosophy of One Divide*

A Philosophy of Science Approach

It is generally understood and accepted that the sciences operate by attempting to understand new data within existing theories. One Divide's groundwork (and

philosophical literature) includes an inherent effort to give proper attribution not only to those who have influenced the philosophy and theory but also to those who have helped shape perceptions (and thus humanity) for the better—and, of course, to build off their theories with new data made observable through the principles that support One Divide's philosophy and the theoretical framework of Emotional Warfare and its Patterns. These attributions also demonstrate the depth of One Divide's principles themselves and help to validate the theory of Emotional Warfare.

As I state in *Theory of Emotional Warfare: Book 5* (Kroger, 2017): "It is how well a theory is defended that not only proves its trustworthiness but makes it acceptable as truth, but unanimous agreement on any given theory is rare. If the ideas that we all have an authentic essence [a universally stable notion of a morality-based true self (Strohminger, Knobe, & Newman, 2017)], we all hide that essence to gain social embeddedness and we all yearn to live as who we truly are have long been accepted, why do we continue to struggle with these theories? Why do we need to keep rediscovering these notions time and time again, despite their acceptance?"

To start answering these questions—and the metatheoretical issues central to them—perhaps it is best to reiterate an adage that embodies what most often obscures those answers: the pursuit of meaning (or virtue) in life is a far better and more worthwhile journey than the pursuit of happiness. As summarized in the *Stanford Encyclopedia of Philosophy* (Kraut, 2016), Aristotle believed that:

> in order to live well, we need a proper appreciation of the way in which such goods as friendship, pleasure, virtue, honor and wealth fit together as a whole. In order to apply that general understanding to particular cases, we must acquire,

through proper upbringing and habits, the ability to see on each occasion which course of action is best supported by reasons. Therefore, practical wisdom as [Aristotle] conceives it cannot be acquired solely by learning general rules. We must also acquire, through practice, those deliberative, emotional and social skills that enable us to put our general understanding of wellbeing into practice in ways that are suitable to each occasion.

As this demonstrates, the study of how humans behave as a social species has been a long-ongoing endeavor, and finding healthy ways to function personally and socially has been a focal point since ancient times among humanity's greatest philosophers. However, for as long as people have been discussing this, they have been disagreeing about it—especially those who have embraced the challenge of finding healthy and prosperous ways of living that are realistic for human beings, or for humans who desire to expand beyond accepting who they are and/or what they are capable of and instead wish to learn how to be who they have yet to become.

Everything in existence has a function. The pursuit of function at the highest form possible, individually and collectively, is where most philosophies and behavioral frameworks overlap, but also where they diverge. This is most evident looking more deeply at their respective principles and the specifics of their theories. Despite their good intentions, centered on producing a more ethical, peaceful, and prosperous human civilization, this splintering of belief systems or ideologies among individuals, sages, academics, and so on most often occurs in the age-old adversary-competitive model, generating more antagonistic or oppositional positioning and disagreement than

agreement even when discussing these topics—whether speaking broadly or, especially, when exploring the nuances more narrowly.

A key foundational element to the Philosophy of One Divide's groundwork provided an approach to understanding the theory of Emotional Warfare in a manner that spans the metatheoretical, clinical, practical, and socio-political-cultural levels of discourse, potentially making it possible to move out of paradoxical or counterproductive argument and debate. As influenced by David Hume, my approach is based on undeniable experience and observation. I am concerned with ensuring that students of the philosophy understand it thoroughly—if the principles are self-evident and objective, everyone familiar with the philosophy should be able to discuss it through a common language. The theory of Emotional Warfare—and the interplay of its Patterns—is self-validating; once seen, it cannot be denied and can be discussed in uniform terms. One Divide also overlaps with other theories of psychology and philosophy which have been generally accepted and/or proven to be correct, scientifically or theoretically. Therefore, to disagree with certain fundamentals of One Divide's principles is also to disagree with those key fundamentals. This overlap creates a solid foundation for One Divide's principles, though disagreement is still to be expected. (Consider the work of Kuhn and his "theory-dependence of observation, which means that even if there were agreed methods of inference and interpretation, incommensurability could still arise since scientists might disagree on the nature of the observational data themselves" (Bird, 2018).)

As summarized by Morris and Brown (2020) for *The Stanford Encyclopedia of Philosophy*, "To make progress, Hume maintains, we need to 'reject every system…

however subtle or ingenious, which is not founded on fact and observation'. These systems, covering a wide range of entrenched and influential metaphysical and theological views, purport to have discovered principles that give us a deeper and more certain knowledge of ultimate reality."

With this premise (which, of course, many share, including those in the field of cognitive science) as cornerstone to my approach, I do not simply make indiscriminate assertions that the program's principles are right, especially those that reside within the metaphysical, but rather stand firmly on the foundation provided through those principles and embrace challenges to its validity. When one begins to test a theory, one must first determine whether one is looking to confirm it or disprove it—consider Karl Popper (1902–1994) and his view of the need for empirical falsification.

In general, it's easy to find proof of a theory if one is specifically looking for it, as one will not be looking for contradictory evidence to disprove that theory (classically known as cognitive bias and, in part, cognitive inflexibility, easily recognized for example in "true believers" associated with a faith or an impassioned political movement). As generally understood, one does not set out to prove a hypothesis right; one sets out to prove it wrong. True knowledge is about probability and eventuality; most often, one is justified in believing whatever seems most probable given the current data. Of course, one must be open to the idea that these beliefs might be wrong. This is the only way that holding on to beliefs can have value. Otherwise, each person can simply believe what they want to believe, regardless of the truth. My approach falls in line with Popper's view that even observation statements are fallible, and that science is not a quest for certain knowledge but an evolutionary process in which hypotheses or conjectures are

proposed and tested in order to explain facts or to solve problems. Nonetheless, One

Divide is a philosophy first and foremost, and in the realm of philosophy, nothing is

taken for granted—including faith, which certainly has its own value, but by definition

can't be proven. Everything must be examined and proven to be true through evidence in

order to have nonsubjective, quantifiable value; this dialectic approach is key within the

Philosophy of One Divide and theory of Emotional Warfare. As noted in the *Oxford

Dictionary*, "the ancient Greeks used the term *dialectic* to refer to various methods of

reasoning and discussion in order to discover the truth. More recently, Kant applied the

term to the criticism of the contradictions which arise from supposing knowledge of

objects beyond the limits of experience, e.g. the soul."

In the Philosophy of One Divide, one is not looking for the easy, subjective

answers. One seeks to properly empower oneself and one's True Self not through the

current trend of accepting what is and promoting the positive but rather through

identifying and exposing the true negative (i.e., Emotional Warfare).

To do this, as stated throughout all of the established literature, One Divide's

influences and principles span the Eastern philosophy of collectivism and the Western

philosophy of individualism, as well as past and modern-day views that are central to

humanistic or social psychology and philosophy. One Divide also examines and outlines

the dichotomy between the physical and spiritual worlds which will arise for anyone

seeking emotional freedom.

As discussed, One Divide's philosophy and the metatheoretical framework that

supports the functional-causal theory of Emotional Warfare and its Pattern(s) are rooted

in helping to create human unity and a true and contemporary conception of ONEness—

not through an idealistic, philosophical, or meta-psychological impractical point of view (or by limiting other grand-theory viewpoints or the viewpoints of others) but through new behavior-pattern awareness that can be applied to a multitude of behavioral phenomena found in the overall human experience.

To expand on all this, I return to Popper's philosophy of science, which is widely understood to be a reaction to Hume. Hume's philosophy illuminates a contradiction implicit in traditional empiricism, which holds both that all knowledge is derived from experience *and* that universal propositions (including scientific laws) are verifiable by reference to experience. The contradiction, which Hume saw clearly, derives from the attempt to show that despite the open-ended nature of experience, scientific laws may be construed as empirical generalizations which are finally confirmable by a "positive" experience.

Popper eliminates this contradiction by rejecting the first of these principles and removing the demand for empirical *verification* in the second in favor of empirical *falsification*. Scientific theories, for him, are not inferred from experience, nor is scientific experimentation carried out with a view to verifying or finally establishing the truth of theories; rather, all knowledge is provisional, conjectural, hypothetical—one can never finally prove a scientific theory, one can merely provisionally confirm or conclusively refute them. Hence, at any given time one must choose between the potentially infinite number of theories that can explain the set of phenomena under investigation. One can only eliminate those theories which are demonstrably false and rationally choose between the remaining unfalsified theories. Popper's emphasis is on the importance of the critical spirit to science—for him, critical thinking is the very essence

of rationality. It is only through critical thought that one can eliminate false theories and determine which of the remaining theories is the best available one—which has the most explanatory force and predictive power.

Considerations on Weak and Strong Emergence

Within One Divide's metaphilosophical positioning, topics centered on high-level phenomena such as consciousness, life, mind (including mind causation, mind-world interaction, etc.), and free will are all addressed from a premise of weak emergence, though the platform does tightly align such concepts and terminology with particular states and properties associated with them. This creates adaptive behavior complexities generated by evolving (long-term) and shifting (short-term) information-processing and communication systems operating within and between the individually driven, collectively inspired or functional human network and the ever-shifting, interactive factions of the body politic found in the human network in a symbiotic flow.

The theory of Emotional Warfare as a whole treats the concept of strongly emergent phenomena—or seemingly autonomous behavior complexity—as mediated by physical states and properties. This approach keeps abstract notions, nonphysical conceptions, and functional-causal attributes of the theoretical framework placed as weakly emergent. To put this another way, this approach provides intellectual conduits that lead from functional understandings to reducible mechanistic understandings, such as those predicated on physics and chemistry, remaining consistent with the weakly emergent collective phenomena found in large systems.

However, as I will discuss in detail and with greater specificity in upcoming sections, this reductive or physicalist grounding of the Philosophy of One Divide and

theory of Emotional Warfare is designed to provide psychological model flexibility and versatility by means of nonreductive views that have room to operate within One Divide's language system or along a physicalist baseline, allowing for a form of eliminative reductionism by means of a purposefully designed use of realizer functionalism. This eliminative reductionism ultimately establishes the universality of both the theory of Emotional Warfare and One Divide's methodology.

It's important to note that both *weak emergence* and *strong emergence* have various definitions. To stay within the parameters of this presentation, I will not delve too deeply into this topic here. However, for theoretical context and/or grounding, my use of these terms could be considered to be in accordance with the approximate definitions provided by Mark A. Bedau (1997) and offered by David Chalmers, who references Bedau's work as well. For fuller clarity on this topic, first consider Chalmers's articulate overview of both conceptions:

> We can say that a high-level phenomenon is *weakly* emergent with respect to a low-level domain when the high-level phenomenon arises from the low-level domain, but truths concerning that phenomenon are *unexpected* given the principles governing the low-level domain… Cases of strong emergence will likely also be cases of weak emergence (although this depends on just how "unexpected" is understood). But cases of weak emergence need not be cases of strong emergence. It often happens that a high-level phenomenon is unexpected given principles of a low-level domain, but is nevertheless deducible in principle from truths concerning that domain.

The emergence of high-level patterns in cellular automata—a paradigm of emergence in recent complex systems theory—provides a clear example. If one is given only the basic rules governing a cellular automaton, then the formation of complex high-level patterns (such as gliders) may well be unexpected, so these patterns are weakly emergent. But the formation of these patterns is straightforwardly deducible from the rules (and initial conditions), so these patterns are not strongly emergent. Of course, to deduce the facts about the patterns in this case may require a fair amount of calculation, which is why their formation was not obvious to start with. Nevertheless, upon examination these high-level facts are a straightforward consequence of low-level facts. So this is a clear case of weak emergence without strong emergence.

Strong emergence has much more radical consequences than weak emergence. If there are phenomena that are strongly emergent with respect to the domain of physics, then our conception of nature needs to be expanded to accommodate them. That is, if there are phenomena whose existence is not deducible from the facts about the exact distribution of particles and fields throughout space and time (along with the laws of physics), then this suggests that new fundamental laws of nature are needed to explain these phenomena.

The existence of phenomena that are merely weakly emergent with respect to the domain of physics does not have such radical consequences. The existence of unexpected phenomena in complex biological systems, for example, does not on

its own threaten the completeness of the catalogue of fundamental laws found in

physics. As long as the existence of these phenomena is deducible in principle

from a physical specification of the world (as in the case of the cellular

automaton), then no new fundamental laws or properties are needed: everything

will still be a consequence of physics…

Of course, weak emergence may still have important consequences for our

understanding of nature. Even if weakly emergent phenomena do not require the

introduction of new fundamental laws, they may still require in many cases the

introduction of further levels of explanation above the physical level in order to

make these phenomena maximally comprehensible to us. Further, by showing

how a simple starting point can have unexpected consequences, the existence of

weakly emergent phenomena can be seen as showing that an ultimately

physicalist picture of the world need not be overly reductionist, but rather can

accommodate all sorts of unexpected richness at higher levels, as long as

explanations are given at the appropriate level.

In a way, the philosophical morals of strong emergence and weak emergence are

diametrically opposed. Strong emergence, if it exists, can be used to reject the

physicalist picture of the world as fundamentally incomplete. By contrast, weak

emergence can be used to support the physicalist picture of the world, by showing

how all sorts of phenomena that might seem novel and irreducible at first sight

can nevertheless be grounded in underlying simple laws.

As stated, I have positioned the Philosophy of One Divide and the theory of Emotional Warfare within a weak emergence premise or structure, parting ways in doing so with Chalmers's view of consciousness as a singular example of a strongly emergent phenomenon (if a form of strong emergence does indeed exist). This alignment with the weakly emergent and the low-level domain is both naturally and logically supervenient on the low-level facts generated by fundamental physical laws. This allows for additional, and important, alignment with the laws of nature and modern scientific theory, and will allow the platform to continue to find influences within the field of physics, e.g., consider fundamental particles, the basic "building blocks" that are governed by four forces as provided by the standard model of particle physics, which influenced my conception of the Building Blocks of Emotional Warfare and the development of their independent and interdependent anatomic view. The well-known, and widely accepted, argument that I am zeroing in on here concerns the brain, which at bottom is made of particles, and modern physicists have firm understandings regarding the functionality of these particles. This returns the focus to Bedau (1997), as he also provides a definition of weak emergence in the following technical manner:

> Weak emergence applies in contexts in which there is a system, call it **S** [i.e., the deterministic Pattern(s) of Emotional Warfare], composed out of "micro-level" parts; the number and identity of these parts might change over time. **S** has various "macro-level" states (macrostates) and various "micro-level" states (microstates). **S**'s microstates are the intrinsic states of its parts, and its macrostates are structural properties constituted wholly out of its microstates. Interesting macrostates typically average over microstates and so compress

microstate information. Further there is a microdynamic, call it **D**, which governs the time evolution of **S**'s microstates. Usually the microstate of a given part of the system at a given time is a result of the microstates of "nearby" parts of the system at preceding times; in this sense, **D** is "local". Given these assumptions, I define weak emergence as follows:

> Macrostate **P** of **S** with microdynamic **D** is weakly emergent if **P** can be derived from **D** and **S**'s external conditions but only by simulation.

To further illustrate, and purely as an exercise, consider the theory of Emotional Warfare's weakly emergent premises alongside Bedau's definition:

Weak emergence applies in contexts (to the theory of Emotional Warfare) in which there is a system (such as the deterministic intra-interplay of Emotional Warfare's Patterns), call it **S**, composed out of "micro-level" parts (e.g., brain structures such as the limbic system and its constituent parts as well as their associative brain–mind correspondence or relations); the number and identity of these parts might change over time… **S**'s microstates are the intrinsic states of its parts, and its macrostates are structural properties constituted wholly out of its microstates (such as the independent, interdependent attributes of each of the nine Building Blocks of Emotional Warfare). Interesting macrostates typically average over microstates and so compress microstate information. Further there is a microdynamic (i.e., the intra-interplay and fluid, situational dynamics of Emotional Warfare), call it **D**, which governs the time evolution of **S**'s microstates. Usually the microstate of a given part of the system at a given time is a result of the microstates of "nearby" parts of the system at preceding times; in

this sense, **D** is "local". Given these assumptions, I [Badau] define weak emergence (and I, Kroger, define the weak of emergence in contexts of the theory of Emotional Warfare) as follows:

> Macrostate **P** (i.e., psychological step and/or state as captured by attributes categorically described in a Building Block of Emotional Warfare or in combination) of **S** (i.e., the deterministic Pattern(s) of Emotional Warfare) with microdynamic **D** (i.e., the intra-interplay and fluid, situational dynamics of Emotional Warfare) is weakly emergent if **P** can be derived from **D** and **S**'s external conditions but only by simulation.

Again, with the above example (constructed for demonstrative purposes only) in the background, the core grounding points of the Philosophy of One Divide's principles and concepts and theoretical framework of Emotional Warfare directly involve the singular, biologically derived life domain of the human being that houses the *weakly emergent* conscious and cognitively functional, mental properties of the "higher-level" intelligent agent (i.e., the modern human who comprises a part of the collective human species) that operate or take place within the realm of *physicalness*, which I consider to house the realm of metaphysics, and the basic fundamental elemental need of physical survival—which contains the interrelated byproduct of Emotional Survival and which I denote to take place in a metaphysical or relational mind-to-matter capacity or as *weak downward causation*.

The Philosophy of One Divide's core principles and concepts support the theoretical framework of Emotional Warfare, and express model flexibility and universality, in a manner in accordance with how natural systems operate. I consider

weak downward causation to feature "a causal impact of a high-level phenomenon that is deducible in principle but is nevertheless unexpected" (Chalmers, 2006), and strong downward causation to feature "a causal impact of a high-level phenomenon on low-level processes that is not deducible even in principle from initial conditions and low-level laws" (Chalmers, 2006). This informs how I have structured the concept of mechanistic-functionalism and grounding in weak emergence (or weak downward causation) of the Philosophy of One Divide and its theory of Emotional Warfare and the Building Blocks.

The importance of this centers on the intellectual moves that are made in philosophical argument or debate and within the various disciplines and subdisciplines that study the behavior of atoms, cells, animals, and humans, all of which reside within with the natural world or are, broadly speaking, physical. Even though, perhaps, many philosophers (theorists and the like) work toward a nonreductive solution or to avoid eliminative reductionism altogether rather than give way to purely reductive, physicalist views—and given the observable notion that many who operate outside of the parameters of scientific discipline, within academia or not, may yearn to hold on to particular mental representations and proposed psychological models and paradigms that see behavior between these domains as *qualitatively different* behavioral complexities (e.g., consider the previously highlighted *weak differentiation thesis* and *strong differentiation thesis*, Lombrozo & Wilkenfeld, 2019)—as will be demonstrated within the theory of Emotional Warfare, these natural-world elements are considered to have weak downward causation and thus to be weakly emergent.

Topics such as consciousness, life, mental life (or mind), and more broadly shifting human cultures and subcultures—or the widespread cultural codes and

programming produced through the evolution of homo sapiens, societies, the socially mediated conventional wisdoms, and the more refined philosophical views of humans' contextualization of knowledge—are to be seen as dependent, not autonomous or uniquely formed, irreducible to lower-level physical-causal explanations. Viewed this way, these topics (e.g., "life," "human cultures") can still be examined as weakly emergent operational territories by means of One Divide's language system within valid scientific theory or structuring. It is worth noting that, from an evolutionary psychology perspective, culture in the form of social learning is not unique to humans; all vertebrates display it to some level, along with degrees of self-awareness. However, some social science stances and perspectives utilize the term *culture* to refer to a level of brain activity that provides room for Platonic or metaphysical views, or a strongly emergent version of brain activity and consciousness. By contrast, a concept of culture that is weakly emergent grounds both the Philosophy of One Divide's position on objectivity and the theory of Emotional Warfare. (*For a deeper discussion of this domain, including postmodernism and contemporary metamodernism in relation to the Philosophy of One Divide and theory of Emotional Warfare, see Appendix B, "Exercises in Terminology: Lyotard's Phrases and the Definition of Emotional Warfare.")

The adjustable lens provided by the Philosophy of One Divide's metaphilosophical positioning allows this broad range of interrelating topics to fall neatly into the theory of Emotional Warfare's universalized and categorized parameters with specificity and conceptual clarity, providing the basis for scientific validity by means of the *mechanistic* and through a widened form of *realizer functionalism* ("the view that functional states are identical with their efficacious realizers, thereby inheriting the causal efficacy of their physical realizers," Moore, n.d.). Viewed this way, the universal theory

of Emotional Warfare and its supporting principles and concepts are experienced on multiple levels but manifest universally as a singular *common denominator* within the individual and collective forces generated by Emotional Warfare's Building Blocks, which act in a similar manner to the fundamental particles governed by the four forces as provided by the standard model of particle physics.

One Divide's philosophical architecture and psychological model design captures behavior complexities and/or phenomena that, at first, appear to be novel—or interestingly new and/or complex emergent behavior or phenomena—whether individually or collectively generated. These phenomena may, at first, appear to be autonomous, not easily predicted by an understanding of the behavior of the constituent parts comprising and/or underlying them—i.e., strongly emergent. In fact, though, they are weakly emergent. All forms of conflict are derivatives of Emotional Warfare or are reducible to the theory of Emotional Warfare, derivatives of the granular, micro-level processes generated from the baseline of physical survival and Emotional Survival. While I've separated these ideas—physical survival and Emotional Survival—the latter remains a constituent byproduct of the former and/or the lower-level microcellular, biophysiological, or organismic drives (e.g., consider cell-to-cell communication and the various early-stage tropisms all the way up to early cognitive development and the predicated onset of emotional correlation or development). As outlined throughout all of One Divide's materials, Emotional Survival is foundational to all the principles and concepts and theories in the theoretical framework of Emotional Warfare and the intra-interplay of its Pattern(s), which in turn is the foundation for both its intrapsychic and its psychosocial components and attributes.

Because my perspective is based in a philosophy of science, I believe scientific tasks such as modeling and research always have weakly emergent premises. This has a two-fold importance here:

- First: One can capture the universalization of the theory of Emotional Warfare and the naturalistic view through the adage "function follows form." As I stated earlier, everything in existence has a function. The pursuit of function at the highest form possible, individually and collectively, is where most philosophies and behavioral frameworks overlap and one can find a confluence of ideas, but it is also precisely where they diverge. However, in my philosophy of science positioning, the structure (e.g., the mechanistic, the brain, the biochemical activity in the brain's neurons) and the function (e.g., the functionalism, mental states, the mind) are inseparable; as widely accepted in the scientific field, disruption of the former leads to failure in the latter. With this grounding of mechanistic functionalism, One Divide reaches a wide scope of points of interest through its language system (and structured intellectual conduits) in a bi-level design—a lower-level to higher-level structuring. This is to maintain conceptual clarity and establish cohesiveness, avoiding unnecessary friction points between what are otherwise considered separate dialectics that cannot communicate or correspond and establishing an algorithmic information-funneling system in the process (a topic that I will discuss further later on). When these dialectics are combined, it forms a context–information interface that provides pathways for information-processing units (or consider complex information bundles or larger information packages such as associated with machine learning) to flow back and forth from

the natural sciences to nonreductive domains such as folk psychology, as well as

the psychological humanities or social psychology, in a translatable manner.

Crucially, with proper mechanistic-functional understandings in place, this does

not create classic issues of dualism, issues surrounding what is or is not weakly or

strongly emergent, or questions about whether the focus should be on the

individual or the collective. In philosophical analogues, this bi-level structuring is

similar to the close relationship between physics and sophisticated mathematics.

Of course, depending on one's positioning with the philosophy of mathematics,

classic physics could be most closely associated with the conceptualized

understandings of the laws of nature, though there are constant inquiries within

the field of physics that yield new and exciting possibilities, especially in relation

to subatomic particles and forces, that *if* explicitly proven within best scientific

measures and standards would redefine our understanding of physics altogether—

such as initial data gathered from the Muon g-2 experiment, which "show

fundamental particles called muons behaving in a way that is not predicted by

scientists' best theory, the Standard Model of particle physics" (Fermilab, 2021).

Consider for now, even though some physicists and other researchers may

consider it incomplete, the standard model of particle physics, highlighted by

many accurate prediction-discovery instances such as the Higgs mechanism (or

Higgs field) via the discovery of the Higgs boson particle in 2012—as well as

understandings of behavioral phenomena that are considered to occur through

weak emergence within the natural world. In a complementary manner,

mathematics allows for a language not only to be derived from the natural world

but to capture or describe it. However, these ultra-refined domains of inquiry delve into intricate abstractness and number systems, inaccessible to a vast portion of the human population. A key aspect to the flexibility of One Divide's language system and the theory of Emotional Warfare's structuring, as a philosophical-psychological model, can be encapsulated in the notion that the rational (or practical) is used universally and effectively and to inform the metatheoretical or the abstractly conceptualized, just as mathematics is used to describe and inform physics—philosophically speaking, bringing mass, concreteness, or physicalness to the abstract, metaphysical emotional realm or psyche and its function that follows the brain's form.

- Second: Using the platform's semantic associative value and nuanced meanings, within the context of Emotional Warfare's governing attribution as a *law of human nature* and common denominator of the human condition, it is possible to describe the natural world and human behavioral phenomena in a new and effective way. Using the symmetry of the platform and its basis in the rational, one can move from the known or logical to the discovery of the unknown or conceptual, and vice versa, in a connective, natural (or intuitive) manner. This purposive architecture and its mechanistic functionalism allow for simultaneous reductive and nonreductive views while assuming weak emergence. More specifically, the architecture provides both reductive (i.e., weakly emergent) and nonreductive positions, sans any debate about strong emergence, by means of the theory of Emotional Warfare.

A Unification of Psychology and of Philosophy

A central theme of this presentation revolves around a unification of psychology via the theory of Emotional Warfare as a common denominator, strategically positioned within mechanistic functionalism—which makes compatible various physicalist views in the natural sciences that move away from Cartesian philosophy and/or dualism—and simultaneously avoids eliminative reductionism to a degree through its category-inspired language system, which is designed to capture the phenomenological experience or mental conduct through articulating the Building Blocks of the Pattern of Emotional Warfare in a reducible yet translatable manner that allows for equality between the levels of discourse outside private technical language.

I have established this platform and framework first and foremost as an epistemological act (Stam, 2004) and a problem-solving inquiry into human conflict and human unity, attempting to dissolve competing notions from various domains, fields, subfields, and hyperspecialized fields and to refine the claims in the theory of Emotional Warfare in the process. I mean this to provide a paradigmatic common denominator in the philosophical and psychological domains that deal with human behavior, without particular boundaries of application or utility per se, rather than making a classic disciplinary maneuver (Stam, 2004) or pushing for a unification of psychology on the academy level or within the interrelated philosophical or psychological disciplines and subdisciplines or social sciences, as forms of unity on this level already exist—such as methodology, which "plays an important gate-keeping function that acts as a de facto unifying presence" (Stam, 2004, p. 1,260). As Stam states, "Methodological prescriptions along with a heuristic functional framework has *[sic]* allowed us to recognize what constitutes psychological theory, method, research, and results in a way that clearly

demarcates the discipline inside the academy. Calls for unification, no matter how well articulated, will likely fall on deaf ears since there are already deeply entrenched positions in the discipline that are supported by the implicit unity of method and framework" (p. 1,262).

Others partly share this view, as scientific progress does not depend on such unifying visions (Katzko, 2008); as Young (2016) states regarding the integration or unification of psychology, "It is a project that we need to adopt, knowing from the beginning that it will never be complete. Just as any area of psychology keeps evolving, psychology can never be fully integrated and unified into one answer, model, theory, or paradigm" (p. 10).

With that said, by design, the Philosophy of One Divide's overarching and metaphilosophical perspective provides both an indirect functional-causal (explanatory) theoretical framework of Emotional Warfare and direct mechanistic-causal groundings or representational understandings. In this respect, a flexible explanatory ladder and representational understanding is established in a way that addresses the mind/body (or, as some may say, the mind/brain).

Importantly, this is attained not by establishing separate dialectic poles, which for the most part already exist between the natural sciences and in the psychological humanities, but rather by establishing a new philosophical position that interrelates with various fields and subfields of psychology. This is an intellectual move away from the ongoing dialectic exercises produced by the adversary-competitive model that has become deeply embedded in the realm of academia, which may be necessary to varying degrees but which perpetuates divisions and factions within the fields themselves. The

Philosophy of One Divide is a dual-purposed psychological model (or cognitive architecture premise) that operates universally by way of a purposeful language system and intellectual conduits constructed to unify the natural sciences and the psychological humanities. Thus, by design, the platform has nonlinear model flexibility, which is necessary to capture both a useful phenomenal description ("What is it?"—understanding the experience or mental representation) and a proper causal explanation ("How was it constructed or made?"—neural firing or brain activity). This kind of flexibility allows for widespread application and distribution of the platform's principles through folk-psychology dialogue and the use of familiar intentional-state expressions such as *belief*, *desire*, and so on that belong to a common-sense theory of mind. It also allows potential for the functional-causal, explanatory theory of Emotional Warfare to contribute to a mature natural science of behavior—which, by field standards in the natural sciences, must rely on observable, measurable, natural events in its explanations (or, as discussed, the weakly emergent).

Taken together, these factors add up to an attainable, universal, and unified methodology, incorporating eliminative or physicalist views found in the natural sciences that predict and explain; metatheoretical and clinical domains within the sciences; folk psychology or common-sense theory of mind applications that work to avoid eliminative reductionism; and a philosophy of mind, neuropsychology, and/or cognitive science approach oriented toward the psychoanalytic, dealing with subconscious and/or unconscious desires, and extending into the practical and sociopolitical domains. Only with this kind of unification can any platform or theory answer the questions posed in these different domains without running up against contradictions that will undermine it.

In the implicit–explicit pursuit of human unity, a disciplinary move toward a unification of psychology—like the third-person objective stance needed for unbiased, ethical, scientific methodology—necessitates a simplified, universal, unified *language system* that works implicitly and explicitly to address and potentially capture the phenomenological account of the whole human person's experience, providing an educational platform centered on understanding self and identity within the context of the natural sciences.

In such a platform, the linguistics have the meaning-making capability to work in conjunction with but extend beyond the technical verbiage found in holistic causal unification models (or in technical language such as Young's implicit view of human unity through his conception of intraaction) and point directly toward improved (adaptive) agency, efficacy, and self-understanding within a behavior-based value-morality system. What all this means is that, with a suitably comprehensive language system that accurately captures the whole-person experience, weakly emergent micro and/or low-level scientific methodologies that do not capture the macro and/or higher-level philosophical, psychological, or theoretical approaches will not affect, let alone improve, the prediction of Emotional Warfare and its Patterns within and between people. However, this must work in the opposite manner as well. Macro and/or higher-level references—or strict positions that avoid eliminative reductionism or point to radical premises regarding the strongly emergent (e.g., consciousness)—must be tethered in an intellectually cohesive manner to sufficient micro and/or lower-level physical causation to remain "scientific." However, the intended holistic architecture behind the psychological model design of One Divide is its purposive grounding in weak emergence

and proposed eliminative reductionism linkage (i.e., a realizer functionalism that works in conjunction with One Divide's universal language system).

Holistic concerns of causality and practical concerns for the whole human person are inseparable; an acceptable unification of psychology demands a view of *human unity* that reaches beyond the symptoms of diagnosis and toward the human subjective or intersubjective (or socio-subjective) phenomenological, which involves the *human experience* of the diagnoses or the psychological in general. Such a unification would provide an effective clinical-to-practical application, with the aim of attaining additional focus both within and outside the domain of psychology on, among other things, the quality of scientific interpretation, "which would connect psychology to the humanities, where a consensus on factual matters is more difficult to reach" and to the "materialized and objectified reality" (Teo, 2016, p. 163). With a more complete implicit–explicit understanding of human unity, and an accessible universal and purposive language system that moves beyond the language games in modern and postmodern approaches—which play an important epistemic role but do not fully address a material reality outside of language (Barad, 2006, as referenced in Teo, 2016; also consider Lyotard, 1983)—and is not bound only to esoteric discovery or ethereal intellectuality, all of this could provide the meta-theoretical to clinical and practical to socio-political-cultural shift toward a unification of psychology and reduction of the intra- and/or interpersonal derivatives of human conflict and disunity, improving everyday life experiences and the individual-to-collective relationship or the overall human condition. Without such an understanding, the possible derivatives of human conflict will only expand. To avoid this, the Philosophy

of One Divide and its functional-causal theory of Emotional Warfare are centered in such an implicit–explicit conception of human unity.

This implicit–explicit conception makes it necessary to address the two interrelated topics *linguistics* and *metaphysics*—the use of language to describe objects, and the information presented in a concept as well as in physical "things" that house (or embody) the concept itself—in a coherent manner, which has proven to be a challenge, as moving the young science of psychology toward the more mature natural sciences not only involves the integration of dialects that categorically define and provide separate modes of operation (thinking, understanding, etc.) within different disciplines but extends into the various meta-narratives, micro-narratives, memes (Dawkins, 1976) and memeable "phrase regimens" (consider Lyotard, 1983), meta-ethics, and meta-theses (or, in general, the suppositions) that center on the individual, society, and sociocultural elements that comprise identity and/or social identity—no matter how ingenious humans become and regardless of the ways people live with cognitive dissonance or operate from postmodern or post-postmodern (or metamodern) perspectives. My position here is both skeptical and optimistic, and fits within the epistemological "fuzzy box" that contains variations of physicalism and reductive and nonreductive views commonly held by physicalists. I also argue that well-being, whether in individualistic concepts or psychosocially, and notions of the moralities are generated and developed through the categorical combination of ideas (acquired mentally or psychologically) and then through acquiring contexts for them within the physical world.

In developing the One Divide/Emotional Warfare platform, I have taken several stances of perception and interpretation. As a brief reference, my use of the term *stance*

aligns to a degree with Dennett's (1971, 1989, 2009) idea of it; as captured by Lombrozo and Wilkenfeld (2019), Dennett differentiates "between a physical stance, which involves predicting and explaining the entity through the application of physical laws, and a design stance, which involves predicting and explaining the entity on the basis of its design and proper functioning" (p. 5).) I see the theory of Emotional Warfare through (1) a physical stance, considering the human person and their brain structure(s) as a predictive and explanatory entity through the application of physical laws; and (2) a design stance, predicting and explaining the human person on the basis of their design and proper functioning (brain/mind correspondence attributes and physical and/or emotional survival mechanisms involved in the intra-interplay of Emotional Warfare's Pattern(s) in the pursuit of Perceived Security).

All this leads to the stance (whether physical, design, or intentional) and positioning for One Divide's psychological model situated for predicting and interpreting human behavior, One Divide's systematic approach to metaphysics and philosophy, and what I will posit later as Emotional Warfare's metaphysical dual anchoring, which lies in Emotional Warfare's dual functionality and the two planes of existence that instantiate the dependence relations of the *field* of Emotional Warfare—which is both descriptive (i.e., the "*is*") and prescriptive (i.e., the "*ought*")—through the establishment of the relation between the exterior universe and the human person and the first-person point of view of that experience, establishing the metaphysical dual anchoring "within" or "on" the field of Emotional Warfare.

The field of Emotional Warfare exists on two planes that are found in the overall human existence and experience and that contain the human existence and experience.

For conceptual clarity, the Philosophy of One Divide and theory of Emotional Warfare are primarily mapped from the first-person point of view—cognitive functioning, senses, perceptions, and so on that comprise the metaphysical interior of the human person—and then secondly from the third-person point of view, e.g., cosmological, ontological, and epistemological considerations that comprise the metaphysical exterior. These are the field of Emotional Warfare's two planes of operation, bearing in mind that the One Divide/Emotional Warfare platform is primarily centered on a psychological model design with a first-person point of view, the intentional and physical stance of the human person within the universe that contains the overall human experience. The field of Emotional Warfare thus initiates with and is then instantiated by the intra-inter-attributions (consider the philosophical and psychological parlance and potential advancement of Young's (2016) conception of intraaction) of the human person:

(1) Human person inward experience/action, i.e., intrapsychic

(2) Human person outward experience/action, i.e., intra-interpersonal, intersubjective, and socio-subjective

With these domains of intra-inter-attribution, the conception of "true self" in the generalized, folk-psychology sense raises the known issues of radical subjectivity and unverifiability. As noted by Strohminger, Knobe, and Newman (2017):

These two features—radical subjectivity and unverifiability—prevent the true self from being scientific concept. The notion that there are especially authentic parts of the self, and that these parts can remain cloaked from view indefinitely, borders on the superstitious. This is not to say that lay belief in a true self is dysfunctional. Perhaps it is a useful fiction, akin to certain phenomena in religious cognition and

decision-making (Boyer, 2001; Gigerenzer & Todd, 1999). But in our view, it is a

fiction nonetheless. (p. 557)

However, within One Divide's full contextualization regarding intra-inter-

attribution, and with the issues of radical subjectivity and unverifiability being addressed,

I posit that an individual's True Self is not a fixed or an innate sense of identity derived

from within (as suggested by Strohminger et al.) but rather is a state of being

accompanied by definitive behavioral assets, hard skills, "energic qualities" and/or traits,

and so on that are oriented toward definitive "positive" properties and revealed and

optimized with practice. It becomes a qualitatively reified ontological self state or

qualitative empirical state of being or agency over time through direct investment, in a

manner that aids in developing *True Self efficacy* over *False Self efficacy* (in

philosophical-psychological parlance with and advancing Bandura's (1977) self-efficacy

theory), in a specifically designed two-phase process: first, the person gains an awareness

(e.g., pattern identification and pattern processing) of behavioral patterns and their

linguistic representations (e.g., interior and outward dialogue); second, the person attains

explicit understanding of those patterns (e.g., pattern recognition). My structuring of

terminology, used to form the theory of Emotional Warfare on which the Philosophy of

One Divide was predicated, is in accordance with views held both by physicalists (i.e.,

the brain) and by functionalists (i.e., mental states or phenomenological perspectives that

center on the mind), along with secular moral theories, the facets of philosophy that deal

with morality outside of religious or spiritual traditions that are external from the human

being.

Of special note, my use of category theory and particularly of categorization, especially regarding the Building Blocks of Emotional Warfare, centers on metatheoretical and clinical utility (i.e., compatible with physicalist and behaviorist views commonly held in the natural sciences) and practical and sociopolitical application in a manner that has a realizable universality, maintaining compatibility with monistic, behavioristic positions within the natural sciences and the mechanistic-functionalist views regarding mental states, and establishing relatable and/or translatable understandings such as those commonly found in folk psychology, which attempt to capture the essence of emotional life and/or a "true self" in the general sense or understanding (as opposed to One Divide's True Self state of being) and generally fall outside of the academic or field discipline ideals.

Thus this language system proposed within the Philosophy of One Divide connects the independent objectively observable, such as brain activity or behavior made observable to a third-person perspective, and the observationally dependent or intra-intersubjectively non-observable internalized mental states, such as mental conduct or shared interpersonal human experience viewed from the first-person perspective.

Dialectic and Hermeneutic Perspectives on Human Unity and the Unification of Psychology

The pursuit of a unified psychology, by means of a theory that paradigmatically spans a multidisciplinary field as a common denominator, necessitates meta-theoretical frameworks that involve grand theories and notions not just of a fully holistic causal explanation but of unification of the human person or persons, what I categorically refer to as *human unity*—which accompanies the familiar philosophical-psychological notion

that divisions and/or a psychological disunity within people resulting in contradicting behaviors and/or in desiring multiple life experiences are a problem that divides the collective. This can be seen in many works and behavior models. The rich history of inquiry into human nature and human psychology, which includes both Eastern and Western views and ancient theories regarding the concept of a soul, provides a dialectic outline but ultimately yields an expansive sliding context for the psychological organization of the person and of society and a wide range of approaches to medical psychiatry and psychoanalytic treatments of brain/mental diseases, disorders, and so on.

I will not delve far into social inequalities in relation to economics and politics, as the topic demands great attention and exploration. Still, there are some relevant topics within this field—such as behavioral economics, which demonstrate that the human brain relies on mental shortcuts and biases in decision making, often leading people to irrational conclusions (consider the field of economic science and the work of Nobel Prize winner Daniel Kahneman, 2011, in the psychology of judgement and decision making, and his collaborator Amos Tversky, 2018, and his work, which spans topics from intuition to statistics to behavioral economics); or consider the emerging field of *neuroeconomics*, which Rangel, Camerer, and Montague (2008) approximate as "a relatively new discipline that studies the computations that the brain carries out in order to make value-based decisions, as well as the neural implementation of those computations. It seeks to build a biologically sound theory of how humans make decisions that can be applied in both the natural and the social sciences" (p. 545). In their article, Rangel, Camerer, and Montague summarize that "neuroeconomics might advance our understanding of how to train individuals to become better decision-makers,

especially in conditions of extreme time-pressure and large stakes, such as those that arise in policing, in war and in fast-paced financial markets" (p. 555).

The psychological market in the currently expanding neoliberal ethos that utilizes various advancements in the behavioral sciences, neurosciences, social sciences, and so on to promote the various aspects of the psychology industry, along with the advent of applied psychologies and conscious perception management, all are centered, in some capacity and in varying degrees, on the exploitation (or mitigation, as with the intent behind my inquiry into human conflict with purpose of building human unity) of what I call Emotional Desperation, which has only escalated in the modern world, driving an additional level of human culture beyond the digital or psychotechnical—a hyper-psychologized, sociopolitical level, which I posit can be described as a *woke-psychologized society.* In addition to advancing theories such as behavioral economics, the mainstream use of the applied psychologies (or mainstream forms of psychological warfare) and their insertion into business, professional, political, ideological, and educational platforms and economic theories force individuals to use more sophisticated forms of what I have classified and defined as personalized and collectively directed forms and variations of Emotional Warfare (Kroger, 2015) in their daily lives, creating an individual-to-collective cycle of Emotional Warfare—and microlevel and macrolevel *repeated cycles* of conflict—in the human race.

In this context, the design and structuring of the theory of Emotional Warfare accounts for the various levels of discourse; the term *Emotional Warfare* is defined within a multilevel framework that, again by design, captures the dynamic or fluid variants produced by the ongoing and resulting intra-inter-attributes, or psychologically

technically speaking the *intra-interplay of Emotional Warfare*, which includes the

psychological steps and psychological states I refer to categorically as Building Blocks.

The Building Blocks form the subconscious/unconscious and conscious Patterns of

Emotional Warfare, which sequentially and algorithmically inform each together in an

intra-inter-dynamic manner. I will elaborate on all of this moving forward in this volume.

There is much sociohistorical evidence that philosophers, theorists, and

psychologists have been looking to capture the dynamic, active, constructive nature of the

person in a manner that contributes to the person's own development and that of society

within a biopsychosocial unified causal model (Engel, 1977) or, beyond this, to identify a

more technical, discipline-oriented, active approach toward development, for example a

revised bio-personal-social conception (Young, 2011). More broadly speaking, such a

platform—especially one that spans the metatheoretical to the clinical and the practical to

the sociopolitical (and cultural) levels of application—would capture a behavioral and/or

moral model of unification or contemporary "oneness." Consider early attempts in

indigenous cultures; Arabic ideologies or traditions of thought; influential Eastern

philosophies such as Taoism or Daoism (while broadly interpreted, this is described by

the *Oxford Dictionary* as having "both a philosophical and a religious aspect" and

"emphasiz[ing] inner contemplation and mystical union with nature" in the belief that

simplicity and nonaction are preferable to active learning and taking deliberate steps) and

Confucian philosophy (551–479 BCE); and attempts centered on reason in Western

philosophies, such as the Platonic tradition that informed Middle Platonism, "the attempt

to develop a systematic and theological interpretation of Plato's philosophy" (Bonazzi,

2015), Aristotle's natural philosophy (Aristotle believed "most if not all of his processors

[were] disastrously misunderstanding, in more than one way, the nature underlying the

natural world," Hussy, 2012, p. 27), which became the early foundations of the natural

sciences, and attempts by those in the Renaissance or the Enlightenment.

While there are many more examples, too many to discuss here, the point to

consider is that all of these have informed the sociohistorical dialectic exercises and

theoretical underpinnings that led to philosophical-psychological intellectual

transitions—establishing new links between ideas, leading to new knowledge—fueling

the continued evolution and psychologizing of the human being and the social-political-

cultural psychologization of the human species. From a critical theoretical stance, this

search for a model of unification also appears in the early disciplinary moves from

metaphysics to modern philosophy-of-science approaches or methodologies and is

evident in contemporary scientific advancements in neuroscience and the

neuropsychological platforms, as well as expansions between ontological,

epistemological, and ethical postmodern or post-postmodern perspectives. Consider the

hard and *easy* problems and debates about consciousness (Chalmers, 1995; or, relevant to

the discussion of dialectic exercises and the debates generated by them, consider

Chalmers's (2011) conception of *verbal disputes*, whereby he argues that "the analysis of

verbal disputes can be used to support the existence of a distinctive sort of primitive

concept and that it can be used to reconstruct a version of an analytic/synthetic

distinction, where both are characterized in dialectical terms alone" (abstract)), and the

ongoing issues central to approaches found in the philosophy of mind—stemming from

the famous Cartesian formulation, René Descartes' conclusion regarding metaphysical

dualism, "*Cogito, ergo sum*" (1637/1998). This ongoing attempt to understand the

mind/body relationship—or the brain–mind correspondence, as some may refer to it—remains central to the domains and divisions of inquiry that inform the varied fields of philosophy and psychology today.

A unification of psychology via an epistemological act (Stam, 2004) demands, by default and by design, a universal platform and unified methodology that establishes an individually driven, collectively inspired conception that is *generative of generativity.* To further demonstrate the notion I highlighted in the introduction from Matterson's "Superior Pattern Processing Is the Essence of the Evolved Human Brain" (2014), in which he describes the superior pattern processing (SPP) capabilities of the human brain, forwards the hypothesis that SPP is the neurobiological foundation of human sociocultural evolution, and describes the role of aberrant SPP in some major neurological disorders, it is widely understood in today's cognitive and neurological sciences that people are—and, in many regards, should be—searching for patterns, whether they are subtle and take place over short periods of time or obvious and occur over long periods of time. This is simply how the human brain operates neurologically and is not an esoteric philosophical or psychological task that only few undertake. Humans as the larger collective generally need to be reminded of this hardwiring to search for patterns, as people usually are not aware that they are doing it. The need to search for patterns, and pattern recognition, in a manner that relates directly to the notions of self, identity, and society (as well as the cultivation of culture) can be found outside of the domains of psychology and neurosciences, in aesthetics, design, and the arts.

The platform I have devised attains a pragmatic and practical universalizability within a neo-Kantian behavior-based moral model and—inspired by Piaget (cognitive

development, 1936), Erikson (stages of psychosocial development, 1950), and Maslow (theory of human motivation, 1943)—a neo-Freudian and neo-Jungian understanding of the subconscious/unconscious mind and an elevation of individual–collective consciousness that pertains to societal awareness and develops just the way collective intelligence does.

Moving beyond theory (and research) and into application in the natural world (i.e., in practice), and looking at the context of universality and Platonic-Aristotelian influenced hermeneutics, traditional philosophical-psychology platforms—whether general or hyperspecialized, ranging from psychoanalysis to the biological, molecular elements that inform understandings of the human mind—simply don't account for how, for example, when a person's base foundation of Emotional Survival is being examined, even that of the psychological researcher, scientist, practitioner, or professional psychologist, that person's internal coping/defense/survival mechanism, the False Self, will utilize concepts, terms, or language (whether medical or technical, ordinary or nonprivileged, or a cross-section of the privileged/nonprivileged created when technical/medical language is infused into the mainstream and used in common forms of language) to exploit, control, maintain, or attain a perception of emotional security.

Consider the tradition of philosophical hermeneutics and the work of Hans-Georg Gadamer, specifically his dialogical approach that rejects subjectivism and relativism and his views on language, conversation, and universality as he discussed in *Wahrheit und Methode* (1960). However, although adopting Gadamer's understanding that language is socially mediated and influences the construction of notions central to self, identity, and society, I depart from Gadamer's rejection of private language to state that a pursuit of

human unity lies in the identification of such private language (consider Breuer & Freud, 1895) within the human person as a determinant factor, metric, and analytic of the intra-interplay or the fluid situational dynamics that I posit to produce *dual-transactional behavior patterns* in the phenomenological and psychological human experience. These behavior patterns include a conversation that takes place both interiorly (privately) and psychosocially (publicly) and in verbal and nonverbal communication, which is commonly understood within the fields of theoretical and philosophical psychology. In this way, the ongoing debate between dualism or Cartesian dualism and monism or materialism is part and parcel of the neurological mechanisms of the human mind that offer the multitude of interpretive perspectives and thus the identities which appear in what I term the *Building Block of the Role*.

Negative Terminology and True Positivity

Terminology involving the word *emotion*—or *emotional*, as more often appears in theoretical frameworks centered on the conception of emotions—has been increasingly common in the recent philosophical and psychology advancements and growing fields centered in the cognitive sciences, particularly in popularized models that have been successful within the psychological market, such as Ellis's rational emotional behavior therapy (REBT), Beck's cognitive behavior therapy (CBT), Salovey and Mayer's emotional intelligence, Gross's emotion regulation model (1990), and recent literature on the cognitive sciences or emotion cognition (consider Barrett's influential work and book *How Emotions Are Made: The Secret Life of the Brain* (2017) or Thagard and his recent three-book *Treatise on Mind and Society: Brain – Mind, Mind – Society, Natural Philosophy*, 2019, and prior works).

As I extensively discuss throughout the literature of One Divide and will return to repeatedly in this volume, I have chosen my terminology carefully, beginning with the term *Emotional Warfare.* The phrase *Emotional Warfare*, its intellectual and emotional meaning-making response, and specific identification of its intra-inter-attributes— including other inflammatory terms such as *emotional abuse*, *blackmail*, and *manipulation* (or consider topics such as narcissistic abuse, domestic violence, verbal abuse)—may not be seen as a "positive platform" to operate from. This is especially true when speaking of achieving an overall state of well-being on personal levels or of an elevated state of collective consciousness within the human race. The term *Emotional Warfare* itself can be controversial or even polarizing. It may accurately capture the universal underlying implicit functionality and causal mechanisms and explanations, and explicitly depict what is occurring within (intra) and between (inter) human persons, and thus be accepted—but it might also be rejected sociopolitically as unhelpful, because it can disrupt an existing neoliberal economic platform upon which other professional psychological platforms are based. As a behavioral law of nature, it may provide or imply an intent toward malicious behavior or expose human behaviors that instantiate the theory of Emotional Warfare's premises, thus in fact making the theory sound beyond reasonable doubt and refutability. More simply stated, some people may see such language as working against the notion that human beings are, at bottom, good or that every person has a true self that is morally good. This fixation on positivity, though, does not always serve people when it comes to forms of self-improvement that lead toward human unity. One can look at this as a case of *effect versus affect*. As I first discussed in the *Reference Guide to Emotional Warfare* (2015):

The task of addressing our issues of Emotional Desperation and need for security is not a top priority, either for individuals or society at large. Indeed, to do so would be deemed too *negative*. This, too, has hurt us, as it has allowed outside influences to capitalize on this obsession of ours. In some respects, our obsession with security, our plague of sorts, has even come to be celebrated. And so we find ourselves living in a culture in which forms of Emotional Warfare have been infused into our society and overused until they have blurred the line between knowing what is a *harmful* new group, way of thinking, movement, religion or religious movement (or even a cult) versus a genuine form of *help* or a healthy way of thinking. (Kroger, 2015)

Though it seems counterproductive—especially given the pop psychology, mainstream sociopolitical and consumer-driven neoliberal platforms that have influenced this fixation on positivity, including those based in social causes or "virtue signaling"—to increase the *true positivity* in one's life, one needs a willingness not only to acknowledge the truly negative aspects as well but to identify them in both implicit (lower-level or biophysiological) and explicit (higher-level or behavioral/mental) emergences through a functional-causal explanation directed at a whole-person conception.

While contemporary self-help programs, therapies, and even clinical approaches often carefully ignore these aspects, given the antiquity of human conflict and the various dialectic and hermeneutic outlines centered on attaining forms of human unity, the field of psychology has always been aware of them. Forms of dominant or controlling behavior and being controlled are described in practical psychology as "transactions" between two people, each playing a part (Berne, 1961). Inflammatory terms such as the

ones above are most often used to describe the actions of a controller; the term *transaction* is seldom applied to the relationship with one's own self. The words psychologists use to describe the transactions that occur within people (in the emotional realm or psyche) when unhealthy or negative should also be inflammatory if they properly describe what is truly taking place. The consequences of these internal transactions can be severe—they can limit or block the ability to live emotionally free within the True Self and reach one's full individual potential while participating in a healthy and positive manner in societal groups and elevating the individual–collective consciousness and societal awareness of others.

The Philosophy of One Divide: A Meta-Perspective

Moving forward, I will provide the meta-linguistics and meta-analysis of new behavior-pattern identification and processing and pattern recognition of negative behavioral patterns, establishing a theoretical and philosophical-psychological framework that allows for adaptive behavior mapping, providing a window into *why people do what they do* and *why people do what they do to each other*. This offers the necessary vantage point for the underpinnings of pattern identification, processing, and recognition that will further humanity's cooperative evolution through enhanced self-reflection and excavation of the emotional realm or psyche and psychosocial contexts.

I will make this meta-structure clear, simplify the contradictory concepts involved, and centralize the language elements key for evolving beyond the paradoxical constraints of individual existence and the collective experience, altering perspectives of the moralities and explaining Emotional Warfare and the interplay of its Patterns with the purpose of elevating the individual and collective consciousness.

A central theme in humanity's history is the attempt to first civilize and then democratize in the search for equality, while developing and maintaining collective instrumental resources, economic advantages (more contemporarily), or industrialization goals; the drive to do this and move beyond a state of nature seems to be a law of human behavior. Such laws can be considered along the same lines as the laws of nature, equally incontrovertible and predictable. Although humans have a fairly strong understanding of the laws of nature, developed through philosophical and scientific discovery, people also test them endlessly. The history of philosophical and psychological thought demonstrates that people endlessly test and evaluate the behavioral laws of human nature too; this can be deemed "good" if done in earnest and to direct benefit of the evolution of the species—especially in regard to the moralities, accepted or longstanding normative concepts of humanity, and/or elevating the individual and collective consciousness. However, a universal, nonsubjective set of moralities that cannot be ignored, bent to someone's will, nor defied—as unbending as a law of nature—has yet to be established. As a result, a vital element of individual and collective consciousness about human nature and human psychology is lacking. The causal relationships that link human nature, human psychology, and Emotional Warfare and the interplay of its Patterns have always existed and continue to prevail within people and between people, establishing new notions regarding self-preservation and pushing notions of self, identity, agency, and the moralities into deeper subjectivity. This has moved society away from revealing a natural law within human nature and human psychology that yields a set of nonsubjective moralities. For society to begin operating cohesively from such moralities, whether understood through individual, collective, or political lenses, this natural law that

constrains and governs human behavior would have to be articulated to exist, logically presented, and finally verified before it could be accepted.

With this in mind, and given the complexities and inherent problems surrounding the epistemological understandings and/or limitations to fully grasping human nature and human psychology, one must look at the old adage that time (and the history it creates) is the only way to measure the validity of a theory. Again considering Popper and his view of the need for empirical falsification: I do not attempt to prove the Philosophy of One Divide and the theory of Emotional Warfare and its Patterns correct—I try to prove these concepts and theory wrong. Each time I (or another or others utilizing the platform) fail to prove them wrong, the platform's foundation solidifies. As those of us who have been testing the platform in this way have not yet found unsupported claims in it, the Philosophy of One Divide has so far strengthened over time, solidifying its potentiality and validity as an evolutionary disruptive force. This testing process raises the theory of Emotional Warfare beyond the conceptual barriers of any one slice of space and time. The Philosophy of One Divide and the theory of Emotional Warfare and its Patterns, explored organically, are reinforced by critical means, corrective refinement, and ever-improving articulation, yielding the most accurate language and thus increasingly becoming objective knowledge.

In other words, what I posit to be a behavioral law of nature and demonstrate as a justified belief rests solidly on epistemological foundations. It is from this position that I have laid the groundwork to the Philosophy of One Divide's principles and the theoretical framework of Emotional Warfare, allowing for such a behavioral law of

nature to be not only conceptualized but also realized in the natural world through a deeper philosophical understanding of both.

From One Divide's philosophical-psychological vantage point, using the innate human ability for pattern identification, processing, and pattern recognition, one can begin to identify more intrinsically what drives human behaviors and defines the societal sense of morality. At bottom, this process and methodology make the repeated cycles— what people will do in future situations—predictable. Of course, if one can logically understand one's own repetitive behavior cycles—which combine within the psychosocial or public sphere of the human experience and constitute the collective repetitive behavior cycles—rather than presuppose that a theory (e.g., the theory of Emotional Warfare) is simply conjecture or a hypothetical "best guess," one can then confidently and flexibly operate from the very definition of a theory, which *Cambridge Dictionary* gives as "something suggested as a reasonable explanation for facts, a condition, or an event, especially a systematic or scientific explanation." Keeping this definition in mind, one can thus legitimately move from One Divide's philosophical pillars into the comprehensive psychological framework of Emotional Warfare and the interplay of its Patterns, bringing abstract notions into sound foundational arguments and ultimately a state of *practice*. One can also bring the framework into the longstanding philosophical and psychological discussions about the human being's stages of awareness, emotional growth, or spiritual development that lead to authentic understandings or expressions of self, identity, and society. These stages of development span the psychopolitical and sociocultural levels and, at bottom, are ongoing intellectual processes or conceptual stages key to the notion of *becoming.*

This sets the "form," the architecture and the groundwork to the Philosophy of One Divide and the theory of Emotional Warfare, which provides the necessary outline, premise, and cogent basis for a set of objective analytics—free from intellectual and linguistic gamesmanship and drawn from a behavioral law of nature—designed to produce objective intelligence centered on a new philosophical approach to psychology that moves through the levels of discourse—the metatheoretical and clinical to the practical and socio-political-cultural.

Phenomenological Considerations and Distinctions

Before moving forward with this overarching thesis, it is important to address the philosophical and psychological parlance to the discipline of phenomenology—the study of structures of consciousness as experienced from the first-person point of view. In general, the central structure of an experience is its intentionality, its being directed toward something, as it is an experience *of or about* some object. An experience is directed toward an object by its content or meaning together with appropriate enabling conditions that allow people to indirectly or directly experience the object. Phenomenology as a discipline is distinct from but related to other key disciplines in philosophy, such as ontology, epistemology, logic, and ethics. Phenomenological issues of intentionality, consciousness, qualia, and first-person perspective have been prominent in recent philosophy of mind. However, the Philosophy of One Divide remains distinct from other philosophies in phenomenology due to its introduction of Emotional Warfare and its Patterns.

Once one has learned to recognize Emotional Warfare and its Patterns, one cannot help but see them everywhere. This allows the individual to observe Emotional Warfare

both internally, as it occurs within them, and outside the self by recognizing its manifestation within and/or between other people. While the experience of Emotional Warfare and its Pattern(s) and interplay exists independently and interdependently, opposite to how language exists autonomously within an individual and adapts to their use of it, Emotional Warfare governs individuals until they learn to recognize it phenomenologically and understand it.

The Necessity of a New Approach

These understandings, with phenomenological considerations in place, create distinctions that both constitute and demonstrate the necessity for a new approach and methodology yielding a new philosophical-psychology platform. An understanding of human nature and human psychology gained through a unified, comprehensive psychological theoretical framework capable of capturing the realities of behavioral phenomena by means of a nonsubjective or experiential self—a positioning that allows for the examination of universal behavioral principles—is generally considered inaccessible. The new platform that is needed should move closer to the domain of objectivity and facts, extending beyond conceptions of self and to a sense of identity and agency and toward the moralities specifically. To perceive this concretely, establishing truth propositions which are indeed universally applicable requires the proper language, rather than emotionally driven rhetoric, to make the information comprehensible and thus accessible. (Consider Nagel's (1974) closing speculative proposal in his article "What Is It Like to Be a Bat?": "At present we are completely unequipped to think about the subjective character of experience without relying on the imagination—without taking up the point of view of the experiential subject. This should be regarded as a challenge to

form new concepts and devise a new method—an objective phenomenology not dependent on empathy or the imagination" (p. 449).)

Identifying Objectivity

To establish the functional theory of Emotional Warfare, the intersectionality between opposing constructs required the following principled notion: provide the descriptive language—the philosophical *is* that points directly toward the objective intra- and interpersonal interdependent and interconnected psychological and psychosocial dynamics—rather than providing a particular point of view only relevant to one's subjective experience or to two or more people's agreed-upon intersubjective points of view and joint experience. Remove the constrained singularity of an individual's existential ascription to the human experience or one's unique phenomenology to consciousness; remove conceptions of ideals within the phenomenal human life experience, e.g., the philosophical *ought* that most often usurps assertions of a universality that captures the objective character of human nature.

Centered on this notion, with the laws of nature in mind (and mathematical qualifications to the following statement aside), I assert that the first thing to identify is the ubiquitous true negative—Emotional Warfare and its Pattern(s), the *human conflict* within people and between people—in order to produce a true positive—ONEness, the potentiality of *human unity* within people and between people.

It is important to note that this theoretical framework does not move away from the subjective viewpoint of the individual entirely but rather moves the subjective character of the individual (the experiential self) toward an understanding of the identity matrix in which subjective character attributes of individuals intertwine (or, more

technically, contain an intra-intertwining) symbiotically through the gamification of identity. The metatheoretical framework (pertaining to deconstructivity) and the theory (pertaining to constructivity) and full phenomenological conception of Emotional Warfare bridge various intellectual and linguistic gaps created by dualism and the mind/body problem by developing a new position and thus vantage point: a convergence of the subjective and the objective, the interior and the external.

The Necessity of Model Flexibility and Incorporating Folk Psychology

It is widely accepted that the physical brain structure not only provides the neurophysiological mechanisms for causally manifested brain activity but also provides the mechanisms that (depending on one's philosophical position) generate functional mental states that produce mental life. Holistically, this structural-to-functional linkage is captured within the theory of Emotional Warfare, and within the structural-to-functional deterministic Patterns of Emotional Warfare. In other words, establishing the Philosophy of One Divide's principles and concepts and the theoretical framework of Emotional Warfare within *mechanistic functionalism* has provided the framework for the functional-causal intra-interplay of Emotional Warfare's Pattern(s). In this context, the notion of and the ongoing issues surrounding the human experience of consciousness or the additional experience of self-awareness—on both psychological and psychosocial levels—are addressed, rather than defined away.

The significant advantage of this distinction is that it allows for future discoveries regarding brain/mind correspondence and consciousness itself, precluding future obsolescence for the theoretical framework of Emotional Warfare; alternatively, it may allow the theoretical framework of Emotional Warfare to become further instantiated and

enriched with the prospect that one day, a definitive brain/mind mechanistic functionality

may be understood and proper causation(s) of consciousness and self-awareness

definitively revealed through scientific discovery and verified through reliable testing.

In either scenario, Emotional Warfare, as I will further detail, is fundamentally

embedded within the human experience and symbiotically ingrained within the evolution

of the human species' neurophysiology, nature, and psychology. Thus, a definitive causal

understanding of brain/mind correspondence or the neural networks (or

interrelated/overlapping pathways) that are generative of or constitute the origins of

consciousness (and self-awareness) will not change or alter the principles and concepts

supporting the theory of Emotional Warfare; rather, it will support and enrich the theory

further.

The fact that the theory of Emotional Warfare can be enhanced by the ongoing

progress in these neuroscientific domains of inquiry is particularly important because of

recent research regarding a structure in the brain called the claustrum, which has been

associated to consciousness and time perception. To briefly demonstrate, as discussed by

Francis C. Crick and Christof Koch (2005), "The neuroanatomy of the claustrum is

compatible with a global role in integrating information at the fast time-scale. This should

be further experimentally investigated, in particular if this structure plays a key role in

consciousness." Additionally, others have proposed that the claustrum is a neural

candidate for the coordination of conscious experience due to its extensive "connectome"

(Yin et al., 2016). The claustrum is a familiar structure for those who work in fields that

deal directly with the brain; as Crick and Koch (2005) state, "Most people working on the

brain have heard of the claustrum—it was known to Ramón y Cajal—but very few have any idea what it does."

Continual progress is expected in specialized fields exploring scientific causal understandings of human psychology—including consciousness, one of the most significant challenges of neuroscience—and/or heading toward a possible discovery of a working neurophysiology-based psychological science model. Consider Karl Friston's (2010) "free-energy principle" and potential unified brain theory (a topic I will expand on in the following discussion involving thermodynamics, entropy, and optimization), and the continued focus of other neuroscientists working on the "hard problem" of consciousness with a growing suspicion—and the substantial possibility—of a connection between consciousness and feelings, or as I have focused on, a substantiated model of consciousness connected to *emotions*, with a notable mention of the work of Mark Solms and Friston for the *Journal of Consciousness Studies* (2018) and by Solms in his book *The Hidden Spring: A Journey to the Source of Consciousness* (2021).

Such research has outpaced the writing of this presentation; consider the advancements and ongoing developments regarding the global workspace (GW) theory of consciousness and the integrated information theory of consciousness (IIT). As an aside, and without assigning a hierarchy to these two theories, some researchers may consider the GW theory of consciousness to fit within the category of subjective experience and awareness or conscious access to the subjective experience (consider Chalmer's hard problem or the mystery that subjective consciousness has remained elusive, albeit only up to this early point in focused inquiries on subjective consciousness) and IIT to fit within the category of functional awareness and response

(consider Chalmer's easy problem of consciousness). Recent studies are also beginning to demonstrate the biological basis of consciousness, or as the researchers highlighted in the *Journal of Neuroscience* (Scheinin et al., 2020) state, "Here, we present carefully designed studies that overcome many previous confounders and for the first time reveal the neural mechanisms underlying human consciousness and its disconnection from behavioral responsiveness, both during anesthesia and during normal sleep. [Our] findings identify a central core brain network critical for human consciousness." This central core network includes the "activity of the thalamus, cingulate cortices, and angular gyri," which the researchers have found "are fundamental for human consciousness."

Given the depths of the topic of human psychology of cognition or the cognitive architecture of the mind and the like, I am concentrating here on the *intellectual transitional attributions* between pursuits that deal with human nature and human psychology and intellectual precursors and innovations that perhaps seemed inconceivable at the time of understanding but eventually were commonly accepted. Aligned with the brain/mind problem and understanding human cognition, consider the intellectual transitional attributions from Alan Turing's influential 1950 paper "Computing Machinery and Intelligence," which gave rise to common or general understandings of procedural methods or processes of the human mind, to the work being done today in artificial intelligence. As captured by Andrew Hodges (2019) for the *Stanford Encyclopedia of Philosophy*, "From the 1970s, Turing machines also took on new life in the development of *complexity theory*, and as such underpin one of the most

important research areas in computer science. This development exemplifies the lasting value of Turing's special quality of giving concrete illustration to abstract concepts."

Turing's influence continuously inspires contemporary theory of mind models and understandings of the psychology of human cognition and the cognitive architecture of the human mind, including ongoing progress in the GW and IIT frameworks and in One Divide's framework. Consider also influential intellectual precursors that have emerged since Turing's foundational work, such as Alan Newell, alongside colleagues Herbert Simon and Cliff Shaw, creators of the early AI computer programs Logic Theorist (1956) and General Problem Solver in the 1950s, or consider the widespread success of the Cognitive Tutor in mathematics, based on the work of Johnathan Anderson (Carnegie Mellon University) and his cognitive architecture—which, like any cognitive architecture, is aimed at defining the basic and irreducible cognitive and perceptual operations that enable the human mind.

While the above references provide foundational examples of approaches to consciousness, future simulations of the brain's building of cognitive models are in the works (as well as popular counterarguments against them, e.g., John Searle's (1980) thought experiment known as the Chinese room argument). Due to the lively and robust research being conducted, there are always new scientific approaches to consciousness arising, continuing to demonstrate a confluence of ideas or a theoretical overlapping—as can be said for the GW theory of consciousness, IIT, and others such as the passive frame theory and the attention schema theory. These additional theories and the growing commonality between them—in opposition to the adversary-competitive model discussed earlier—is nicely captured by the research of Graziano and Morsella (2020) and outlined

for the *Journal of Consciousness Studies*, in which they describe the relational value between the passive frame theory and the attention schema theory:

> Both take movement control as a starting point, a relatively new perspective on the topic, and both emphasize the importance of consciousness for future, anticipated actions. Passive frame theory proposes that consciousness serves as a field of information that enables flexible, context-sensitive action selection for to-be-produced actions. The attention schema theory suggests that consciousness is related to the control mechanisms for attention, which include models of the world and also of the actor's own mental processes.

Their research is a good demonstration of ongoing projects producing a confluence of ideas that are (perhaps) beginning to zero in on consciousness, its elusive manifestation processes within the brain, and its role or function in adaptive behavior or its placement within functionalism—a theory about the nature of mental states.

Functionalism, of course, is a core feature in the theory of Emotional Warfare, and it unquestionably sits at the intersection of philosophy and psychology and its various subfields. The psychological conception of functionalism itself has a diverse history and there are many arguments for and against it, and it deserves to be further explored here. Functionalism has many variations, and for this presentation's purposes, I will narrow this down and focus on the definition provided by the American Psychological Association:

> a general psychological approach that views mental life and behavior in terms of active adaptation to environmental challenges and opportunities. Functionalism was developed at the University of Chicago by psychologists John Dewey, James

R. Angell, and Harvey A. Carr at the beginning of the 20th century as a revolt against the atomistic point of view of structuralism, which limited psychology to the dissection of states of consciousness and the study of mental content rather than mental activities… Functionalism emphasizes the causes and consequences of human behavior; the union of the physiological with the psychological; the need for objective testing of theories; and the applications of psychological knowledge to the solution of practical problems, the evolutionary continuity between animals and humans, and the improvement of human life.

As a key figure of influence on the theoretical framework of Emotional Warfare's architecture and psychological model design, and its functional-causal premise, also consider Thorndike (1905) and his conclusion: "The function of thoughts and feelings is to influence actions… Thought aims at knowledge, but with the final aim of using the knowledge to guide action" (p. 111). With Thorndike and this definition of functionalism in mind, I return to the topic commonality between theories on consciousness and its function; Graziano and Morsella's (2020) project provides a nice example, as it "(a) discusses the relationship between the two theories [the passive frame theory and the attention schema theory] and asks whether they can be considered as facets of the same underlying mechanism, and (b) attempts to illuminate how such processes associated with consciousness are essential for the simulation of future, anticipated actions."

Those in fields and subfields associated with philosophical-theoretical psychology that reach beyond functionalism and lean toward dualism or solely hold a mentalistic position—and especially those who hold strong psycho-spiritual inclinations that, at bottom, will contradict sound scientific theory and/or physicalist principles that inform

scientific methodology—will face the problematic task of providing the necessary intellectual pathways to remain aligned with future scientific discoveries. From another angle, without being too hyperbolic or antagonistic, they will have to either add to the linguistic, symbolic, or metaphoric chasm between holding a folk-psychology/subjective-states premise or a scientific and evolutionary-theory position, or accept that they have been wrong. Those who refuse to accept this will contribute to the ongoing adversarial discourse between these ever-widening fields of psychology. In doing so, and by default, they will provide self-evidentiary examples of how Emotional Warfare permeates even the objective realms that scientific observers (or those affiliated with the scientific fields of psychology) supposedly operate within. They will also be allowing personalized politics (which, as I will demonstrate later on, are reducible to Emotional Warfare's lower- and higher-level attributes) to lead rather than the premises of science.

To avoid these problems, the organic position I have taken allows for flexibility to align with future scientific discoveries that may be universally accepted within the human intellectual horizon. Given the multitude of examples I could outline to demonstrate the transitions—or, more precisely, the *intellectual transitional attributions*—throughout sociohistorical innovations (whether theoretical or artifactual, e.g., from Pascal's machine to modern-day computers or advanced quantum computer blueprints), one must remain open to such changes to the landscape—or risk perpetuating idealistic platitudes, becoming theoretically or artifactually irrelevant, and/or having one's psychological model or one's psychological modus operandi rendered obsolete.

In contrast, the Philosophy of One Divide—and the DTBM and the structural analytics it produces, working on a mechanistic-to-functionalist premise—is positioned to

remain a viable and effective psychological model that works alongside and in sync with advancements made within the natural sciences. This flexibility is attained through the purposefully designed language system, which operates within a structured probabilistic form of categorization. This provides the intellectual conduits that are required to remain flexible as a psychological model.

This structuring provides pathways for theoretical terms found in folk psychology to work functionally alongside objective, scientific understandings of the human experience, as I will discuss in brief detail in Section 3. Including non-technical language commonly used in the general population, such as referring to the *heart* to discuss things like ethics or empathy (which could include either cognitive and/or emotional empathy), or referring to the *essence* or *spirit* or older notions of Aristotle's *soul*, maintains a perspective that allows for future possibilities of a science of psychology (e.g., proper understandings of the mechanistic causations of consciousness) to be conceptually and/or epistemologically grasped and integrated into the philosophy.

In this context, while it's necessary to address the theoretical terminology of folk psychology—and to keep dialogue relatable on the common-sense level of discourse and translatable within the various levels of discourse that extend not only into practical inquiry but practical reasoning—it's equally important not to expand the ongoing separation between noncompatible or competing dialectics, which hardens the discursive friction points in the fields of philosophy and psychology and the natural sciences. Conversely, while substance dualism is widely rejected by contemporary philosophers, it remains widely accepted as a "common-sense" notion within the fields of psychology oriented toward the psycho-spiritual, as well as in others that generally seek to avoid the

extremes of a purely physicalist dialogue. At bottom, with continued advancements in the science of psychology (e.g., neuroscience), future discoveries may create existential threats to psychologically nourishing terms or the phraseology that folk psychology provides in the human experience, particularly when it comes to establishing subjective and/or socio-subjective meaning for the human existence.

However, there is an opposite extreme that needs to be carefully avoided. This comes in the various forms of metaphysical mysticism or unrealistic notions of consciousness found in some psychologically nourishing terms or folk-psychology phraseology that purposefully pull away from physicalist and/or reductionist views to remain operational outside of any definitive causal understandings of brain/mind correspondence (e.g., language games or types of storytelling found in religious beliefs or non-secular ideologies which lead to the psycho-spiritual). While, again, substance dualism is widely rejected in the natural sciences and the interrelated fields of philosophy and psychology oriented toward a philosophy of mind that is grounded in the natural sciences, this view remains ever more divisive (if not outright contentious) in the general non-secular populations. This also applies to academic persons or groups positioned within cognitive science who want to account for "altered states" of consciousness due to experiences they deem to fall outside the realm of natural science—or to be produced by forms of flow or to generate moments, epiphanies, manufactured or induced psychedelic experiences, or even revelations that have ambiguous connotations and/or religious context. While this topic is wide ranging, and is inclusive of issues surrounding consciousness regarding unity and disunity (or when consciousness is seen as fragmented or disorganized even in healthy brains, such as when seen as a contributor to disorders

such as schizophrenia or when resulting from "mind-altering" drugs and chemical substances and so on), consider spiritual views that ultimately push into the ineffable, the mystical, the pantheistic, or even pan-psychism—the notion, with ancient roots (e.g., Greek philosophy to Buddhism) to its multiple and revised modern views, that everything in the universe, to varying degrees and depending upon one's philosophical positioning or stance, is conscious or has micro-conscious-to-macro-conscious attributes or "mental properties." (Panpsychism, much like the broader proposed model of *cosmopsychism* (Goff, 2017), of course, becomes dependent on what is considered "conscious," how consciousness is defined, how consciousness is separated from what is considered "intelligent," the function of intelligence's integration with consciousness—or, even more pedantically, the debate between "function" and consciousness—as it relates to "experience," and so on.)

Indeed, deciphering what is "conscious" or what can be considered to have consciousness or not, or deciding how best to define consciousness, has been pushed from the annals of philosophical debate to the forefront of the neurosciences only in recent times—an inevitable occurrence as advancements toward understanding and explaining the mechanisms of consciousness strengthen and empirical as well as theoretical knowledge of the human brain deepens. Just as Paul Thagard and Terrence C. Stewart (2014) articulated in *Consciousness and Cognition*, in research supported by the Natural Sciences and Engineering Research Council of Canada presenting a theory of consciousness centered on semantic pointer competition (SPC):

Everyone has conscious experiences such as sensing pain, having to urinate, seeing blue, tasting chocolate, hearing music, touching wool, smelling grass, and

feeling happy or sad. Consciousness also often accompanies high-level cognitive

processes such as memory, learning, problem solving, decision making, and

language use. Explaining consciousness is one of the most challenging problems

in contemporary science, and only recently have neuroscientists dared to tackle it.

(p. 73)

Moreover, with more mathematical and empirical models of consciousness

coming into the picture, promoted theories of consciousness reach beyond the bounds of

plausibility and scientific criteria (e.g., as previously discussed with panpsychism or

cosmopsychism), and are beginning to be contrasted with concrete developing theories—

providing stern challenges to the popularized theories in the process. Given this, along

with current advances in neurotechnology and the neurosciences in general, there are

many contrast analysis examples to consider, and competition in the arena of explanatory

theories of consciousness is growing. Moreover, defining consciousness may be less of a

concern in the end: "The scientific task is not to define consciousness, or merely to

discover its neural correlates, but rather to discern the most important mechanisms for

producing it" (Thagard & Steward, 2014, p. 86).

While not giving preference to one particular model of consciousness over

another, an excellent example of the growing competition to establish a mechanistic

theory of consciousness can be seen in Thagard and Stewart's developing framework, in

which they provide an explanation of how consciousness "operates at different levels of

complexity corresponding to different capacities for producing semantic pointers by

binding" (p. 80). They contrast this with information integration theory (IIT), which can

be generally understood (as a best case scenario) as "a consequence of these capacities,

not a factor that explains why consciousness has qualitatively different kinds" (p. 80).

Thagard and Steward take this direct comparison analysis of the SPC and IIT theories of

consciousness even further:

> To sum up, the semantic pointer competition theory of consciousness is superior
>
> to the information integration theory in the following respects. First, it provides
>
> more detailed explanations of a broad range of important facts about
>
> consciousness, including qualitative experience, onset and cessation of
>
> consciousness, shifts in consciousness, kinds of consciousness, unity and disunity,
>
> and storage and retrieval… We have provided only a few examples of contrastive
>
> analysis of what differentiates conscious and unconscious phenomena (Baars,
>
> 2009). But our explanations of the onset and cessation of consciousness and of
>
> shifts in consciousness are readily extendible to other kinds of phenomena. The
>
> general contrast between conscious and unconscious processes results from the
>
> formation of semantic pointers that achieve a threshold level of activity; and the
>
> more specific contrast between what is conscious and what is unconscious at a
>
> particular time results from semantic pointer competition. Winning a competition
>
> does not suffice to make a semantic pointer conscious unless the neurons in the
>
> relevant population are firing rapidly as the result of a good balance of excitation
>
> over inhibition…
>
> SPC is ontologically simpler than IIT, postulating only biological processes rather
>
> than a mysterious quantity of information integration that goes beyond mass and
>
> energy. Some people will find it sad that consciousness is not sufficiently abstract

to survive the death of brains, but wishful thinking couched in mathematics is no better than the theological version concerning souls. Fourth, SPC does not attribute consciousness to entities such as photodiodes and countries that show no behavioral signs of consciousness. We have argued that there is no specifiable quantity of consciousness, any more than there is a quantity of life. Undoubtedly, SPC will need expansion and revision with the growth of empirical and theoretical knowledge about the brain, but for now it stands as far preferable to information integration as an explanation of consciousness. (2014, p. 86)

Simply stated, the Philosophy of One Divide and theory of Emotional Warfare allow for technical discoveries regarding the microcellular and neurological mechanisms produced *within* and *by* the brain which give rise to mental states (or subjective states), which includes *emotion(s),* that have causal effect on other mental states, i.e., functionalism (a widely held view within the natural sciences), along with embracing the ultimate possibility of a discovery of a causation of consciousness, or at the very least a realistic model that provides an entry point into understanding a causation or set of interrelated causations that produce consciousness. This is an intentional design to accommodate both "where we are" and "where we are heading." The One Divide platform also retains—and provides—language for enhanced conceptualization, grasping, or understanding in the form of purposefully addressing folk psychology and addressing the necessity of model flexibility: just as a theory of consciousness needs flexibility or an explanatory range to account for the issues surrounding the unity and disunity of consciousness, whether in healthy or unhealthy brains, the platform's focus on language enhancement and flexibility extends to establishing semantic and computational model

compatibility. Potential advancements in neuroscience and conceptual clarity regarding

the dynamics between internalist views of the body (or brain) and mind (or mental life) in

combination with the external environment—which I encapsulate as *fluid situational*

dynamics—will be further discussed and explored in earnest moving forward, and within

an intentional philosophical, psychological, and technological linkage: not only the

concept of consciousness but the concept of the "someone" or "something" that is

conscious must be deciphered. The pursuit of either may prove uncomfortable, whether

one is considering the current understandings or future discoveries regarding

consciousness, the truths of the human experience, or the nonconscious or unconscious

(or subconscious) predictive governances produced by underlying early evolutionary

neurological development working with the evolution of the modern human cortex and

the resulting inferential, interpretive, perceptual interface that is received as "reality."

Considering these deeply challenging concepts necessitates a new metaphorical

understanding of what human unity could be, accessible from any of the various

information-processing channels or levels of discourse that humans use to share

information.

Storytelling, Mental Life, and the Natural Sciences

Naturally, addressing the topic of folk psychology raises issues regarding how

justifications, rationalizations, and/or storytelling are utilized, starting from early homo

sapiens' use of storytelling and myth to construct meaning for the world and the

emerging human experience and to form complex groups, which eventually grew into

modern society. This evolutionary, sociohistoric process in storytelling informs the

friction points that arise in the continuing evolution-based intellectual advancements, like

those seen in neuroscience. On one hand, it is well understood that justifications, rationalizations, and storytelling provide explanations and moral models that operate on the practical and sociopolitical levels and can be utilized to build explanatory ladders—whether naturalistic mechanistic explanations, analytical functional explanations, or the non-technical rhetoric of folk-psychology explanations—that become interwoven into the phylogenesis or ongoing variations and mutations of human culture, all of which advances as the human species evolves. However, it is also well understood and accepted that these same "values" become additional friction points when discussing the development of the human person (especially regarding notions of self, identity, and society) or, more specifically, the intra-interpersonal dynamics of human-to-human interaction, as well as their place in the dialectic poles in differing fields of psychology. In this form of sense making—which has broader implications for behavior complexity—justifications, rationalizations, and storytelling work in a non-linear manner just as evolution works; they are reactionary to the repeated micro and macro cycles.

Within this micro-to-macro relationship, there's a pattern of patterns in which behavior complexities are not a guaranteed upward trajectory within the human species making humans individually, socially, or culturally more ethically or morally upright and/or intellectually or consciously elevated. Consider the differences and the functionality found between "tight" or "loose" cultures, where constraints and differences of social norms vary:

> Tightness-looseness is part of a complex, loosely integrated multilevel system that
> comprises distal ecological and historical threats (e.g., high population density,
> resource scarcity, a history of territorial conflict, and disease and environmental

threats), broad versus narrow socialization in societal institutions (e.g., autocracy, media regulations), the strength of everyday recurring situations, and micro-level psychological affordances (e.g., prevention self-guides, high regulatory strength, need for structure). This research advances knowledge that can foster cross-cultural understanding in a world of increasing global interdependence and has implications for modeling cultural change. (Gelfand et al., 2011, abstract)

Whether an explanation is considered weak or strong, a thesis, metaphysical phenomenological model, or scientific theory or model will be dependent upon its language input/output potentiality in terms of the "information" that is put in and the "knowledge" that is produced. This includes both epistemological and cultural understandings which, as I will discuss in detail, involve language and language games.

The issue of folk psychology and the language or theoretical terms associated with it brings up an aspect of how justifications, rationalizations, and/or storytelling—while perhaps central to formulating traditions and influential in the creation of key elements of the human person from childhood development to adolescence—take shape through uses of propositional language both rudimentary and sophisticated, e.g., making statements, constructing predicates, or proposing ideas that are either true or false. Storytelling narratives shape the self on both private (intrapsychic) and public levels, especially in regard to how social identity and social status are formed, as they are interrelated with group dynamics and interwoven with collective forms of storytelling that influence human culture—and become more complex when examined regarding sociopolitical attributes underpinning the constructs of societal interaction (consider philosophy of law, ethics, etc.). This element of human nature and human psychology, in

any manner of speaking or perspective taken philosophically, perfectly aligns with the attributes generated by the Building Blocks that form the Pattern of Emotional Warfare, particularly the Building Block of the Role and the Building Block of Tactics.

Storytelling and its associated issues certainly have their place in the sociohistorical context of human culture, and they undoubtedly affect individual development as well (e.g., language development, narrative identity, self-conceptions, etc.). It is safe to state that they are part of the psychosocial, interpersonal, socio-subjective, and sociopolitical environment the human being operates within. However, storytelling does not necessarily create culture nor the human's consciousness of self and identity—rather, it adds to the mental representations and mental models that contribute to human behavior for evolutionary (and species-specific) survival purposes (or Tinbergen's "survival value"), in the form of psychological adaptations resulting from Emotional Warfare, and in the *reactionary* pursuit of social value or attempts to attain what I have referred to as an elevated collective consciousness.

The psychological model generated by One Divide's principles and concepts, predicated on distinct properties produced by the theoretical framework of Emotional Warfare, provides a universal structural diagram that permits a position rooted in the natural sciences and behaviorism. For example, "in the mentalistic view of verbal behavior, which relies on phrases like *using language* and *symbolic communication*, a speaker is said to 'produce' speech, that is, to act as an agent who talks for themselves. A natural science includes no place for hidden, unobservable causes; not spirits, not essences, not an inner self" (Baum, 2011).

Moreover, the model provides an additional intellectual move beyond notions against the unobservable or an "inner self" and toward an understanding of how the unseen or verbal behavior (whether isolated to a mentalistic view or not) can become observable and measurable as an extension of the biological. Consider Tinbergen's four questions, which have been captured within a particular sequencing attribute of the Emotional Warfare's Building Blocks. I will discuss the Blocks themselves in full detail soon, but to briefly explain: as a byproduct of cooperative evolution as a social species, modern humans' use of practical reasoning, developing explanations, justifications, and storytelling stems from normative and motivational reasoning, or reinforcement (consider the basic premise of Skinner's radical behaviorism, e.g., reward or consequence/punishment and approval or disapproval). This motivational reasoning works alongside existing biological, neural-physiological behavioral predispositions and dispositions and resulting (or derivative) psychological adaptations that stem from the Building Blocks of the Broken Trust, False Self, and Emotional Desperation and ultimately instantiate the subsequent Building Block of Emotional-Based Survival Skills (EBSS), which leads to the development of the Building Block of Perceived Security.

This sequencing provides both evolutionary-biology and radical-behaviorism context, in a Darwin-to-Skinner move, to the remaining Building Blocks of Emotional Warfare. All of this comes together in a nonlinear, *probabilistic* mechanistic functionalism that shapes how humans individually and collectively operate.

To unpack this more specifically, humans operate behaviorally and then learn to establish, attain, and/or compete within various levels of symbolic thought and mental representations. They form emotional model variants (e.g., perceived private senses of

self and identity, which some may refer to as the *ego*) that are found, categorically, within

the recreated emotional paradigms that support their levels of symbolic thought and

mental representation and allow them to take specific roles—conceptually speaking and

in terms of what is reflected back to the individual by others in their community and

society. This combines to provide the base operating formulation—or functional

programming or computational functionalism attributes—of the identity matrix and the

gamification of identity that occurs within the multitudinous variations of mental

representation constructed within and between singular human beings and in the

collective interpersonal realm that exists between humans, which produces and contains

justifications, rationalizations, and storytelling.

Whether viewed in distinctive domains or not, justifications, rationalizations, and

storytelling generate language games that—dependent on cultural underpinnings that

provide context and symbolic meaning to both individual and collective language

usage—contain and share information that contributes to private and public forms of

communication, including the verbal language and nonverbal (or subvocal) dialogue that

exists between humans.

Linguistically, humans attempt to create context or provide semantic meaning to

the syntax of words (and symbols) that form language, to address the philosophical

questions central to understanding the human experience and by means of asking and

answering the simple question *why*. Indeed, this seems to have been embedded in the

individual and collective narrative of human existence since the dawn of human

consciousness and self-awareness of that consciousness. From a philosophy of mind

perspective, addressing the issues of understanding consciousness and *how* it is generated

by the series of neural networks within the structures of the human brain, with a full

discovery of the "what, how and why" that determines human consciousness,

"justifications" can eventually give way to the "is" of the existence of consciousness. The

"ought" or the moral framework of the human species or even a (proper) unified theory

of knowledge can be created not through storytelling—which undoubtedly holds

significant cognitive value that ranges from the educational or, various philosophy of

education perspectives, to the transcendent or transformative and applies in a multitude of

areas—but rather through modern cognitive tools (or Anderson's "cognitive tutors") or

cognitive architectures that move closer to a theory-of-mind conception (and a

neurocomputational model) created for continuous, unbiased, objective intelligence and

increased social value. This would underpin a universal, normative notion of behavior

and thus support a type of storytelling with a meaningful aim: evolving into a higher

cooperative evolutionary state and optimized human network through building human

unity. This would ultimately create potentiality for the human species' "story of survival"

to evolve.

In summary, modern advancements and innovative technologies are continuously

providing emerging (and weakly emergent) understandings of how causal mechanisms,

neural networks, and overall brain states produce consciousness and mental states;

indeed, this is an undeniable component within the natural sciences and the modern

human experience and may eventually allow for an irrefutable procedural understanding

of causation to consciousness, as opposed to the current models based on neural

correlates. This notion, to some philosophers, theorists, and psychologists, will posit a

great challenge—and perhaps existential crises within particular fields of psychology—to

the "mental representation justification systems" or forms of therapeutic "metaphysical storytelling" that keep some operating within the field of psychology firmly anchored in, and at times beyond, what can be considered *reasonable subjectivity*. The need to preserve the human person's sense of self and identity and, perhaps, maintain human dignity is certainly a concern—indeed, this is invaluable on many levels. Nonetheless, holding too firm a position outside of reasonable subjectivity aligns psychology directly with the humanities with no path leading to the natural sciences. Either in theoretical or philosophical principles, it is perhaps imperative to ask if some take this position to maintain a dialectic vantage point that allows for a certain standing in personal, field, or professional social identity.

A discovery that leads to a sound causal theory of consciousness, if pursued and attained—no matter how far off in the future intellectual horizon this may be—could establish ways to design a wide range of cognitive tools to optimize the human species' evolutionary neurophysiology and lead to advanced and elevated human adaptiveness, fitness, and levels of consciousness. (Note: My use of the word *fitness* here should not be isolated or necessarily associated only to procreation or propagation to secure the organism's genes.) The symbolic picture I am sketching here centers on the Philosophy of One Divide's carefully drawn architecture and is ultimately designed to construct a non-monolithic view of humanity or operating human network, an advanced *behavioral singularity* that actually enhances the individual-inspired cultural richness of the human network. The teleological end result produced by the Philosophy of One Divide's principles provides a culture-rich and pluralistic view.

This unified grand theory can be clearly seen through the lens provided by the Philosophy of One Divide's metaphilosophical positioning, which tethers secular humanistic and social psychological positions to the mechanistic functionalism or functional-causal theory of Emotional Warfare, which again, by careful design, maintains intellectual compatibility with the physicalist views taken in the natural sciences. This combination forms not only the premise of a flexible, unified grand theory but a unified methodology—both necessary for the unification of psychology, by means of a paradigmatic theory or an epistemological act (Stam, 2004)—that must take on the mind/body problem and be properly positioned for continued advancement in understanding the brain/correspondence. This is particularly evident in the DTBM and the algorithmic foundation and basis to its universal, behavior-based model; this foundation allows the DTBM to remain compatible and keep pace with neuroscientific progress in identifying the neural correlates of consciousness (Koch, 2004), which will perhaps lead to a causation of consciousness, and with phenomenological approaches to mental life, providing the ability to address issues central to the mind/body problem that may remain relevant topics in folk psychology and/or common language usage. This purposive and strategic combination forms the basis of my posited contemporary understanding of what ONEness *could be*, establishing an intellectually flexible and versatile explanatory bridge between the philosophical positions within individualism and collectivism.

One Divide's Algorithmic Information Equation (-1 + 1 = 0) and Energetic Flow toward Optimization

Influenced by the intellectual transitions that led from Aristotelian logic as established in his six works on the subject collectively known as the *Organon* to modern Boolean logic (or the technical, explicit symbolic programming that in general involves rules, plans, goals, etc., as well as the sub-symbolic such as Bayesian learning, deep machine learning, etc.), the first step in the One Divide process is to identify the ubiquitous true negative—Emotional Warfare and its Pattern(s), conducted through the agency of the False Self (-), the human conflict within people and between people—in order to produce a true positive—ONEness, conducted through the agency of the True Self (+). This results in the straightforward, deductively valid, formal logical equation of -1 +1 = 0—False Self (-1) + True Self (1) = ONEness (0).

This input/output algorithm illustrates the intersectionality of human conflict and human unity and represents One Divide's moral imperative—the closing of the One Divide. For further context to the One Divide algorithm, consider the following:

- Karl Friston's (2010) free-energy principle:

> The free-energy principle says that any self-organizing system that is at equilibrium with its environment must minimize its free energy. The principle is essentially a mathematical formulation of how adaptive systems (that is, biological agents, like animals or brains) resist a natural tendency to disorder… The implications are complicated and diverse. This diversity allows the principle to account for many aspects of brain structure and function and lends it the potential to unify different perspectives on how the brain works. (p. 127)

- The first law of thermodynamics and the balance of negative and positive energy states.

- The backdrop of "dark energy" and the Buddhist conception of emptiness, Sunyata, or longstanding notions both Eastern and Western of oneness.

It is in the combination of these considerations that the One Divide algorithm information equation of $-1 + 1 = 0$—False Self (-1) + True Self (1) = ONEness (0) shows the working of the energy flow that leads to elevation of consciousness. The One Divide algorithm also represents the energetic flow of the False Self (-1) versus the True Self $(+1)$, which, applied properly, *minimizes prediction error* (reduces surprise) and *probabilistically optimizes prediction.* Again, consider the influence and intellectual transitions from Aristotelian logic to modern Boolean logic (or the technical, explicit symbolic programming that in general involves rules, plans, goals, etc., as well as the sub-symbolic such as Bayesian learning, deep machine learning, etc.) to the above combined considerations, Friston's free-energy principle, and entropy (in relation to the second law of thermodynamics in particular).

Minimalizing prediction error and probabilistically optimizing prediction underpin the creating of authentic generativity when people learn the developmental processes of Emotional Warfare and how to differentiate Emotional Warfare strategies—used for personal and/or social influence and control in the pursuit of Emotional Survival and a sense of Perceived Security—from channeling human potential energy into the *singular, optimized* True Self state of being. This understanding cultivates a positive energetic flow toward an individually driven but ultimately collective, balanced and further *optimized singularity* state: oneness (0). I will expand on this topic later.

As suggested by my reference to the first law of thermodynamics, I embrace analytical reductionism, or in general the modern scientific notion that there is "some order to the world" and/or a mathematical underpinning to nature (consider Galileo, 1623/1957). Gordon Drake (2020), writing for *Encyclopedia Britannica*, notes that the "sweeping generality of the laws of thermodynamics makes them applicable to all physical and biological systems. In particular, the laws of thermodynamics give a complete description of all changes in the energy state of any system and its ability to perform useful work on its surroundings." Thus they have played a prominent part in understanding the nature and origins of the universe—e.g., modern cosmology, the big bang theory, and notions derived from that theory that inform understandings of dark energy—as well as matter and life, and of course the domains of behavior complexity that extend into physics and biology, which includes human mental activity and even consciousness. It is worth noting that, while some may focus on the big bang theory's hypothetical status, it is very well supported as a theory and will inform all future research into the domain: "it explains the cosmic background radiation, the abundances of light elements and the Hubble expansion. Thus, any new cosmology surely will include the big bang picture. Whatever developments the coming decades may bring, cosmology has moved from a branch of philosophy to a physical science where hypotheses meet the test of observation and experiment" (Peebles et al., 1994). Any theory, sufficiently well supported, can become foundational to affected branches of science.

The laws of thermodynamics have thus also had an indirect and contemporary influence on this platform, particularly regarding energy and its effect on nature and the

human experience. As Eric Chaisson (2001) states, "Using non-equilibrium thermodynamics at the crux, especially energy flow considerations, we argue that it is the contrasting temporal behavior of various energy densities that have given rise to the environments needed for the emergence of galaxies, stars, planets, and life forms" (abstract). I argue that this same temporal behavior also gives rise to the complexities of human behavior—and, when seen in relation to Emotional Warfare's Building Blocks, the necessity of the manifestation of human behavior by means of the Building Blocks' interconnected attributes.

While I do incorporate the various contemporary and mathematical views of energy, as well as holism, I always remain within the coherent paradigmatic model established through the Philosophy of One Divide and theory of Emotional Warfare and through a systematic approach to metaphysics that attempts to find the "why" for the rise of such complexity as pertains to human behavior.

Mathematical understandings of nature and a contemporary astrophysics-based understanding of energy directly and indirectly underpin the theory of Emotional Warfare and the Philosophy of One Divide. Asking and answering "what" and "why" is always a difficult task and an intellectual challenge, not to mention the difficulty of the "how," which perhaps is the question most often politically debated. Asking these things also demands one address the metaphysical; as Braude (2002) notes, "Chaisson's rigorous attempt to answer the 'what' question of the universe brings him to the threshold of the 'why,' to the metaphysical question that his interesting work has skirted throughout."

In the context of this platform and its engagement with the metaphysical, I have aimed to tackle this challenge not by providing an answer to "why" either the universe

(as we understand it) came to be or human existence entered into the equation but by expanding on the "what" and the "why" of human conflict and human unity and adding the question "how," all of which compounds the complexities of contemplating the "why" behind or informing the universe and the purpose of existence that humans still grapple with.

These perspectives also support the metaphorical notion, with the understandings of thermodynamics in place (and to interweave psychotechnical or AI elements), that that which mediates the novel behavior complexity that informs the expansion of the One (emotional) Divide has been ongoing and is both a "bug" and a "feature" in an open-ended evolutionary system. One Divide's philosophical groundwork and methodology provide built-in counter-features to mitigate the entropy produced by advancing forms of human conflict, which are all derivative of Emotional Warfare. To offer a different mental representation or model, the ever-widening One Divide provides exponential space that Emotional Warfare exists within, leading to a de-evolution of the human species or energetic devolving of the human network into specific forms of chaos due to the inability to convert the human network into a working energetic flow (which I will discuss as *True Self intent, current, and currency,* and a re-engineered form of individual-to-collective *ONEness*) aimed toward a "closing of the One Divide."

There is a broad range of topics to consider here: in brief, contemporary notions of a "mental health crisis"—which can be applied to mean an increase of mental health difficulties, issues or illnesses both within the human population and within the field or discipline of psychology itself, which brings up a continuously contested set of field or disciplinary issues that trace back at least to the nineteenth century and Rudolf Willy's

book *Die Krisis in der Psychologie* (1899). In it, he argued that "the crisis in psychology" itself was already persistent or, to put it in field or discipline-oriented semantics, chronic—and perhaps, due to its durability, incurable. Emphasizing this notion, author Annette Mülberger, strictly addressing the field or discipline of psychology and the crisis that Willy spoke of amongst (or in opposition to) other psychologists, stated,

> When reflecting on the history and the present situation of their field, psychologists have often seen their discipline as being in a critical state. The first author to warn of a crisis was, in 1897, the now scarcely known philosopher Rudolf Willy. He saw a crisis in psychology resulting, firstly, from a profuse branching out of psychology. Adopting a radical empiriocriticist point of view, he, secondly, made the metaphysical stance of scholars like Wilhelm Wundt responsible for the crisis. Meanwhile, the priest Constantin Gutberlet responded to the claim of crisis arguing, on the contrary, that the crisis resulted from research that was empirical only. Throughout the discipline, psychologists felt troubled by a widespread sense of fragmentation in the field. (Abstract, 2011)

This crisis can also be considered to include issues outside the field or discipline of psychology—or the ongoing philosophical issues between realism and mentalistic accounts of the human experience in the twenty-first century—but it remains, at bottom, psychological. It includes the ongoing manifestations of scientific or nonscientific (or post-materialistic) worldviews that involve various epistemologies and ontologies or overarching descriptions and depictions of reality, or that offer differing planes of behavioral complexity and therefore competing language games (or pseudo-language

systems and vocabularies) exploring the emergence of variations of human consciousness

(and what consciousness is or is not in relation to its origins or its emergence). This crisis

of extreme branching out also appears in the ongoing struggles regarding the expansion

of human rights and perspectives on what values such as *honesty* and *dignity* mean;

increased polarization of political and policy ideologies; issues

surrounding misinformation (which has broad and severe effects on the human

experience and is not easily corrected (Seifert, 2014)) and deliberate forms

of disinformation; anti-scientism; the potential for war between nations; the continuous

struggle for, access to, or ownership of the various instrumental resources vital to human

survival; and so on. However, within a purposive design, the same natural signals

captured by the theory of Emotional Warfare—to which the human species is innately

attuned—establish the axiomatic and moral-based theory of Emotional Warfare, which

manages the complexities of Willy's crisis through a regulatory structure positioned to

handle them on multiple levels.

In the debates between worldviews that arise from the breadth of the

psychological field, *variable means* (e.g., illusion-based thinking) and *constant*

means (e.g., reality-based thinking) influence the psychological, epistemological, and

political aspects. This also applies within the field and domain of psychology; illusion-

based thinking is generally associated with forms of low consciousness and/or suffering,

and reality-based thinking is generally associated with forms of high consciousness,

conscientiousness, and/or increased awareness or self-awareness contributing to high

consciousness that leads to sensations, feelings, or emotions of calmness, ease, harmony,

comfort, etc., which I will discuss in detail. For congruency, I have contextualized these

concepts within of the Philosophy of One Divide's principles, especially as they relate to topics such as the True Self versus False Self agency and efficacy framework, which as will be outlined later in the presentation provides the definitional and associative bases for terms such as *deep focus* and *practice*. These, in a directed purposive manner, with consistent effort and the avoidance of constant context switching—moving between mental models and language games and/or systems—through a set of constant means or set of axioms yield *worldview* applications, or a new philosophical-psychological worldview—a new cognition of reality.

In this way, on a neurochemical level, forward action toward a closing of the One Divide is rewarded via neuronal plasticity and furthered through reflectivity and continued practice. This works alongside the notion of a directed "entropic" energetic flow and fits together with the principled concept (or "rule") capturing how the mind works and/or interacts with the environment. Alternatively, it works with the perceived reality which constitutes both the interior and the outside world and mediated human-to-human interaction, in which mediation comes to affect normative or moral beliefs and the human person's reaction to moral judgments imposed societally, or simply by another or others, which inevitably becomes a source of interior and exterior stress, friction, or *conflict.*

This new construct provided through the Philosophy of One Divide and the metaphor of "closing the One Divide" conjoins and aligns cognition or acquired mental models or mental representations held by the individual to the evolving, dimensional, and dynamic realism-based reality. This structuring is purposeful and done with the knowledge that *value-based normative perspectives* or moral beliefs have limitations

when put up against innate autonomic mechanisms within human nature. Moreover, this

structuring reduces cognitive overloading, which blocks the brain's innate abilities to

understand information in an algorithmic manner and limits the effectiveness of the

information in terms of application—a common occurrence in broad-ranging theoretical

frameworks or when operating within a "theory of everything"—revising the

natural organism-to-environment mediation processes from a consolidated point of

reference. This results in a common denominator approach and a universalizable,

functional, nondualist—yet aesthetic—philosophy-of-science point of view, which I will

unpack in relation to the False Self construct, developed to encapsulate varying levels of

awareness and/or explicit forms of self-awareness (as found in humans) in a manner that

not only applies to the everyday person and the everyday human experience but even to

individuals operating in niche fields or sciences of psychology. Equally importantly, it

confronts those philosophical and psychological fields and sciences that deal with the

neural machinery or cognitive processes that span from the novice to the expert human

"knower"—where "fundamental, epistemological, and historical issues" not only remain

but "do not expire" (Mülberger, 2011).

I will discuss this structuring, centered on awakening the brain (or creating new

levels of attunement and/or attention to new pattern identification, processing, and pattern

recognition processes for Emotional Warfare and, conversely, the mitigation of

Emotional Warfare) in broad terms in the following section and in more technical detail

throughout the remaining sections. This will include new understandings that work

alongside the brain's *duration, path, and outcome* steps and procedures, with focus on the

nervous system (which is always sensing via the brain and is nonnegotiable), perception

(which is compiled of highlighted sensations and is negotiable), feelings (which link sensation with perception and communicate as emotions), thoughts (spontaneous or deliberate), and commitments to decision-making that allow for brain/body reflexivity behaviors and neuroplasticity in a manner that optimizes plasticity through a hyper-focus on mediation of environmental and internal stimuli for the organism or with direct intent to reduce limbic stressors or *limbic friction* (a nonscientific phrase coined by neuroscientist Andrew Huberman, Department of Neurobiology at the Stanford University of Medicine). Limbic friction can be considered alongside other concepts such as *limbic persistence* or *the emotional nervous system* and underpins internal forms of conflict (e.g., conscious prefrontal cortex manifestations of willpower versus unconscious amygdala manifestations of emotional power resulting from internal–external stressors). The commitments to decision-making that ultimately reduce limbic friction also work to reduce conflict between humans and the barriers that inhibit intra-to-interpersonal optimization.

Scalability of an Evolutionary Wisdom and Moral Philosophy

The integration of One Divide's platform and its application is fully scalable, encouraging the emergence of an advanced new human transformation system, sociopolitical science, and writ-large evolutionary wisdom and moral philosophy that extends from the individual human agent toward the collective agency of the peoples that comprise the familial dyads, communities, societies, and nations—abstractly, the human network or humanity.

One Divide posits a type of evolutionary wisdom and moral philosophy that is not only centered in the secular or nonmystical but is an *infinite system* that embraces, within

reasonable propositions, the ineffable attributes of the cooperative evolution of the human species and human spirit and the enduring pursuit of understanding, as well as improving the human experience through knowledge—consider the longstanding philosophical pursuits of metaphysics (sans its speculative and supernatural forms), logic (reason), ethics (moralities), aesthetics (beauty), and the natural sciences. As an evolutionary wisdom and moral philosophy, the platform has three main objectives: (1) attain the proper architecture and inner structuring (i.e., principles and concepts to incorporate the agency of all the various human actors, their needs, desires, and goals) and withstand and envelop outside challenges that contribute indirectly or directly to the human condition and human evolution; (2) attain an infinite system whereby Emotional Warfare is confronted rather than conformed to, allowing for current psychological and future evolutionary optimization through the pursuit of one's truth and/or an ontological/epistemological truth, preparing individuals for surprise and advanced adaptive states through education about Emotional Warfare and its Pattern(s), self-examination, or self-reflection, heightening their intellectual curiosity in the process; (3) provide a platform or philosophical venue that leads to future possibilities and pursuits of learning, all in the endless human endeavor of *closing the One Divide.*

In part, One Divide's infinite system and this notion of it being an evolutionary wisdom and moral philosophy are removed from the context of gamification. Yet they embrace the game elements of existing *individual-to-collective mentalization processes* that house language structures or meta games that generate writ-large affect regulation— or the undermining of another's or others' affect regulation in ways that yield unhealthy or maladaptive enactments of negative feelings or emotions (e.g., becoming angry,

violent, and so on), rather than promoting contemplation of one's negative emotions and producing adaptive or constructive regulatory measures—and at bottom, in either context, produce individual-to-collective forms of Perceived Security. An example would be religions and/or belief systems or ideologies for system-to-system advancement in a modern pluralistic society. The concept of mentalization processes at work in One Divide and the Philosophy of One Divide's premise of an *infinite system* are indirectly influenced by Carse (1986) and directly influenced (from a psychotechnical perspective) by mathematician John Horton Conway's Game of Life (1970) (also simply known as Life), the zero-player game that is determined by and evolves from its original state and data manipulation system, simple rules, and examples of emergence and complex patterns. Also relevant is how the individual *interacts* with the Game of Life via an initial move made by the individual and how the system evolves by means of that initial move. All of this will be further discussed in relation to how the One Divide platform works with the person(s) who engage with it or participate, metaphorically or in a game-like way, in *closing the One Divide*, and how the structural diagram of the DTBM and the structural analytics it produces work as a pattern-seeking device and as a pattern-producing or potential algorithmic pattern-solution device.

Key Pillars of the Philosophy of One Divide

So far in this presentation, I have laid out the theoretical and philosophical underpinnings of the One Divide/Emotional Warfare platform. Before moving on to look at the platform itself in more detail, it may be useful to pull out and review the key pillars of this philosophy. Here are the essential elements of what I have discussed thus far,

condensed into seven main points and framed in the context of their relationships to

existing works and philosophies:

(1) One Divide's linguistic approach has been built around not only a philosophy

of science but the philosophy of language and a practical and analytical

philosophy influenced by the *linguistic turn*, the investigation of language in order

to best deal with ontological or conceptual problems, often attributed to the work

of Gottlob Frege (1884/1980, par. 62). In establishing the Philosophy of One

Divide, taking this linguistic turn has yielded a modernized language system

centered on a mathematically inspired approach of logic and an original,

universally applicable set of metaphors and adjoining phraseology, categorization,

symbolization, and visual mappings that establish key structures in the platform in

a way that allows for a universally useful *common knowledge*.

(2) The Philosophy of One Divide, inextricably linked to the theory of Emotional

Warfare, establishes a central and fluid positional axis point of causation that

provides both a metaphoric space and a conceptual metacognitive tool (i.e., an

observational gap) that allows for the isolation, and thus the identification, of the

causal intrapsychic-to-interpersonal deterministic patterns to all of Emotional

Warfare's derivatives (i.e., the derivatives of human conflict). These, when

observed (and/or logically or even mathematically derived in the formulation of

agreement or disagreement modeling), underscore the theory of Emotional

Warfare as the causal theory and mechanistic-functional psychological model for

all human conflict. The One Divide/Emotional Warfare platform establishes a

critical theoretical, philosophical-psychological axis point and nexus between the

intrapsychic and the interpersonal or intersubjective domains which affects all pursuit of human knowledge via a human person or an observer, just as individuals are the nexus to all societies or the collective.

(3) In a purposefully accessible manner, I define Emotional Warfare as *the strategy of consciously, subconsciously, and/or unconsciously redirecting unwanted inward emotions onto another or others (through the use of Tactics) to elicit specific emotional responses for the purposes of acquiring, controlling, or manipulating a sense of security for oneself.* The framework of this generalizable definition also provides technicality, as even this accessible wording provides obvious interpretive conduits denoting Emotional Warfare as the intra-inter-attributive action performed by the human person through various neurophysiological and cognitive mechanisms in reaction to internal and external stressors or threats to the person's fundamental human need for emotional survival—producing the intra-interplay of Emotional Warfare and Emotional Warfare's ensuing Pattern(s). (Note: I most often simply refer to Emotional Warfare and its Patterns' *interplay*, and specify the *intra* or the combined *intra-inter* attributes when relevant.) This takes place whether the stressors or threats are real or perceived, including when informed by biological/mental dysfunction or irregularities in the brain that alter the psyche or mind and create dissonance with external reality (i.e., psychosis). Emotional Warfare and its deterministic patterns, cyclical mechanisms, and multidimensional intra-interplay affect everyday interactions, relationships, and the overall human experience and condition.

(4) The value and contribution of the new metaphor of the One Divide, working

in conjunction with the mechanistic-functional premise and functional-causal

theory of Emotional Warfare, lies in bridging the intellectual gaps between the

traditional metaphors of a human person as a *machine* ("I think"; consider the

Cartesian-Newtonian paradigm, which underlies Newtonian physics and the

contemporary common-sense understanding of reality) and views of the human

person as a *living organism* ("I am"; a paradigm which is still emerging, variously

labelled holistic, organismic, and process and from which have arisen field theory,

general systems theory, and eco-psychology) (Rogers, 1999). My position here is

to provide a form of eliminative reductionism (see Sharp & Miller, 2019) by

means of a realizer functionalism that works alongside a purposefully designed,

universal language system that allows for multiple experiences of Emotional

Warfare, though ultimately these experiences are categorically Emotional Warfare

in and of themselves; however, the Philosophy of One Divide and theoretical

framework of Emotional Warfare have been constructed to bridge these two

metaphors when relating to the human person and human behavior as developed

through the brain and mind respectively, while remaining grounded in the natural

sciences, giving priority to scientifically valid notions, the positions of weak

emergence, and mechanistic views of consciousness. This is especially relevant

regarding whether the emphasis of mental conduct, distress, disorder, or disease is

centralized within the individual or is a byproduct of social hierarchies or power

structures, meaning the individual must establish associations and "meaning

making" to comprehend what is happening to them. This purposive architecture is

centered on the ongoing debates and disputes in the main modern-day diagnostic

frameworks that psychiatry, psychology, and mental health practitioners in

general rely on, most famously but not exclusively the *Diagnostic and Statistical*

Manual of Mental Disorders (*DSM–5*). Consider also the issues regarding

research and testing in psychology, as demonstrated in recent articles published in

the *Journal for Theoretical and Philosophical Psychology*, November 2019, and

the Hawthorne effect, which continues to reveal issues concerning research and

methods of observing behavior (McCambridge, Witton, & Elbourne, 2014).

Additionally, this architecture involves the conception of the "map," the visual

depiction of the dissection of the False Self state of being and the formation of the

gestalt of Emotional Warfare (i.e., Book 2, *Anatomy of the Pattern of Emotional*

Warfare). Kurt Lewin's field theory and topological maps depicting his

"psychological field" are also important here, as they influence One Divide's

psychological and psychosocial "field" of Emotional Warfare.

(5) This is a neo-Piagetian framework, extending Vygotsky's conception of the

zone of proximal development, which he defined as the "distance between the

actual developmental level as determined by independent problem-solving and the

level of potential development as determined through problem-solving under

adult guidance, or in collaboration with more capable peers" (Vygotsky, 1978, p.

86). It is also a neo-Eriksonian, neo-Maslovian lifespan model within a

systematic, unified methodology, providing the basis for a universal to

individualized psycho-educational and psychotechnical platform. The platform

gives the human person the means to find a way out of the modern-day Platonian

cave—the external consciousness, which (for inescapable survivalist reasons) has evolved from oral narratives to early forms of symbolism, storytelling, writing, books, the internet, and so on, all of which provide new, evolved forms of external consciousness or biographic, narrative, and/or projected senses of identity (or personalized forms of storytelling associated with the concept of narrative identity)—and to contemplate their own consciousness and sense of self and understand the notion of attaining a nonexperiential self or objectivity regarding their own behavior.

(6) The Philosophy of One Divide's groundwork is predicated on the theory of Emotional Warfare, which uniquely provides reasonable measurement protocols for objective analytics and qualitative empirical analysis of the development of the False Self and True Self states of being, agency, and efficacy. The Philosophy of One Divide and the theory of Emotional Warfare are inextricably linked, providing the basis for a sound universal and unified method that is part of a platform developed to provide step-by-step processes for pattern recognition of Emotional Warfare and its interplay, which takes place both interiorly or intrapsychically and exteriorly or within the intersubjective, socio-subjective, or interpersonal experience of the human person—establishing an intra-interplay that is produced by the mechanics of the functional-causal theory of human conflict. This comprehensive, universal, and unified methodology is centered on reversing destructive cycles of Emotional Warfare with the intent of shifting the human person and society toward emotional peace and freedom—and a pragmatic and practical understanding of well-being, social welfare, social justice, and so on—

while understanding the notions of sentience that underpin current views of the human being and the sociopolitical needs and emotional and physical resource needs of the modern world, a world more focused on emotional life than past societies tended to be. One Divide's philosophical-psychology positioning and methodology, built on a contained and complete language system (while remaining organically open to improvement and/or articulation), synergizes traditional philosophical and psychological understandings of human behavior with technological advancements and the theory of Emotional Warfare to build new cognitive and programming schematics, providing learning tools for healthy relationship-building—agreement modeling rather than disagreement modeling— centered on fractalization principles and on improving the collective human network. This establishes not only a systematic psycho-educational and psychotechnical platform providing step-by-step processes for pattern recognition of Emotional Warfare and its interplay, but a contemporary *metaphilosophical* approach and methodology: a philosophy of philosophy and a metaphilosophical positioning centered on searching for key concepts and meanings common to different philosophies or concerns regarding the nature and possibility of knowledge and understanding (consider Overgaard, Gilbert, & Brentwood, 2013, pp. 1–10), especially regarding such topics as pragmatism, empiricism, and conceptions of self and authenticity. This harkens back to the ancient and classical Greek views of the human as *an animal* and of human nature, with a focus on reason within a trichotomy of *thinking, feeling, and willing*; consider Aristotle's holistic synthetic views on knowledge and the natural sciences, for which he is

considered the first in the Western tradition to emphasize observation and logic as

the basis of inquiry (Andersen & Hepburn, 2016). I have also sought

commonalities in the explorations into a conception of self that addresses not only

a behaviorist, physical system of processes but also the spiritual sense of self

(e.g., religious views that see the human as made *in the image of God* or *in

relation to God*), along with a comprehensive conception of self in which the

human person exists and operates in continuity. Again, consider the Eastern

philosophies and traditions and later influential synthesized approaches built off

the doctrines of Plato—such as Neoplatonism, which blended classical Greek

philosophy with the influences of Pythagoras, the Stoics, and Eastern

mysticism—or, alternatively, in a move toward unification or conception of

oneness within nature, Spinoza's *Ethics* (1677/1996). Examples such as these are

only a brief demonstration of the rich landscape of intellectual and philosophical

pursuits aimed at producing holistic causal explanations, grand theories, and

phenomenological views of the whole person that, in all and any measurable sets

of classes of metrics of metaphysical and meta-psychological causation, produce

the human experience. In this context, One Divide's philosophical premise delves

into the confluence of the *seen*—the physical natural world that comes into view

via the spatiotemporal—and the *unseen*—the quantum-mechanical, atomic, and

subatomic components of the metaphysics of the natural world—that instantiates

what the human being perceives through cognitive, mental conduct as *reality*,

along with the conception of self, the mind/body problem, and contemporary

views of dualism that today affect the fields of philosophy and psychology, the

articulation of the conceptions of humans as *beings* that contain a *self*, sense of identity, and positioning within society.

(7) Given the ongoing issues of self, consciousness, identity, and society, an implicit–explicit conception of human unity is needed to move the psychological sciences out of their current paradox; as Jung stated (Jones, 2013), "only the psyche can observe the psyche" (p. 409). Intellectual moves toward a unification of psychology involving holistic causal explanations—which, as discussed, also include a mechanistic view of consciousness whereby it is produced by the brain (and includes introspection or self-awareness and/or social awareness) for survival purposes—necessitate a complementary explicit, phenomenological conception in pursuit of human unity and a language system that provides folk-psychology accessibility, as do implicit conceptions of unification of the whole person for discipline purposes. I propose such conceptions within a meta-theoretical framework and practical and analytic philosophy platform with a contemporary neo-Kantian behavior-based moral model, reaching for neo-Freudian and neo-Jungian understanding of an individual–collective consciousness consistent with modern philosophy and psychological theory: distinctively generative of generativity, developing societal awareness just the way collective intelligence develops. This provides the basis for both the technical and practical utility of theoretical, philosophical, and critical psychology positions found in various academic and professional disciplinary domains including clinical/counseling, critical pedagogy, and social practice, and also reaches into the sociopolitical.

Section 3

A Purposive Language System: Making Meaning and Finding Truth

- *Overview of One Divide's Language System*

- *Advancing through the Linguistic Turn*

- *Reducing Ambiguity of Theory and Practice*

- *Notes on Word Choice*

- *Incorporating the Language of Folk Psychology*

- *The Language System of the Building Blocks*

- *Human Language and Human Unity*

Overview of One Divide's Language System

There is deliberate simplicity behind the category-inspired terms, phraseology, and metaphors of the platform, intended not only to produce symbolic thought that allows for conceptual clarity and common-sense understanding but also to utilize this language system as a mechanism that "unfolds" or "unpacks" into the full scope and breadth of supporting principles and theories that expand into the deeper levels of human knowledge, without falling into the language-game trap that has been used in Emotional Warfare through the gamification of identity. Just as with nearly all other tools, humans have turned the language game and similar language constructs into maneuvers for generating Perceived Security.

This is an intentional and analytical use of linguistics that purposively embeds a move from semantics to pragmatics in a manner that is intended to create conceptual

clarity rather than add conceptual confusion. This process and linguistic analysis contributes to the Philosophy of One Divide's philosophical-psychological potential as both a widespread or writ-large *top down* and *bottom up* platform, starting from the metatheoretical and building outward to the practical or vice versa.

This provides a built-in flexibility for utility in both the technical language games typically found in the natural sciences (e.g., academic philosophy or psychology) and in everyday uses of language found in the general population (e.g., folk psychology, mainstream pop psychology or public discourse; generalized language requiring no topic-specific education or background). The value of this approach is in the way generalizable common knowledge forms in groups of people: intellectual social characteristics contribute to the production of useful knowledge, which then contributes to the overall social value—but may not address metatheoretical issues which ultimately require a technical or specialized background. One Divide's linguistics are also intended to reduce or greatly diminish (if not eliminate) ethical political consequences in various domains, including the discipline or profession of psychology, where common knowledge is formed within the discipline but is not broadly useful or subtracts from the overall social value, and may not address generalizable common-knowledge premises in a useful way. The terminology in the platform is intentionally *individual specific* (e.g., psychologically simulated concepts), *social specific* (e.g., social constructionism), and *socio-subjective specific* (e.g., a fusion of the intra- and intersubjective perspectives or conceptions).

One Divide's linguistics are intended to contain no ambiguity or hidden messages to be interpreted in another way; they are used in a philosophy-of-language or transcendent Wittgensteinian logico-philosophical manner, influenced by the extensive

and notable sociohistorical investigations into language and how language exists and is used in the ways homo sapiens as agents operate—individually and collectively. Without question, this utilization of language involves the subconscious and unconscious "communicative-ness" (e.g., the *Ego to I* continuum) that becomes conscious thought, thought patterns, and subsequent actions (e.g., agency and efficacy) that establish behavior patterns and that are embedded in one's *self-projection*, unintentional and intentional moves directed at others yielding *self-reflection*, and physical/emotional relations to other objects in the natural material world in general, and thus, in return, create epistemic and ontological understandings and/or parameters that house conceptions of self—and levels of agency and efficacy—and additional narrative and optics-based identities, e.g., interior emotional models, outward-facing social presentations, or behavior modeling: *roles*.

This meta-perspective is centered on "problem solving" rather than "problem making" in conceiving psychological and psychosocial constructs. It includes a current form of meta-modernism and new understandings of how sociopolitical human culture (which includes other domains such as socioeconomics, social class, social justice, etc.) is becoming more emotion-based, experience-based, and psychotechnical (e.g., enhanced external consciousness via the internet, virtual reality, social media, etc.), as well as metaphysically *disentangled* and *entangled* in terms of sound epistemological understandings, confusions, and limitations. It also addresses the complexities of truth claims as well as the critical psychological perspectives on truth's historical, societal, or cultural limitations and the influence of social constructionism on psychology.

Advancing through the Linguistic Turn

In this platform, I have chosen my key terms carefully and deliberately. I have built One Divide's linguistic approach around not only a philosophy of science but the philosophy of language and a practical and analytical philosophy influenced by the *linguistic turn*, the investigation of language in order to best deal with ontological or conceptual problems, often attributed to the work of Gottlob Frege (1884/1980, par. 62). In establishing the Philosophy of One Divide, taking this linguistic turn has yielded a modernized language system centered on a mathematically inspired logical approach and an original, universally applicable set of metaphors (i.e., *One Divide*) and adjoining phraseology (i.e., *Emotional Warfare*), symbolization, and visual mappings (i.e., the Anatomy of the Pattern of Emotional Warfare and the DTBM structural diagram) that establish key structures in the platform. By capturing not only the continued articulation and communicative refinement of the Building Blocks of Emotional Warfare but also their logical, mapped algorithmic sequencing and informational and conceptual premises, which allow for *key concepts and meanings common to different philosophies* to be identified and made universally understandable, One Divide's groundwork provides a mechanism of philosophical exploration and an ability to move toward a transcultural evolutionary wisdom philosophy in an infinite manner—like in Zeno's paradox, with full-scale use of the platform, humanity can come infinitely closer and closer to ONEness but never achieve it fully—that elevates the collective consciousness, a metatheoretical framework and practical platform that, by design, is generative of generativity, attaining an elevation of consciousness: societal awareness that develops simultaneously with collective intelligence (consider Young, 2016). This provides a baseline for a pragmatic/practical form of qualitative empiricism and universality and effectively

generates a useful *common knowledge*. It includes a move beyond Wittgenstein's

language game and in doing so provides an ontological argument and philosophical-

psychological step beyond the classic Cartesian view of dualism via a pragmatic/practical

clarification of functionalism as it relates to conceptions of self, agency, and efficacy—

and *mind*—and is expressed in terms of the human person's *experience* within the

continuity of causation and the fluidity of the relationship with one's own conception of

self and thus consciousness.

Consider Gilbert Ryle and his work *The Concept of Mind* (1949), which premises

philosophy as cartography. A brief demonstration of this is nicely captured by Julia

Tanney for *The Stanford Encyclopedia of Philosophy*:

> The most philosophically interesting questions arise for those cases of conflict
>
> that present themselves again and again… From the point of view of laymen and
>
> scientists who are actually exploring the world, we find out what there is by
>
> perceiving it; yet from the point of view of the inquirer into the mechanism of
>
> perception, what we perceive never coincides with the world (1954, 2). The
>
> reconciliation of these convictions, an answer to the question *how* this could be,
>
> belongs to philosophy.
>
> We have now to operate *upon* what we ordinarily operate readily and
>
> unquestioningly *with*. We now need the theory of our daily practice, the
>
> geography of our daily walks. When two or twenty familiar implication threads
>
> seem to pull across and against one another, it is no longer enough to be able
>
> unperplexedly to follow along each one by itself. We need to be able to state their

directions, their limits and their interlockings; to think systematically *about* what normally we merely think competently *with*.

By advancing through the linguistic turn and developing a language system that allows for a universal and unified platform that spans from the necessary metatheoretical and low-level (weakly emergent) anchoring found in the natural sciences all the way to the sociopolitical realm—producing a useful common knowledge—my intent is to create a philosophical-psychological platform and model showing the intersections of the different theories and approaches to the longstanding problem of human conflict and human unity, helping the student or philosopher to navigate the platform using familiar landmarks from the scientific, philosophical, and pop-psychology realms, as Ryle describes. This has been key in establishing the groundwork to the Philosophy of One Divide and the DTBM as well as the Building Blocks of Emotional Warfare, especially in terms of illustrating their anatomical mapping.

Reducing Ambiguity of Theory and Practice

One Divide's grounding in analytical philosophy and its resulting linguistics are derived from the One Divide–Emotional Warfare linkage and the specific use of language and phraseology. This creates a *philosophy–theory* linkage that is in direct service of natural-world application, which unfolds to a *philosophy–theory–practice* linkage that is formulated for reducing (if not eliminating) ambiguity in philosophical or psychological inquiries into the various biological, psychological, and mental functionalities and thus states that the human person experiences. The One Divide/Emotional Warfare platform, when understood in its entirety (philosophy, theory, and practice), encapsulates the universals and the particulars in a manner that avoids generating yet another

philosophical puzzle or semantic ambiguity or falling into the language-game

maneuvering apparent in the further medicalization of human conditions.

In this context, the Philosophy of One Divide helps the practitioner to understand

the notions of agency and efficacy and introduces a new, contemporary, definitive

conception of the True Self state of being (which includes contemplative attributes) and

the False Self disorder in a manner that moves these states of being out of the

nonreifiable or noninstantiated subjective views that practitioners often rely on when

discussing the metaphysical or modern psychoanalysis of the self while also attempting to

provide or operate within objective diagnoses.

Most approaches to therapeutic psychodynamics, psychosomatic therapies, and so

on fall into the realm of subjectivity, but practitioners in the academic realm and

profession of psychology seek diagnoses that can be considered objective. This creates

not only a contradiction but an open-ended question of the politics and the credibility of

previous generations of research and psychological practices—and the guidelines that

establish the psychological industry itself. An example is the Wittgensteinian maneuvers

in various disciplines that attempt to further distinguish specific domains of psychology,

the study of psychology, the profession of psychology, and so on. This leads to a form of

discipline-oriented relativism; I argue that relativism regarding truth and what knowledge

consists of is exasperating in the so-called post-truth, postmodern, or post-postmodern

era(s).

The framework's One Divide–Emotional Warfare linkage takes on this inherent

set of complexities and challenges to improving the philosophy–theory–practice linkage

and generates a truth value (one that can exist in either the domain of psychology or the

natural sciences) and a common language, yielding a practical common knowledge. It moves intra- and interpersonal thinking away from a continued widening of the One (emotional) Divide and disunity and toward building human unity, yielding effective new measures and tools that lead to actionable cognitive skills for improving the human condition in a contemporary "oneness" (again, I will cover these topics, central to One Divide's methodology, in detail in the proceeding material).

In One Divide, the individual is given choice-based agency centered on moving away from False Self efficacy and toward the cultivation of True Self efficacy, through a qualitatively effectual educational platform that is both universally applicable and individually interactive. Centered on One Divide's behavioral model predicated on the theory of Emotional Warfare, it provides a cross-cultural, sociopolitical moral framework aimed at achieving an overall state of well-being while simultaneously finding independent emotional freedom, self-expertise, and security, without relying on the semantic ambiguity or philosophical issues found in the terminology of self-help.

Notes on Word Choice

My linguistic approach is centrally relevant and is a topic that I will revisit throughout this volume. It is important to note that I use the word *form* and talk about the *architecture* and *groundwork* of the Philosophy of One Divide and the theory of Emotional Warfare purposefully, by design. These terms help the reader immediately and intuitively grasp abstract principles and concepts more concretely. Put academically, this systematic, category-inspired use of language is algorithmically centered on the human person's innate ability to attain advanced skills in pattern identification, processing, and recognition. One Divide's phraseology addresses Emotional Warfare's multidimensional

interplay and provides a highly integrative and intuitive meta-perspective—and a

contemporary *metaphilosophical* approach and methodology—that creates a conduit for

human potential energy to flow toward True Self–oriented flourishing and

transformation.

In the platform's linguistics, the term *Emotional Warfare* is intended to capture

and denote precisely the nature of this phenomenon in the context of the human

experience and the conception of Emotional Warfare's attributive action—not only in the

context of the sentence it is used in but within the full scope of its meaning and semantic

integration into existing conceptions that describe its derivatives.

The same is true for the metaphor of *One Divide* or the *One (emotional) Divide*,

the terms *True Self* and *False Self*, and so on. In their meaning-making constructions and

semantic uses within One Divide's language system, they become acutely clear, e.g.,

"Emotional Warfare encompasses all the derivatives of human conflict"; "The One

Divide provides the space for Emotional Warfare to exist"; "The False Self is the

faceplate an individual hides behind"; and so on.

I also refer to the human person in relation to the *human experience*, which

provides dual-metaphysical empirical context (e.g., empirical data gathered or attained

through the senses) from the first-person point of view. The human experience as I

discuss it—the metaphysical/physical universe—is what contains human life and the

human person's interactions with and/or within universes such as, but not limited to, the

physical (e.g., matter), biological (e.g., ecological), psychological (e.g., experiential self

or intrapsychic mental behavior), human-to-human interactions (e.g., interpersonal or the

human theatre, embodying evolved psychological adaptations built on psychodrama and

sociopolitical opportunistic attributes of the human species), and so on. The Philosophy

of One Divide's principles, concepts, and theories are positioned within a philosophy of

science aimed at empirical reality (e.g., laws of science or mathematical axioms that

govern naturalist accounts; the weakly emergent) and focused on human behavior and

thus the fluidity of human experience that houses, as I will discuss in further detail, the

energetic flow of the empirical sensory experience and the *emotional realm*, which not

only includes the human psyche but also the exterior intersubjective emotional realms or

psyches of others, and the role and effect of this flow in relation to the emotional traits

and attributes and subsequent actions of the human person(s) within or on the field of

Emotional Warfare. Consider the influence of William James, e.g., *A Pluralistic Universe*

(1909).

Additionally, I posit that in any linguistic context, whether within the human

person, person to person, or in the domain of professional psychology (i.e., practitioner to

person), in the Philosophy of One Divide's psychological model, it is the True-Self-to-

True-Self connection that is *intuitively felt* and recognized, whether intersubjectively

between two people or in a singular human person's reaction to something that is pursued

and captured by another's true intent. I use *true intent* to refer to an authentic

manifestation of something (e.g., intellectual achievement, personal growth, secular

humanistic or spiritual development, art, nature, respectful interaction, acknowledgement,

etc.) that leads to the incremental building of True Self efficacy, which is established via

the One Divide Method. All of this loses its meaning and context without juxtaposition

with False Self agency: I define and describe the False Self state as a coping/defense

mechanism that the Method seeks to largely eradicate or remove in terms of governance

or executive function, ensuring it is not where one's psychic energy or cathexis is centered in a self state of being, though it will always remain to some degree as a vital survival element, whether on the physical lower level (e.g., the neurophysiological functionality of the limbic system or the amygdala) or on the metaphysical or mentalist higher level (e.g., the intrapsychic emotional realm or psychological system). However, it is the True Self state and adaptive behavior, intent, efficacy, and agency that takes control (or has the cathexis) of executive decision making—even in instrumental behaviors and/or decision-making processes for pursuing, attaining, and maintaining vital resources for physical/biological demands or interrelating emotional survival needs—when one becomes aware of or gains an explicit understanding of Emotional Warfare and its Pattern(s) through the Method. Doing so establishes an intrapsychic "unity" centered on a contemplative sense or pre-reflexive to reflexive state of awareness that reaches toward an elevation of self-awareness or of consciousness through combined knowledge acquisition. (*For an explanation and exploration of cathexis, see Appendix D.)

This knowledge consists of (but is not necessarily limited to) emotional intelligence, social intelligence, and an intuitive abstract intelligence within a contemporary and contemplative conception of the True Self, bridging the Philosophy of One Divide's principles sociopolitically with the theory of Emotional Warfare to extend into an elevation of collective consciousness: an individually driven sense-making framework that contributes to overall collective intelligence and wisdom within any given sociohistoricity or culture. However, this type of collective consciousness does not extend beyond the human network or become a non-secular or non-anthropocentric view. With this distinction, I aim at identifying the contingent causations and deterministic

mechanisms that establish neurophysiological-psychological laws of human behavior that yield a potential for emotional growth and spiritual development within the human person's cognitive functionality (and biological optimization capabilities) in a Copernicus-to-Galileo type of transition that allows for healthy understanding that although humans are not the center of the cosmological universe, they are nonetheless anthropocentrically central to the intra-inter-connected on-goings of all historical, present, and future forms of human intra-inter-activity, which has influence on and within the evolutionary direction of the human species, and that humans are divided by one single *divide*.

To return to my word choices for the platform, I use the term *the moralities* at times rather than the more familiar *morality* or *ethics*. While a term like *morality* might refer to a subjective, cultural understanding of right and wrong or to a person's innate understanding of right and wrong, this presentation deals with an objective, universal understanding of right and wrong, good and bad, just and unjust, and so on. I use *the moralities* to refer to this kind of universal decree. I don't consider the moralities themselves inherent in humans; rather, people encounter and learn them over time as they begin to understand their place in the world and the human social network, the causes and effects of their actions, and the notion of behavioral motivators and consequences. Because a deep understanding of the moralities often requires overwriting social and cultural programming, the extent to which a person manages it depends largely on how hard that person consciously tries to do so.

My specific presentation of *ONEness* is a contemporary move from the more familiar usages of the term *oneness*. This formatting, with its emphasis on the *ONE*, also

highlights One Divide's focus on the individual—in this sense, the individual is unified

or "ONE" not only in pursing an authentic representation of the True Self but also in the

True Self's relation to another or others. My formatting of *ONEness* in this particular

manner aligns with my approach to the psychological market, as discussed in Section 1 in

the context of orienting the Philosophy of One Divide toward a pragmatic universality.

Formatting *ONEness* in this way, with semantic qualifications in place, not only rebrands

the familiar and perhaps antiquated notion of "oneness" but re-engineers its conceptual

structure, rather than simply repackaging the old into something that only appears new

(or more consumable). It also keeps the concept compatible with modern theory and

competitive in the contemporary neoliberal psychological market, aiming for reciprocal

critical-to-commercial success grounded by means of an epistemological act.

　　　As I will discuss in greater detail in the next section, I also use the terms *essence*,

soul, and *spirit* in relation to the True Self, and I account for sliding context and

transcultural meaning surrounding these terms. Consider the various ancient usages of

terms such as *soul* and *psyche* (e.g., Aristotle's soul, which was bound to the biological

human body and/or contributed to the human "form" and did not exist outside of the

individual, i.e., the temporal), and/or, depending on one's philosophical (or meta-

psychological) positioning, the broader understandings of soul as it "distinguishes the

animate from the inanimate, rather than as something that is restricted to humans"

(Lorenz, 2009).

　　　This topic is especially relevant given the issues between accepted understandings

or definitions of *mental mechanism* in psychodynamics (per the *APA Dictionary of

Psychology*, "the psychological functions, collectively, that help individuals meet

environmental demands, protect the ego, satisfy inner needs, and alleviate internal and

external conflicts and tensions. Among them are (a) language, which enables expression

of thoughts; (b) memory, which stores information needed in solving problems; and (c)

perception, which involves recognition and interpretation of phenomena. In addition, in

psychoanalytic and psychodynamic theory, various defense mechanisms, such

as rationalization and compensation, help to prevent anxiety and protect self-esteem")

and the connotations of *vitalism* that may or may not align with the modern definition of

vitalism (again per the American Psychological Association, "(1.) the theory that the

functions of living organisms are determined, at least in part, by a life force or

principle… Or, (2.) more generally, any theory that opposes naturalism and the reduction

of psychological life to biological structures and processes"). (For further consideration,

see Warren, 1918.)

My point here centers, once again, on the debates produced by the mind/body

problem and the human person's finitude, particularly in discussion of reflexive or even

pre-reflexive forms of conscious awareness or the topic of death—and the soul or life

force that either ends with biological functioning or does not.

In the mechanistic-functional theory of Emotional Warfare, centered in the

deterministic mechanisms and anatomy of psychological steps and/or states that comprise

an implicit causality and structuring designed to surpass refutability, and balanced with

One Divide's explicit whole-person concept, the reader should understand the

contemporary True Self conception and the terms *essence*, *soul*, or *spirit* in this and other

One Divide materials to categorically capture, denote, and depict the centrality of the

human being where the life force—the level of consciousness in which a person's

individual existence and the human experience come into focus, extending beyond the physical being (only in a manner of speaking)—metaphysically dwells and also ends. These terms as I use them refer to a life force that is contained within the temporal and the physical or biological functionality of the human primate or (depending on the philosophy of science or sociology perspective) or human *person,* whether viewed as cosmic-energetically derived or otherwise, and does not *live on* when the material human biological body or brain ceases, dies, or dematerializes.

Considering the platform and principles themselves, the use of the word *practice* regarding their application is also of interest, in the context of classifying where this platform fits within the philosophical and psychological worlds. This is relevant in discussing the use of the term *practice* in a manner that extends, with distinctions in place, to (1) the individual's participation in a pre-reflexive and/or reflexive thought process generating levels of self-awareness (consider *contemplative* practices, including psychological mindfulness or meditation, that involve metacognitive function most commonly associated with "reflection" and "witnessing," or more narrowly the necessary metacognitive moves associated with attaining levels of the self and of self-awareness or modes of existential awareness), and (2) the practicing psychologist (e.g., scholar, academic, student, etc.) or professional psychologist and/or, in the case of the integration of this platform and principles into counseling and therapeutic forums and psychoanalytic sessions, the person acting as the psychiatrist or psychologist.

The Philosophy of One Divide's theoretical framework about Emotional Warfare and the interplay of its Patterns, as well as the terminology that communicates its principles and particularly denotes dualism (e.g., the inner and outer world; True Self and

False Self; emotional freedom and Emotional Desperation; EBSS of the Inflated A and

Inflated B; overt and covert Emotional Warfare Tactics; Emotional Prison Level One and

Level Two; repeated cycle and Reversed Cycle; etc.), work paradoxically, as in many

ways, these opposing constructs are one and the same. One cannot have one without the

other. It is important to note that the Philosophy of One Divide, its concepts, and its

theories must be understood conceptually and linguistically, as new language is

inherently formed when a description, representation, or illumination of natural or mental

processes is newly observed and thus defined or redefined in a new way. However, there

is a distinction that must be made here. Creating new jargon or rhetoric is an accepted

practice with new discoveries, but this practice is also common (while not necessarily

accepted) in the self-help or pop-psychology circles aimed at a mass audience for

personal influence and/or commercial gain. As discussed, in the modern era, the Tactic of

manipulating language has become more present. Nonetheless, I assert that in One

Divide, any new language, reclassification of philosophical views, or new psychological

or psychosocial ways to understand human behavior are with the purpose of creating a

more accurate common language to better serve humanity.

Also relevant to these notes on word choices is the notion of storage metaphors,

which are most often associated with cognitive psychology or psychotherapeutic

approaches in which mental mechanisms are described as storing copies of experiences as

memories and/or as developing learning rules. However, as is widely understood in the

field, these types of storage metaphors lack actual mechanism information; they do not

specify what is physically occurring during these experiences or, crucially, their

reinforcement. This issue reaches back to the formation of psychology as a discipline and

field of study, to varying degrees, and highlights the conflicts between structuralism and functionalism and their conjoined problematic reliance on introspection or self-reporting.

When I come to discuss the Building Blocks in detail, I will raise the issue of the *psychoanalytic entanglement* they create. This relates to modern connectionist neural network models and the term *entanglement* itself, which connects back to quantum theory and resolves seemingly irreconcilable observations. The Building Blocks' psychoanalytic entanglement, I posit, blends the Darwinian and more specifically the Skinnerian elements of reinforcement, particularly relevant in the Building Block of the EBSS, into modern neuroscientific understandings and the progress being made in developing refined cognitive architectures.

The process of reinforcement in the Building Blocks, beginning with the Broken Trust and imprinting most strongly in the EBSS, can be considered to work directly with or provide compatibility for *connectionist models*, a term which in general refers to (1) the gradual modification of synaptic properties that occurs during learning; (2) synaptic modifications that shape behavior in predictable ways; (3) synaptic modifications that enable people to learn by forming memories; and, (4) synaptic modifications that enable experimental and applied behavior analysis to predictably modify behavior.

These elements become accessible via the metaphysical neutrality utilized in One Divide's methodology, centered on the pattern-seeking device and structural diagram of the DTBM, which isolates the deterministic structural analytics provided by the EBSS and their probabilistic attribute—the "entanglement" found within the Building Blocks.

To summarize, the specific language system of the One Divide/Emotional Warfare platform takes advantage of the way storage metaphors work in the brain—

allowing contemporary connectionist models (and further advancements in neuroscience) to become supporting facets of the One Divide Method, aimed at disentangling the issues ascribed to the Building Blocks' psychoanalytic entanglement. As with how the platform works with the brain's compulsion to categorize, this specific language system works alongside the brain's mechanistic processes used in learning and self-advancement (e.g., consider forms of reinforcement learning that involve "practice" or attaining "self-expertise" or how programs are coded in artificial intelligence to attain "self-play," whereby the program teaches itself how to engage or play within a particular environment, including advanced AI programs that train deep neural networks through a "novel combination of supervised learning from human expert games and reinforcement learning from games of self-play" (Silver et al., abstract)). The importance of this type of specific language system, with built-in model flexibility that spans the domains of philosophy, psychology, and artificial intelligence, will be further explored as a weighted variable in human self-improvement. It also is one of the key elements of the platform's generalizability designed for universality.

Incorporating the Language of Folk Psychology

Aristotle separated soul from mind and posited that rational ideas are what one can pursue. The importance of this notion is not Aristotle's psychological model per se but rather Aristotle's need to differentiate between the meanings of soul and mind. Most twenty-first century psychological models separate the concepts of the brain and the mind, as discussed previously. This causes friction between physicalists or those operating within the natural sciences and those who hold mentalist views, putting stress on the linguistics utilized in the various fields of psychology—as discussed earlier in the

context of bridging the gaps between the psychological sciences and the psychological humanities.

I will specifically address this topic here, and by extension further demonstrate the purposively structured linguistic architecture of the Philosophy of One Divide. In books 1–5, I occasionally utilize terminology to invoke thought (or ask thought-provoking questions) to engage the reader. For example, I refer to the "heart" metaphorically to appeal to a propositional attitude that some readers will recognize as a cognitive signal to reflect on an ethical or moral question or to appeal to a more sympathetic or empathetic view. Occasionally appealing to commonly understood propositional attitudes (e.g., beliefs) and examples of sensations or emotions in this manner adds psychological value to the literature, and by using terms that would generally be attributable to folk psychology, I can reach a wider audience. However, by establishing strategic relatability and making technically grounded principles more translatable while retaining semantic and associative value, I can attain a universal and unified approach and a versatile language system. Indeed, providing content to help readers who hold predominantly non-physicalist positions and readers with non-secular spiritual inclinations can form technical intellectual conduits that reach the layperson who recognizes terms like *beliefs* or *desires*, while remaining technically grounded and linguistically tethered.

My use of this strategic technique, providing "relatable" and/or "translatable" terms to provide accessibility for a wider audience, gives the category-inspired language system of One Divide philosophical richness and establishes necessary *semantic associative value* for the grammatical syntax of the content.

These intellectual conduit structures and cognitive pathways are necessary for the reader to begin understanding the technical jargon of foundational principles in the natural sciences and various fields and subfields of philosophy and psychology investigating the human brain/mind correspondence—or the neural connections and networks—that produces the human experience of intra-inter-behavior(s) or mental life. Providing such "literary personalization" of the content, but restricting free association in a manner that prevents interpretation issues and misuses of the platform, assists the reader to begin understanding and gaining an awareness, from the subjective (or phenomenological) personal experience, of the intra-interplay of Emotional Warfare's Pattern(s), and then assists the reader toward an explicit understanding, from an objective (third-person) viewpoint, ultimately allowing the reader to take a *nonexperiential* position.

Addressing folk psychology this way provides potential for metacognitive moves toward unbiased interpretation and behavior, for moral decision-making processes stemming from a universal and unified standpoint. In this sense, the reader (or student of the Philosophy of One Divide, or professional psychologist or independent practitioner) can shift away from folk-psychology language or theoretical terminology or phraseology—such as the idea of speaking from the "heart" or appealing to the "heart" to create a shift in thought or the commonly understood notion of *changing someone's mind*—and ultimately establishes new mental representations and symbolic thought that allow the reader to grasp the refined conceptualizations that house granular workings of brain structures, neural connections, and neural network functions (or the faculties related to brain/mind correspondence).

Simply stated, I have occasionally used such linguistic and/or literary moves to express One Divide's principles and supporting concepts to make widespread distribution and application of the platform easier—spanning, in either direction, from the personal-level context to professional application, and extending to the realms of academia and research. Addressing and bridging folk psychology in this strategic and purposeful way not only leads to model flexibility but also accommodates for potential advances in the natural sciences.

The Language System of the Building Blocks

Influenced by the French philosopher Jean-François Lyotard, particularly his notion that "those claiming a passkey to reality merely want to make a claim for the hegemony of one phrase regimen (e.g., the sciences or techno-capitalism) over all others" (Gratton, 2018), my positioning of the Building Blocks of the Pattern of Emotional Warfare within the modern world is in the form of a language system that enhances the algorithmic information and the innate information and/or learning processes of the human person—with the added cognitive action of *reasoning*—to ensure that Emotional Warfare is held in check (even for those in pursuit of a hegemonic one-phrase regimen or dominant language game or who utilize a language system to hide their language game) and Emotional Warfare users are held accountable about the theory of Emotional Warfare itself. The analytical-philosophy basis of the Philosophy of One Divide provides a language system that has self-evident, quantitative and qualitative empirical results and produces a writ-large philosophy and philosophical psychology of behavior achieved through propositions similar to formal logical proofs, providing a new theory and a new set of predictions. Defined by *Merriam-Webster*, a system is "a regularly interacting or

interdependent group of items forming a unified whole, e.g., a number system." In this manner, One Divide's language system is complete, contained, and theoretically sound enough to withstand and/or expose a phrase regimen or set of Wittgensteinian language-game maneuvers, and it is specifically constructed to expose or reveal Emotional Warfare and its Pattern(s)' interplay.

Moreover, the phraseology, terminology, and arrangement of the Building Blocks of Emotional Warfare—all of which support their algorithmic sequencing and thus their meaning capturing (generated and supported by the use of category theory) and their algorithmic information—not only allow a human person's innate pattern identification and processing and pattern recognition, i.e., *learning*, to occur but are by definition a language system in and of themselves. This creates the semantic notion of Emotional Warfare: a regularly interacting or interdependent group of items (i.e., psychological states and/or psychological steps that constitute the Building Blocks) that form a unified whole (i.e., the unconsciously/subconsciously driven Pattern of Emotional Warfare and the interior or intrapsychic and outward or interpersonal/intersubjective interplay or actions of Emotional Warfare).

Human Language and Human Unity

Language is a vital tool and component of the survival of the human species and an essential element that shapes humanity, allowing people to expand their conceptual understanding of the natural world, even the ineffable variables that are beyond the existing forms of language. Moreover, human language provides a mechanism to form both deep relationships and networks that support complex societies, and it establishes attributes and understandings of the human that extend beyond social mediation (again,

consider Gadamer) and the science of the biological person. But human language has a second key element: not only do people use language outwardly to survive and socialize but they also use a form of inner speech (the more scientific term for the voices in people's heads) that shapes even personal relationships with the self in a manner that becomes a mental conduct (and conduit) to establish a sense of emotional security, which is bound to the foundational and fundamental need for Emotional Survival.

Psychologist Charles Fernyhough (2016), a professor at Durham University in the UK, says that inner speech develops alongside social speech. This idea was originally pioneered by Lev Vygotsky, a Russian psychologist who studied children in the 1920s and noted that when they learned to talk to other humans, they also learned how to talk to themselves, first out loud and eventually in their own heads. Vygotsky held that social learning tends to precede development. Fernyhough built on these theories, adding the new dialogic thinking model and employing state-of-the-art neuroimaging and other groundbreaking research techniques, and he has written one of the most authoritative and engaging guides to the voices in people's heads.

Fernyhough thinks there are a few main kinds of inner speech, varying according to how condensed the speech is—how much it's like a conversation between different points of view. This fits with the idea that inner speech has a range of different functions. It has a role in motivation, it has a role in emotional expression, and it most likely has a key role in the understanding of the self as a self. There is also a sociocultural pressure regarding inner speech, which is why people don't go around simply saying what they think out loud, as their rivals and other people around them will know what they are thinking. This would make it difficult to maintain and/or attain their private plans. As I

first discussed in Book 5, the influence of these findings on the Philosophy of One Divide is obvious; it appears in the conceptualization of the internal dialogue between the True Self and the False Self that constructs the Building Block of the Emotional Prison Level One, and indeed of Level Two, which involves the social and cultural component that Fernyhough describes. Fernyhough's influence is also apparent in the concepts of the False Self and the Building Blocks of the EBSS, Perceived Security, Hidden Agenda, and Tactics that all come together seamlessly during the interplay of Emotional Warfare.

Lev Vygotsky thought that somewhere around age two, language comes together with intelligence. This convergence changes the way children think, allowing them to operate in different ways; they become able to use words as tools. This is yet another key demonstration of what takes place when the eventual personalized forms of Emotional Warfare begin to develop and be used, along with words, as tools. The underlying Pattern of Emotional Warfare begins to form as the individual first observes, learns, and survives their primary role models' or caregivers' transactions and nonverbal and verbal communications—all of which provide the blueprint to what I frame, for universality purposes, as Emotion-Based Survival Skills (EBSS), which the individual's False Self references to operate in a multidimensional way, both interiorly and outwardly, emotionally and behaviorally.

Also consider the basic structure of dialogue: somebody is speaking and somebody is listening. This can take place interiorly and externally and can move from outside to inside as people internalize social dialogues and bring their structure directly into their thinking. The key point here is that the self is multiple; each person has more than one interior part or self. I contend that this division in people is between the True

Self and the False Self states of being, and between the voice of the True Self and the

voices of the False Self that are representative of the EBSS, which operate on a single,

binary spectrum of intra-inter-attributive dynamics captured within dominance and

subjugation variances that I refer to as *fluid positional axis points*.

Section 4

Establishing the Groundwork: The Building Blocks

- *Approaching the Problem: Human Conflict and Human Unity*

- *Defining Emotional Warfare*

- *The Building Blocks of Emotional Warfare*

- *Applying the Platform's Language System to the Building Blocks*

- *The Building Block of the Broken Trust and the Foundations of Human Desire*

Approaching the Problem: Human Conflict and Human Unity

Throughout the recorded history of philosophical thought, philosophers have sought a self-driven personal code of conduct or a universally applicable set of morals, derived from the individual and their independent thought process and agency rather than from an external source. The expectation is that this code is to create widespread awareness of personal empowerment, class consciousness, opportunity for equal prosperity, greater social cohesion, and an inspired overall sense and pursuit of unity through the rational agency of the evolved homo sapiens: a *normative morality*, whereby, as Joshua and Bernard Gert put it in the *Stanford Encyclopedia of Philosophy* (2017), "if one accepts a moral theory's account of moral agents and the specifications of the conditions under which all moral agents would endorse a code of conduct as a moral code, then one accepts that moral theory's normative definition of morality. Accepting an account of morality in the normative sense commits one to regarding some behavior as immoral, perhaps even behavior that one is tempted to perform."

In other words, there is much sociohistorical evidence that philosophers have been looking for a behavioral and/or moral model of "oneness" through a secular morality (consider early attempts, as previously discussed, such as Daoism, Confucianism, Neoplatonism, etc.). This search has informed the various philosophical platforms, which in contemporary times involve modern scientific methods and research and extend through the sciences and into secular morality. The search is for a model that is not bound to any particular philosophical or scientific approach to the exclusion of others, but one that moves toward an elevated form of collective consciousness that works *with* or *within* the natural world in a manner that spans space and time and the *seen* (material) and *unseen* (immaterial) worlds or the metaphysical. The Philosophy of One Divide was formulated to meet this goal and does this by pursuing a natural-law explanation that captures the *causation* of human conflict and pushes beyond correlation or the subjective imagination that can take the form of a belief system or ideology (e.g., a religious or mystical supposition) designed to bring people together in a civil society.

Given the ongoing conflict in civilization stemming from the failure to find a workable such morality that is capable of establishing a transcultural message—or a behavior-based moral model that promotes a practical philosophy with a full understanding of the evolutionary and cultural meaning-making attributes that have shaped the human species' cooperative evolution and symbolic behavior—without such a code, humanity seems doomed to a never-ending cycle of conflict (consider the antiquity of viewpoints on catastrophism, the sociohistoricity of civilization collapse or apocalyptic sensations, etc.), of struggle for meaning in the human experience, and of debating the possibility of individual and collective unity, empowerment, and flourishing, which may

or may not involve theological concerns, e.g., the human person's inability to create change beyond the self or on the sociopolitical, economic levels or to affect social injustices (consider the concepts of and well-known responses to nihilism and existential nihilism (Buddhism; Nietzsche, 1901/1968; Sartre, 1943/1956)).

The platform and the methodology I propose are firmly rooted in a clear, self-evident process, providing a decisive way to reverse negative patterns of behavior through self-transformation and a contemporary conception of transcendence. Learning to deconstruct the False Self while simultaneously constructing True Self agency—gaining an awareness of Emotional Warfare and its Pattern(s) while learning to find independent emotional freedom in one's True Self and attaining advanced self-expertise, emotional intelligence, and social intelligence, combining to form an intuitive abstract intelligence—*can* lead to emotional growth, greater spiritual development, and a deeper purpose in humanity. This process can establish the capacity for greater cognitive complexity (e.g., an elevation of consciousness in the form of a sense of individual well-being and societal participation: being an *agent of meaningful change*), leading to a greater awareness of the necessity for a shared sense of humanity, morals, integrity, and/or elevated collective consciousness. Ultimately, one learns through the attempt to live completely, and with a strong sense of life meaning—which I frame as the "will to live, emotionally free" within the True Self—that it is not only one's own inner transformation but also the collective (or social, or sociopolitical) transformation within the human race moving the species toward ONEness that will allow for unified transcendence.

I would like to emphasize here the phrase *agent of meaningful change* and its relevance to the term *life meaning* commonly found in various psychological domains and disciplines. The idea of life meaning is linked to the neurobiological, particularly to the brain system known as the default mode network (DMN) or more specifically a subset system in the larger DMN that is tied associatively to the emotional processing regions of the limbic system. The DMN is defined by the *APA Dictionary of Psychology* as "a specific, anatomically defined brain system preferentially active when individuals are not focused on the external environment… The DMN activates when individuals are engaged in internally focused tasks (i.e., those of a self-referential introspective nature), including autobiographical memory retrieval, envisioning the future, and conceiving the perspectives of others. However, the network also maintains high levels of metabolic activity at rest, in the absence of any task demands. Some researchers thus have suggested that ongoing unconstrained self-reflective thought might be the natural (default) state of the mind when individuals are not otherwise engaged."

Among the things described here is the processing of the "self" as well as internal processing, or the brain's system that is engaged when attention is not focused on specific tasks. This includes metacognitive maneuvers such as thinking about oneself or another's or others' selves and also philosophical ponderings or forward thinking about the future of one's life—or of human life itself. All of this is involved in delving into the One (emotional) Divide and the levels of discourse and metacognitive exploration that the metaphor of One Divide provides. The importance of this technicality is (1) the fact that a "greater sense of life meaning is associated with a specific subset of the large DMN that includes emotional processing regions in the limbic system" (Waytz et al., 2015); and (2)

how this "solid connection with the limbic region in people with strong sense of meaning allows them to internally reflect upon their own emotional state, particularly when experiencing negative emotions" (Kross & Ayduk, 2011).

Considering this, the foundation of the Method can be more precisely understood—neurobiologically or within the context of modern psychological theory—in direct relation to the literal depiction of an individual's desire to improve and ultimately their *will* to find independent emotional freedom and advanced potentiality of self-expertise (as influenced by Arthur Schopenhauer's "will to live" and Alfred Adler's concept of "will to power," adapted from Nietzsche) and attain security in that freedom. The individual must have the will to find emotional freedom through cultivating the ability to identify and reverse Patterns of Emotional Warfare, which demands an acute awareness of human motivations and an explicit understanding of the thresholds of Emotional Warfare. This is achieved through having interest in self-awareness rather than simply self-interest.

Each individual can become accountable for their own personal divide and eliminate their own use of Emotional Warfare if it is brought into their consciousness and given cognitive capacity to do so; only this way can each person help close the collective divide that causes such strife in the human species, or be provided the potential or opportunity to help close it through one-on-one educational work or through a global project of psycho-educational, psychotechnical outreach.

Purposive philosophical pursuits demand an openness to internal questioning of the theoretical framework itself or challenges to the resulting theory and discursive debate process. I therefore maintain an organic exploration through two questions:

1.   Can individuals reach a state of well-being or emotional freedom, and then

        maintain this freedom within their given societal groups, in today's emotion-

        based world?

2.   Can they simultaneously participate in and elevate the collective consciousness of

        those around them in a positive manner—without manipulating or modeling their

        own behavior(s) or another's or others' behavior(s) to achieve or maintain

        emotional freedom?

        In pursuing an answer, I focused on three main questions:

1.   How do people attain emotional security?

2.   What do they use to keep it flowing to them?

3.   What keeps them from finding their true emotional freedom?

        The answer I have found, and have continued to examine and further define, is

Emotional Warfare.

Defining Emotional Warfare

        The definition I have been working with since the *Reference Guide to Emotional*

Warfare (2015) is *the strategy of consciously, subconsciously, and/or unconsciously*

redirecting unwanted inward emotions onto another or others (through the use of

Tactics) to elicit specific emotional responses for the purposes of acquiring, controlling,

or manipulating a sense of security for oneself.

        Purposively structured to be understood across the necessary levels of discourse—

from the common domain of inquiry and a common-sense propositional framework to the

metatheoretical and academic—this definition has broad appeal and application. This

earlier articulation and definition of Emotional Warfare is centered on the functional-

causal intra-inter-action (e.g., redirecting unwanted inward emotions whether known, subliminal, repressed, and/or suppressed) taken by the human person and holistic causations at play through the various neurophysiological and cognitive mechanisms in reaction to internal and external stressors or threats to the person's fundamental and basic human need for Emotional Survival—producing the more technical depiction and articulation of the *intra-interplay* of Emotional Warfare and Emotional Warfare's ensuing Pattern(s).

Additionally, although I use the verb *redirecting* to suggest a directional interior-to-exterior flow, the underlying subconscious and/or unconscious end result is the opposite: a directional exterior-to-interior or inward flow designed specifically to acquire, control, or manipulate (or psychologically persuade) the self or another for a sense of security. Put more academically, consider this to be a mental conduct that makes *redirecting* within this definition of Emotional Warfare a transitive verb in the sense that it is intended to affect something else in a multitude of ways: (1) redirecting something toward the exterior or another or others, either materially in the form of the physical (biological) human body of another or other human person(s) or metaphysically in the form of another's or others' mind or self; and (2) redirecting something interiorly toward one's own physical (biological) and/or metaphysical self and sense of perceived emotional security, which I simplify as Perceived Security. Both instances may also be extended to redirecting something toward instrumental physical resource needs that, when attained, have an emotional effect and establish levels of Perceived Security. This moves the direct context and the subtext—as well as the overall meaning making of the terminology—of Emotional Warfare's multilevel definitional framework directly into the

mental health and mental disorder categories, as well as the category of well-being on individual and societal or sociopolitical levels.

Taking an objective, critical approach to these internal/external questions yielded the development of a functional theoretical framework that examines both the narrow and broad biopsychosocial roots of Emotional Warfare within the natural world and how it deeply affects the overall individual and collective human experience and natural and nonnatural normative senses of the moralities and meta-ethics (i.e., consider axiology: the philosophical study of value). While I continue to explore this primarily from a philosophical perspective, the platform's principles and concepts embrace contemporary research in the fields of psychology, social psychology, cognitive science, and neuroscience. Each of these has revealed automatic psychological and physiological responses to the human need to be accepted socially (e.g., social embeddedness, likeability, social status, and/or social influence through forms of popularity) and the effects of not being accepted socially (e.g., aloneness, loneliness, abandonment, low levels of likability, social status, and social influence through forms of unpopularity).

I make no distinction between the terms *likeability* and *social status*. People can equally pursue likeability (which some in the mental health fields consider a "healthy" pursuit) and social status (which some in the mental health fields consider an "unhealthy" pursuit) for the same purpose of achieving an inward–outward or outward–inward flow of Perceived Security.

As a social species, for the purpose of physical and emotional survival, humans (while operating individually on a spectrum) are desperately, obsessively afraid of being abandoned and alone and thus constantly pursue a sense of belonging and acceptance to

quell this emotional uncertainty, generally without being aware that they are doing so.

Emotional Warfare is the unconscious and/or subconscious to conscious strategy people

use to force others to provide them with this sense of emotional security. Emotional

Warfare is self-perpetuating—as people find themselves on the receiving end of it, it

diminishes their own emotional freedom and manipulates them into imbalanced or untrue

relationships and roles. They then practice their own versions of Emotional Warfare in

return in order to regain some of their security, which triggers a new wave of Emotional

Warfare from the other party, and thus the cycle continues. Through the series of

psychological steps and/or states that I refer to as Building Blocks, people's need for

emotional security and their skill in Emotional Warfare deepen from early childhood

through adulthood. As long as people are fighting for status or recognition in their lives

and relationships rather than being internally and interpersonally authentic, they are both

practicing and suffering Emotional Warfare. Crucially, Emotional Warfare extends

beyond the conventional or folk-psychology idea of "emotional triggers" or well-worn

tropes such as "scapegoating" or "pushing buttons," or equally the psychoanalytic notion

of "splitting"—which can be understood in either interiority psychoanalytic contexts to

the dichotomy of all-bad or all-good thinking, or within both psychoanalytic and

psychosocial contexts, e.g., a purposed "game" of relational splitting or turning groups of

people against other groups—"displacement," "transference" or "counter-transference,"

and "projection," as well as the various professional-to-mainstream understandings (and

marketing) of these concepts and their associative meanings, such as generalized

understandings of mental conduct or field-oriented perspectives such as cathexis.

Emotional Warfare works within the laws of human nature and also relates to mental

health and mental disorder, as well as to well-being on individual and societal levels and, more broadly or conceptually, throughout humanity.

Of special note: Most persons within the cognitive sciences hold a perspective that core relational motives are a combination of (1) social influence, (2) the sense of being known, and (3) being valued by important others. However, this excludes the fundamental element that to pursue, attain, and/or maintain social influence does not generate a perceived sense of security for the individual (as will be outlined in the Building Block of Perceived Security and as used in the specific terminology of Emotional Warfare); rather, it further instantiates an interiorly projected and outwardly refracted content-based Role that substantiates an individual's participation within or practice of variances of Emotional Warfare. Moreover, considering social influence as a self-esteem or psychological "need" that must be met for one's positive affective response system to be complete or to evoke a "positive state of being," for all individuals to have "high social influence," all individuals must (semantically) have "high relational value" at the same time.

In essence, all individuals cannot supply all other individuals, at all times, with the psychological needs that the others are searching for or demanding to feel complete within their given positive affective sense of well-being under this framework. It is not a plausible premise, and particularly not as a universalized principle. Rather, this framework points directly to a component found in the gamification of identity and the overall identity matrix, as will be outlined in the upcoming section on the Building Blocks of Emotional Warfare within the Building Block of Roles.

Stated another way, if social influence, as a derivative of likeability and/or social status, is coupled with having a positive state of being, then social influence itself, conceptually speaking, comes from outside of the individual and is dependent upon persuading another or others to give or affirm it, and on the willingness of the other or others to be so persuaded. This falls neatly within the constructs of Emotional Warfare—and completely outside the Philosophy of One Divide's framework of a "True Self" state of being and doing, in which agency and efficacy reside within the individual in a form of attained (or earned) independent emotional freedom. The True Self state of being includes a striving for equilibrium (the subjective scale, from positive to negative value, according to which one perceives most affective states) between attributes of "power" and "love" as primary factors within that individual, which can then simultaneously—or as a secondary gain or social benefit—attract forms of social influence and build higher relational value characteristics and trait metrics with another or others outside of normal dominance hierarchy structures. One's outward-facing Role, whether as a parent, teacher, professor, boss, or anyone who has an instrumental position of power or dominance through title within socially constructed hierarchies, does not in and of itself determine one's ability to have social influence. One must have high relational value attributes in order for that Role to be granted genuinely or intrinsically respected social authority and by default social influence.

Within the Philosophy of One Divide and the structural diagram of the DTBM, the categories of "power" and "love" are directly related to the individual's independent agency and efficacy. Consider attributes such as the will (power) to live emotionally free, or efficacy within the context of skill sets and competency—in both general and broad

terms, the ability to complete tasks or to acquire a specific knowledge base or level of

expertise that gives the person social authority or relational value (sympathy, empathy, or

"love") metrics that allow for sharing, contribution, cooperation, and so on but remain

independent of the secondary gain itself. Such competencies relieve the individual of

what E. O. Wilson (1975) called *eusociality*, a sacrifice or martyrdom for the greater

good of the group, which a modern evolutionary psychologist would consider a feature

produced from an environment of evolutionary adaptedness. However, in a consilient

manner, the individual is relieved to varying degrees from the perceptions, deceptions,

and distortions within the underlying gamification of identity and programmable (and

flexible) modern human neocortex that underpins One Divide's identity matrix

framework.

Another way to understand this distinction regarding social influence in semantic

association with likeability and/or social status can be seen in the experience of anxiety or

unhealthy levels of fear—i.e., levels of Emotional Desperation—in relation to imposter

syndrome, a commonly used term for the psychological state described thus by

Psychology Today (n.d.):

> People who struggle with imposter syndrome believe that they are undeserving of
>
> their achievements and the high esteem in which they are, in fact, generally held.
>
> They feel that they aren't as competent or intelligent as others might think—and
>
> that soon enough, people will discover the truth about them. Those with imposter
>
> syndrome are often well accomplished; they may hold high office or have
>
> numerous academic degrees.

A person experiencing imposter syndrome is experiencing Emotional Desperation's core attributes: aloneness, loneliness, abandonment, and uncertainty. Imposter syndrome, when looked at more closely, often arises when a person holds a position of social influence with perceived likeability and social status but is not certain whether their underlying nature would procure this likeability and/or social status outside of the instrumental architype architecture they fulfill and structured hierarchies they operate within. Further attempts to delineate instrumental forms of social influence, likeability, and/or social status from "authentic" high relational value given by another or others only make it clearer that attaining social influence necessitates likeability and/or social status. In this context, and within One Divide's philosophical psychology, the instrumental aspects of having social influence outweigh being valued or known in general, such as through popularity or recognition by more valued or "higher ranking" others, which may garner likeability and/or social status or may not but either way is inauthentic due to contradictory forms of agency and efficacy in the individual themselves (their underlying False Self agency and efficacy and innate nature, so to speak), revealing a gamified version of identity or projected sense of self at work, a False Self representation and presentation—following from the mere perception that relational value is a heavier metric in the pursuit of equilibrium between the categories of power and love. In other words, imposter syndrome results from a person operating with a False Self, whether unknowingly or knowingly, due to the projected sense of self (i.e., Role) that the person embodies or fulfills archetypally—sometimes despite feeling individualistic, "unique," or "novel" and/or despite holding the identity narrative that their intent is "pure"—within particular hierarchal power structures in environments and

established emotional paradigms that allow for known and hidden (or obscured) status games.

The importance of all these semantics will become clear in the next section, on the Building Blocks of Emotional Warfare, which capture not only the content and processes of habits, action, and behavior that result in the Pattern of Emotional Warfare (the cognitive) but also the evolutionary survival circuitry (the neuro-cognitive and neurophysiological as well as the neurochemical). Together, these elements establish a distinctive, nonfragmented conjoined psychopathology (e.g., knowledge base of mental illness) and sociopsychology (e.g., human interaction) platform that extends algorithmically (prediction) and heuristically (probabilistically) to AI and AGI.

Of course, there are clear issues of "imposters," as opposed to the subjectivity or vagueness of imposter syndrome as outlined above, once again providing an additional layer to a set of problematic issues of research within the academic arena—and ironically in the field of psychology about the psychology of honesty or dishonesty, or in general terms, "lying about lying." Take, for example, the formerly landmark study and research conducted by Dan Ariely, professor of psychology and behavioral economics at Duke University, and the paper "Signing at the Beginning Makes Ethics Salient and Decreases Dishonest Self-Reports in Comparison to Signing at the End" (2012), which has been officially retracted; Simonsohn et al. (2021) have provided evidence to question the validity of the data in the article.

Undoubtedly, this concerns more than just researchers in academics. Consider the issues surrounding the peer-review process, as made clear by theoretical physicist Alan Sokal in what became known as the "Sokal affair" or "Sokal hoax" (1996), or consider

the publisher Elsevier's in-depth investigation, as highlighted in Chawla (2019) in *Nature*, which scrutinized researchers who might be inappropriately using the review process to promote their own work:

> Elsevier's probe has also revealed that several of these reviewers seem to be engaging in other questionable publishing practices in studies that they have themselves authored. The Elsevier analysts who uncovered the activity told *Nature* that they "discovered clear evidence of peer-review manipulation" and of academics publishing the same studies more than once. Elsevier said that their investigations will lead to some of these studies being retracted.

This issue of honesty, dishonesty, lying, and the skewing of facts, data, and figures or the generalized tactic of manipulating reality to one's benefit arises in almost all facets of the human experience—and is symptomatic of and systemic to Emotional Warfare in and of itself.

The Building Blocks of Emotional Warfare

Each individual is essentially indoctrinated into and gradually becomes enmeshed in Emotional Warfare from preconscious infancy to adulthood. I have termed the psychological steps and states in this process of pattern identification, recognition, and processing the *Building Blocks of Emotional Warfare.* (Note: The term *Building Blocks* is intended to denote the natural science or mechanistic anchoring to the integrated functionalism of the psychological steps and states, establishing One Divide's mechanistic functionalism and functional-causal theoretical framework. The terminology used within the Building Blocks themselves purposefully flows between the technical, phenomenological, and folk-psychology propositional—common-sense meaning
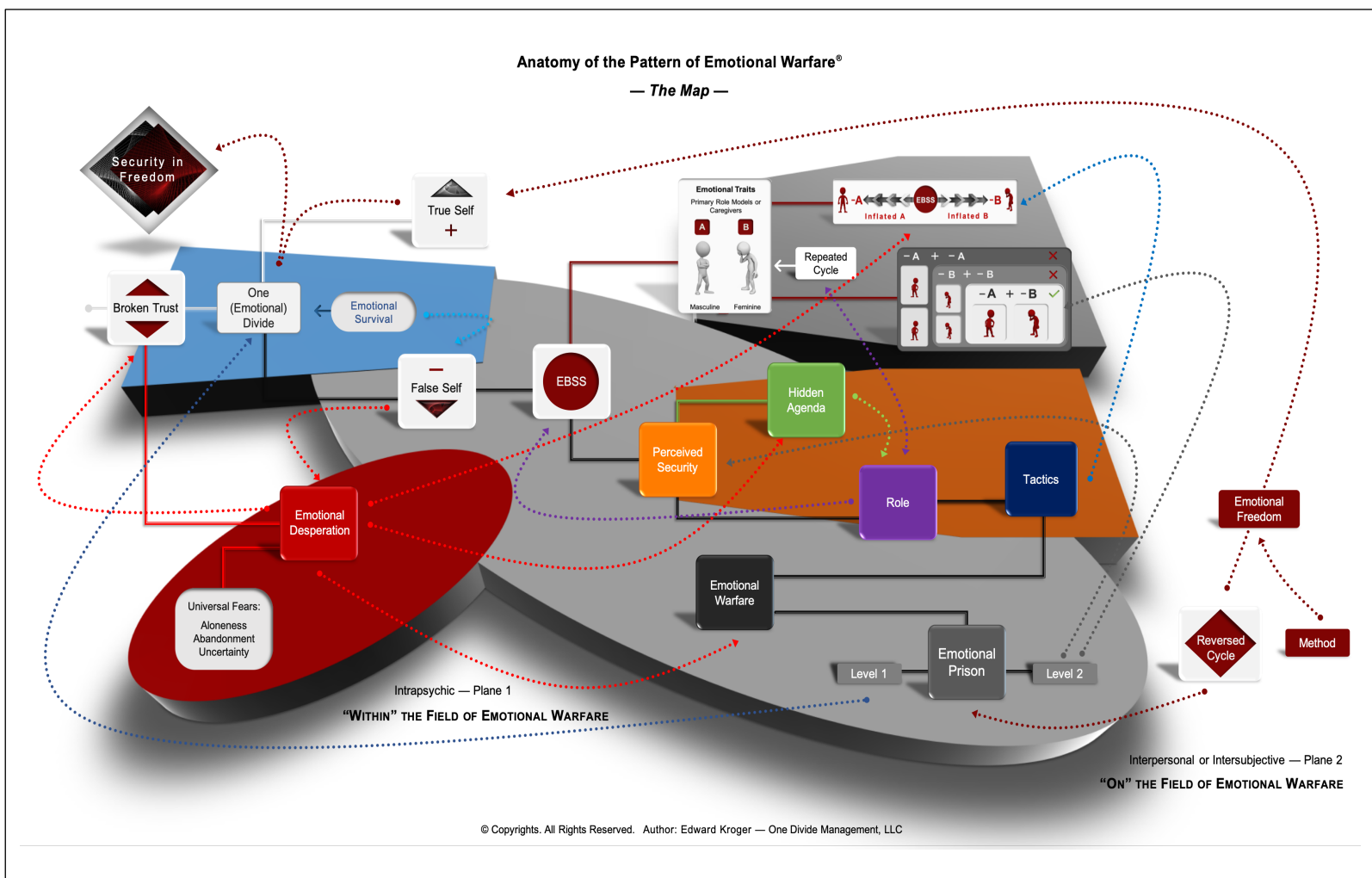
making—to increase associative semantic value and to maximize both clinical and practical application potential.) Ultimately, these Building Blocks come together to form a behavioral pattern and dual-purposed psychological and psychosocial field (within the interior realm and in the outer, external realm) of Emotional Warfare that governs the individual's life until they become aware of it and begin to prioritize emotional freedom and authenticity over the need for emotional security. These Building Blocks inform the action of Emotional Warfare and ultimately form the interplay of its Pattern(s), which occur on the (1) inward or intrapsychic level and (2) outward or intersubjective and/or interpersonal level. This supports the multilevel definitional framework of Emotional Warfare and provides various entry points into the theoretical framework of Emotional Warfare. Each of the nine Building Blocks has an underlying base of Emotional Survival supporting it, reifying and/or instantiating its context and meanings for maximum intelligibility within the human experience, whether from a first-person, subjective view or a third-person, objective standpoint. One Divide's *Anatomy of the Pattern of Emotional Warfare, The Map* provides a key visual tool (see Visual 1 below)—an anatomical view of the Pattern of Emotional Warfare, constructed as an interactive communication mechanism for both the general user and the academic researcher or practitioner—that emphasizes the Building Blocks' algorithmic sequencing and algorithmic information, which supports One Divide's pattern identification, processing, and pattern recognition premises. The Map also helps newcomers to the platform to understand the interconnectedness of the Building Blocks and thus attain the overall abstract intelligence and psychological gestalt of Emotional Warfare.

HUMAN CONFLICT AND HUMAN UNITY

Throughout the Map, shaded areas and arcs (dotted lines) illustrate the Building

Blocks of Emotional Warfare and thus the Pattern's interconnectedness. The arcs show

direct relationships between one Building Block and another, and the arrows show the

directions in which the relationships travel (Kroger, 2015, design updated 2019).

* The Map can also be found in Appendix A, along with additional granular details that inform the

language system of the Building Blocks and One Divide's analytical methodology (*analytic* being defined

by *Oxford Dictionary* as "true by virtue of the meaning of the words or concepts used to express it, so that

its denial would be a self-contradiction") that conveys the totality of the anatomy of the Pattern of

Emotional Warfare, its interplay, and the act of Emotional Warfare, i.e., the multilevel definitional

framework of Emotional Warfare.

<u>Visual 1</u>

Anatomy of the Pattern of Emotional Warfare®
— *The Map* —

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Because I have kept the platform within the pragmatic and practical, the Building Blocks' algorithmic sequencing and algorithmic information provide the necessary, self-evidentiary conclusions and innate pattern-recognition ability that create the metaphysical dual anchoring of the theory's high truth values. In this manner, the theory of Emotional Warfare, designed to be analytically coherent and theoretically noncontradictory in and of itself, uses the language system of the Building Blocks and the notion of identifying the *false* or the negative (-) to produce the *true* or positive (+), which gives Emotional Warfare and the Building Blocks that constitute its Pattern(s) a distinct property of truth or truth predicate, an abstract object that exists due to the interconnected nature of the Building Blocks that combine to form a dual metaphysical existence and functionalism, anchored in the natural world and the physicalist views found in the natural sciences. This analytical coherence and these truth values create the necessary spatiotemporal properties and relations that abstract notions lack and the causal power that makes the theory of Emotional Warfare functional and ontologically reifies the True Self and False Self conceptions. This occurs as a result of the interaction between each Building Block and their interdependent attributes, made observable through the Pattern of Emotional Warfare's actionable and instantiated processes within the emotional realm or psyche and/or the intersubjective domain of the shared human experience.

In brief detail and with a continued emphasis on categorization, the following articulations are designed to span technical and generalizable contextualization as well as specific, localized, and universal applicability. Formulated from a first-principle perspective and building off the foundation of Emotional Survival, the Pattern of Emotional Warfare's gestalt results from the following nine Building Blocks:

1. Broken Trust

This is primarily a preconscious, preverbal moment and/or event that occurs in the beginning stages of human life (and/or human existence) in which biological and/or neurological tropisms generate and orient toward self-preservation; this is where the basic human need for physical and emotional survival first emerges. Various mechanisms throughout childhood and adulthood reinforce it. The Broken Trust is an unavoidable element of a person's life experience and fundamental to the person's awareness of existence, and its effects take shape cognitively and/or affectively in the person's development and learning processes. Moments that occur afterward reinforce the Broken Trust event and move from the preconscious/preverbal to the subconscious to the conscious as cognitive development and linguistic development (through inner speech and/or interpersonal communication) occur. However, initial imprinting (in the form of "emotional markers," which work like data points) stays within the subconscious and informs the conscious adult.

The Broken Trust usually occurs and is reinforced at a very early age and stage when something happens to disrupt the infant's or child's sense of safety. Alternatively, for further psychoanalytical contextualization, a child unconsciously senses a lack of control or loss of control in the parent(s)—or the exterior physical (spatial or outer-world objects) and emotional environment that contains the primary role models and/or caregivers—and initial stressful moments, which are processed by the brain as threats and therefore must be coped with and/or defended against. Reframed in another manner, the Broken Trust stems from "early anxiety-situations and their effect on the development of the child" (Klein, 1932); Melanie Klein utilized this phraseology and framing in Part II of

her *The Psychoanalysis of Children* and her other works. Consider also Klein's work

regarding "splitting" and "projective identification"; the latter is seen as a theoretical term

capturing the early or "primitive" defense and/or coping mechanism whereby sensations

(or feelings) centered on qualities that are unacceptable or unwanted are placed upon or

induced within another or "the other" (in phenomenological contexts, consider Husserl's

Other, a topic that will be noted again later), and the recipient(s) internalize or mentalize

those qualities as their own. The child is dealing with interiorly produced anxiety and/or

internal conflicts that arise in two phases of development, classified as 1) the

unconscious "paranoid-schizoid position," in which the child sees the parent in a distinct

split perspective due to an undeveloped and immature mind, i.e., the "good parent" and

the "bad parent"—here the parent is seen in parts and cannot yet be consolidated into the

whole, but continued cognitive development and emotional maturity may reduce

this splitting of the parent; and 2) the "depressive position," in which the child moves

beyond the paranoid-schizoid position into a second, subsequent stage or state where the

child feels bad, sad, and/or some early sensation/feeling of remorse about their

anger/frustration/anxiety directed toward the parent.

These Kleinian positions or early (primitive) mental states, when carried forward

as neurocognitive or developmental imprinting(s) into adulthood, have been considered

foundational—or in generalized terms "root causes"—to differing psychoanalytic notions

involving other forms of splitting, which, as previously highlighted (and worth

mentioning again for contextualization of the aggregating interconnected attributes of the

remaining Building Blocks), have both interior-to-external psychoanalytic contexts, e.g.,

the dichotomy of all-bad or all-good thinking as noted in Klein's work, and both

psychoanalytic and psychosocial contexts, e.g., a purposed "game" of relational splitting

or turning groups of people against other groups—displacement, transference or counter-

transference, and projection (a mental conduct primarily considered an intrapsychic

dynamic applied toward cognitively developed individuals, e.g., adolescents or adults,

and given the close phonetic correspondence to Klein's theory of projective identification

not to be conflated with the primitive interior defense and/or coping mechanism of the

child). These concepts and their associative meanings, such as generalized

understandings of mental conduct or field-oriented perspectives such as cathexis, also

arise in various professional-to-mainstream understandings and marketing, or the

psychological media presentations. The central point to this is that, in all contexts, the

Building Block of the Broken Trust extends well beyond the psychoanalysis of the

unconscious and primitive (infant or child) brain or early neurophysiological and

mentalization or psychological processes and the environment per se (e.g., object relation

theory, etc.).

The Broken Trust conception—as outlined specifically in the Philosophy of One

Divide—is central to the formation of the human's *mediated relation* to the physical and

emotional environment and of the precursive, interior–exterior psychoanalytical

(psychological) moment of inertia that provides the developmental information-

processing, initial formation or early-stage algorithmic formulation, and bases to the

survival reactions. Alternatively, the Broken Trust involves the self-sustaining orientation

and overall *agency* of the human individual resulting from the brain and the micro-

anatomical or neurophysiological mechanisms of neuroplasticity. The brain's innate

capacity or tendency to reorganize its neural pathways (which, in general, is considered

the basis for learning and relates to the differentiations between functional and structural

neuroplasticity, a topic examined in more detail later) operates through two primary,

codependent or interdependent mechanisms that work together to increase

neuroplasticity: (1) repetition and the stress hormone adrenalin, and (2) the brain's

reorganization or neuro-reorganizing mechanics, which dictate how quickly or

impulsively particular neuropathways can be activated. This initial base-level

neuroplasticity continues to develop and strengthen with the individual through

adulthood, thus combining primitive and unconscious Emotional Survival mechanisms

and strategies and self-sustaining qualities and traits. As I will expand on, energetic

emotional traits and/or qualities with progressed mentalized conceptions of self also

operate within and in reaction to the environment's external and interior-produced

stressors (e.g., neurophysiological responses or limbic system responses), or in reaction

to threats that are inferred or interpreted by the brain and challenge one's perceived sense

of physical and emotional control, safety, trust, or security.

In short, whether viewed as something happening to disrupt the infant's or child's

sense of safety or through psychoanalytical contexts, the result is a broken trust with the

physical and emotional environment itself—triggering an (initial and neuro-preparatory)

unhealthy level of fear and aloneness, loneliness, abandonment (isolation), and

uncertainty, or when viewed in psychoanalytical contexts, the infant or child's resulting

reactions of anger, frustration, and/or anxiety (again, consider Klein). Which may be

expressed non-verbally or as utterances or verbally in the form of referential words;

however, it is essential to stress the prime developmental stages from non-verbal

emotional and cognitive relations between or within the *dyad* established between the

infant or child and the environment: Which includes non-verbal precursors of *intersubjective* and *joint attention* elements involving another or others within the environment (e.g., primary role model or caregiver) that provide an array of emotional foundation precursors (and *imitation* skillsets or ability precursors) to the infant or child such as in their future developmental use of language (e.g., consider psycholinguistics)— or as will be explored associatively within the interconnected attributes housed in the remaining Building Blocks. However, returning the main topic, all of these reactions of anger, frustration, and/or anxiety and et cetera are *causally derivative* reactions to the broadened categorical and associational differing terms allocated to the reaction to the Broken Trust and its direct correspondence to Emotional Desperation: *aloneness, loneliness, abandonment (isolation), and uncertainty.* This linguistic formation—and algorithmic formulation of the Building Blocks, starting with the Broken Trust—is, as a *conceptual metaphor*, purposefully designed to work not only with neurobiological mechanisms (i.e., deliberate use of cognitive linguistics and domain-specific terms and metaphors to capture the *causally derivative*, which could otherwise be equivalent to the literal topic or "target") and psychoanalytical analysis (i.e., the broadened categorical and associational terms found in psychology, which can otherwise be equivalent to the terms *vehicle* or *source*) but also within the broadened natural language processing (NLP) or *computational,* understanding that "metaphors arise when one concept is viewed in terms of the properties of another. Humans often use metaphor to describe abstract concepts through reference to more concrete or physical experiences" (Shutova, 2013, p. 302).

My use of this metaphor itself is grounded in establishing purposefully equivalent and/or tethered associational fields of understanding rather, than equivocating or using

ambiguous language or being noncommittal. This is brought into focus in the Philosophy

of One Divide's system-to-system advancement premise, which is centered on real-world

applications; the Philosophy of One Divide aims to bridge from philosophy-of-science

contexts to the neurobiological to the mental or psychological and toward the

psychotechnical. This demands a specific use of linguistics and conceptual metaphors

designed to work between domains, between people, and between computation programs

(AI) or from one NLP system to another; as Shutova (2013) puts it, "Automatic

processing of metaphor can be divided into two subtasks: *metaphor identification*, or

recognition (distinguishing between literal and metaphorical language in text); and

metaphor interpretation (identifying the intended literal meaning of a metaphorical

expression). An ideal metaphor processing system should address both of these tasks and

provide useful information to support semantic interpretation in real-world NLP

applications" (p. 305).

　　　　Further instantiating and substantiating the depth of this first Building Block, and

advancing the application of the Broken Trust conceptualization—and, to weave in

additional computational contextualization and utilization, the *source–target domain*

mapping that the conceptual metaphor of the Broken Trust provides, allowing the

expression to work as a lexical metaphor in a single-word sense, as a multiword

metaphorical expression, and importantly in an extended metaphorical sense that holds its

semantic value and meaning throughout protracted discourse (a linguistic attribute that

will be found in all of the Blocks)—consider the following philosophical-psychological

principled notion: while the initial Broken Trust event could be considered to take place

in the womb (consider traumas to the carrier of the fetus and developing research on

epigenetics) or at birth (consider ideas in depth psychology), categorically it is reinforced later, through something as simple and ordinary as being yelled at or as objectively life-altering as abuse, abandonment, or the death of a parent (consider existential issues such as angst or anxiety, e.g., Kierkegaard, 1980; existential nausea, Sartre, 1938/2000; the concept of being thrown, Heidegger, 1927/1996). A child's sense of safety and trust—which, conversely, depending upon one's framing preference, provides sensations, feelings, or forms of *control*—need only be pierced on the smallest of levels to be the Broken Trust event. From this time on, the child begins learning to change or adapt as necessary (sometimes by developing maladaptive responses to social stressors and/or threats) to fulfill expectations and earn love and acceptance from parents or caregivers (or attachment figures).

This is in part a reflection of Donald Winnicott's false-self disorder; the child begins to develop a false persona, believing it will produce emotional security. The child also retains the potentiality of a True Self state of being—an honest, authentic side to the personality, or, as a metaphorical model, a "personality" that fits the phenomena and generates particular inferences intertwined with aspects or attributes of the "self" and the "mind" and the child's "nature," a set of associational semantic fields such as characteristics, qualities, and psychological traits encapsulated and/or understood as a grouped or manifested way of being and doing in relation to another or others, which will become more and more private and separate from the public persona and which the child will bury more and more deeply. This can occur gradually or quickly, depending on the reinforcement (positive or negative, in equal or unequal measure) the child receives from those responsible for their survival. Simply put, as the child observes, learns, and

survives the physical and emotional environment—which, of course, contains the behavioral cycles of the primary role models and caregivers first responsible for the child's Emotional Survival—and the child gauges and adopts schemes, strategies, and tactics to successfully utilize the False Self to meet emotional security needs in this formative predisposition state, they begin to place more trust in the False Self than in the True Self.

At this point, imagine the child metaphorically splitting or, for theoretical and psychoanalytical differentiation and model congruency, metaphorically "dividing" into two halves in terms of energetic potentiality—the True Self and False Self—separated by a gap, which fills with *Emotional Desperation*. Emotional Desperation is the sum of three universal fears—aloneness (loneliness), abandonment, and uncertainty—and it becomes the foundation of the individual's subsequent Pattern of Emotional Warfare. As a brief aside: I will now begin moving away from the terminology of splitting and toward metaphors such as *dividing*, which in this context (and as delineated in the conceptual metaphor of the phrase *Broken Trust* and the metaphorical attributes within it) brings forward not only new theoretical terminologies and mentalization and/or mental modeling (cognitive pictures) of those terms and others, but also allows for necessary corresponding literal descriptions (i.e., scientific terminology regarding the brain, etc.) that have direct or specific associational semantic values to be tightly aligned to the platform—rather than simply relying upon the figurative or even a pragmatic use of metaphors, as most often is found in the psychological sciences or the field of psychology.

Also of note, moving forward I will refer to the True Self rather than the potentiality of a True Self, unless it is central to the relevant content. In the book series, mainly Books 1, 2, and 3, designed for a broad readership, I have discussed the True Self as part of every person but "buried" or trapped. However, a different level of articulation is appropriate for the audience this book is tailored to; as I have been discussing in a more technical sense, the True Self is more accurately described as a state of being and *potentiality* in each person but not already (or readily) present in each person. While operating innately within a person through attributes, characteristics, traits, dispositions, and so on that I will further classify and define universally, the True Self only has the potential (or *potentiality*, a term I also use) to exist. Each person has their own level of ability to build on existing qualities and/or draw out latent qualities to earn agency and efficacy within a definitive True Self state of being—and attain scales or stages of success through learning about Emotional Warfare and the intra-interplay of its Pattern(s). This gradation of meaning in relation to True Self agency and efficacy will be explored in detail through the remaining Building Blocks; however, it must be contextualized in direct juxtaposition to the agency and efficacy of the False Self and the more robust governance of a False Self disorder(s), rather than against a mixture or alchemy of the Building Blocks.

2. False Self

The second Building Block is the development of the False Self. The False Self is the persona an individual develops after the Broken Trust event to ensure the physical and/or emotional security they need from others by mimicking and self-presenting in ways that force others to give attention and/or approval. It can push a person into model

behavior, disruptive behavior, or any gradation between. The False Self stands between the outside world and the True Self (e.g., public persona(s) versus private self or interior narrator), keeping the True Self safe but also preventing the person from achieving emotional freedom or connecting on an honest level with others.

This is not to be confused with Winnicott's false self. Although there is some overlap between the two theories and they have some parlance in common, Winnicott's false self emerges in reaction to maladjustment by the parents, particularly the child's mother (Winnicott, 1960/1965), while One Divide's False Self emerges in reaction simply to the initial inevitable Broken Trust event—which may involve poor parenting and may not. The False Self comes from an individual's intense, fundamental human need to feel secure and to avoid feelings of Emotional Desperation, rather than from a need to please a maladjusted parent.

Like the True Self, which I couch as a potentiality of state of being, the False Self is also innate—but is more intrinsically grounded or agent-intrinsic within the human being's neurophysiological and psychological makeup. It emerges more naturally as an organism–environment mediator, though, as I will further outline, it is bound to the cause-deterministic attributes of Emotional Warfare and its interplay. Moreover, the linkage between the genetic embedded, primitive, innate, and/or unconscious self-sustaining attributes that ensure one's physical and emotional survival during stressful and/or threatening situations, with inevitable reinforcement and resulting utilization, will tighten and strengthen with time (and continued use, to varying degrees from person to person), and will override one's otherwise natural propensity toward adaptive, corrective forms of learning and/or impede moral decision-making processes. In a philosophical-

psychological framing, neurophysiologically or behaviorally speaking, the naturalistic view of the "is" will outweigh the abstract idealistic "ought" when the phenomena in question are not accurately captured, described in literal depiction or pragmatic metaphor, and so on.

This False Self theory is the core of the Philosophy of One Divide and theory of Emotional Warfare. With the brain's innate functionality, survival mechanics, and information-processing capacities at work, the mind manufactures a False Self to restore a sense of security, unconcerned with emotional freedom. The False Self, on one side of the divide in the person, is a survival mechanism that serves in two ways: first as the person's interior or intrapsychic coping and defense stratagem in response to the person's introduction to Emotional Survival and self-preservation, and secondly, later in development, as the external faceplate and representative of the person to the outside world, utilized to gain and/or manipulate a level of acceptance, belonging, and social embeddedness from another or others. Its main function is to interact with others, using Emotional Warfare whenever necessary, to elicit and restore a sense of emotional security throughout the human lifespan, from the temper tantrums of a child to the subconscious, unconscious, or reflexive motivators behind the sophisticated, strategic covertness and sociopolitical calculation of an adult.

Notably, the False Self is not simply a conduit for redirecting negative emotions. The False Self can be utilized in a multitude of ways, including procuring more Perceived Security through "false positive" emotional representations, in which the person projects positive affective responses and/or uses private-to-public filtering to promote positive attitudes. The False Self can also be used to seek additional forms or high levels of

thriving (or in Thorndike's terms, continuously seeking "rewarding" and/or "reinforcing" outcomes), even after a substantial or even a powerful sense of Perceived Security is attained, i.e., creating multilevel dominance strategies in various interior and/or intersubjective domains or interpersonal interactions.

Though the False Self is initially designed as a protector and an organism–environment mediator in reaction to the Broken Trust event(s), with varying influences from environmental circumstances and absent or present reinforcement—in either physical or emotional contexts, and within the host's natural brain progression, cognitive development, or capabilities derived from factors beyond the environmental—its obsession with providing a sense of security becomes both damaging and restrictive as the attributes of the remaining Building Blocks become intertwined. In this sense, the False Self, as a single concept and core theory within One Divide's philosophical-psychological framework, must be conceptualized in relation to all of the Building Blocks: a *contextual shift* occurs conjoining the origination of the False Self as protector and organism–environment mediator (and commonly understood coping/defense mechanism) to an offensively (outwardly) formed interior- and outward-facing manifestation (an interface or "faceplate") containing built-in or preprogrammed gamification that involves human language, affecting the human experience and human condition simultaneously—sometimes ultimately leading to psychological disorders, as I will discuss. While the universally felt emotions of Emotional Desperation are the fuel of Emotional Warfare, the False Self is its administrator and agent. This introduces One Divide's *dual-agency theory*: the exercised/practiced agency of the True Self set against the instinctual/reactive agency of the False Self.

While the False Self instinctively wants to advance to a more evolved form within the intra-interplay of Emotional Warfare and further hone its host's behavioral and cognitive predispositions for evolutionary (or physical) survival advantages, the True Self intuitively wants to transcend the biological limitations and psychological and conceptual barriers—and the emotional barriers that form and/or stem from the conscious, subconscious, and/or unconscious—that inhibit emotional growth and contemporary spiritual development (e.g., the process of self-actualization or self-optimization: consider Carl Jung's (1969) theory of individuation), moving beyond the intra-interplay of Emotional Warfare entirely. The True Self seeks to attain independent emotional freedom through a coordinated mental effort (e.g., executive functioning combined with moral decision-making processes that include reflexivity and pre-reflexivity) to make a conscious, good-faith, authentic choice (i.e., True Self intent) to live emotionally free and earn True Self agency and efficacy against the backdrop of False Self agency and efficacy. For further phenomenological or existential philosophy contextualization in terms of responding to thoughts that develop from the human condition, with many sources to choose from given the depths of phenomenology, consider Sartre's (1943/1956) notion of providing meaning to life and finding uniqueness in one's individuality through transcending one's *facticity*—one's basic physical and mental properties, parents, place of birth, and development.

Although One Divide's conception of the False Self initially converges with other frameworks, ultimately it diverges again due to the functionality of the False Self among the other Building Blocks, which establishes the conception's mechanistic functionalism

and tethering both to phenomenological or existential perspectives and to the natural sciences through granular neurophysiological contextualization.

3. Emotional Desperation

The third Building Block, Emotional Desperation, is the unhealthily strong feelings of aloneness (loneliness), abandonment, and uncertainty against which a person's False Self defends. The more extreme the person's Broken Trust event was (or the additional emotional markers, adversities, psychological wounds, stressors and traumas, etc. that are categorized within the Building Block of the Broken Trust), the greater the person's capacity for these three emotions will be and the more adept the person will become at avoiding them or fending them off through Emotional Warfare stratagems, generally by forcing others into positions of Emotional Desperation themselves.

Emotional Desperation is not to be confused with fear in general; a healthy level of fear is natural and desirable, as it is necessary for survival, while Emotional Desperation is an unhealthy level of fear leading to mental states (which may be perpetuated by underlying brain states and cognitive capacities) or maladaptive behavioral dispositions that take on obsessive qualities, and a consuming need for security through acceptance and belonging from parents and/or caregivers and self-identity, social status, and influence in later stages of life. Whether considering the human person at earlier stages or later stages in life, this initial sequence of Building Blocks establishes the beginning stages that instantiate the categorization of a *False Self disorder*. This aligns with the overarching understandings of psychopathology, which is considered synonymous with mental disorder. (For those readers who are grounded in the philosophical fields rather than directly in the discipline of psychology, *mental disorder*

is defined by the American Psychological Association as "any condition characterized by cognitive and emotional disturbances, abnormal behaviors, impaired functioning, or any combination of these. Such disorders cannot be accounted for solely by environmental circumstances and may involve physiological, genetic, chemical, social, and other factors.")

The universal feelings of aloneness, abandonment, and uncertainty can and will create varying levels of Emotional Desperation ranging from low to high; among other existing causal indicators (e.g., brain dysfunction, disease, etc.; external indicators relating to dominance, abuse, threats, etc.), these levels provide a backdrop that allows insights beyond the conventional psychological indicators, such as insecurity or ego wounds, and are stronger determinant factors of typical diagnoses like the various subtypes of narcissism (such as pathological narcissism or narcissistic personality disorder (NPD) or overlapping symptoms that are associated with NPD, such as histrionic personality disorder), neurosis, and so on. As such, these levels of Emotional Desperation determine the strength of Emotional Warfare the individual uses to expunge unwanted emotions and redirect them onto another or others—or toward the external other or "object." Thus, Emotional Desperation is the foundation of Emotional Warfare.

The key to this Building Block is its full influence on the subconscious and unconscious mind of the human person and its fundamental link to Emotional Survival. After the Broken Trust and the formation of the next Building Block of the False Self, there is a psychological system response to the introduction of Emotional Survival in the form of physical and/or emotional self-preservation, and in that response a degree of Emotional Desperation is established. This interdependent and interconnected process is

central to the preceding and proceeding Building Blocks, having an intricate effect on the human person via the operating psychological system and subconscious and/or unconscious mechanisms and providing a baseline for One Divide's cognitive science positioning and underpinning, which is (in part) based on a contemporary blend that involves (1) an understanding of how synapses undergo change due to experiences, affecting unconscious neural processes, and (2) retaining, to a degree, the significant influence of Freud and Jung's work on the unconscious (Ekstrom, 2004).

For further contextualization of this premise, consider Bargh and Morsella's article for *Perspectives on Psychological Science* (2008) regarding the role of unconsciousness in the psychological system:

In the rest of the natural sciences, especially neurobiology, the assumption of conscious primacy is not nearly as prevalent as in psychology. Complex and intelligent design in living things is not assumed to be driven by conscious processes on the part of the plant or animal, but instead by blindly adaptive processes that accrued through natural selection (Dennett, 1995). This is not to say that human consciousness plays no role or that it is not special in its powers to transform, manipulate, and convey information relative to the mental powers of other animals, but that this consciousness is not necessary to achieve the sophisticated, adaptive, and intelligent behavioral guidance demonstrated in the emerging priming literature. Unconscious processes are smart and adaptive throughout the living world, as Dawkins (1976) contended, and the psychological research evidence that has emerged since the time of his writing has confirmed

that this principle extends to humans as well. In nature, the "unconscious mind" is the rule, not the exception.

4. **Emotion-Based Survival Skills (EBSS)**

The EBSS are the negative emotional traits and Emotional Survival strategies a False Self learns from the person's primary role models or caregivers or the techniques the person learns to manipulate others into providing emotional security. The EBSS, inherently conjoined with the genetically embedded or imprinted, innate, or primitively learned survival reactions to stressful situations via functional and/or structural neuroplasticity—which provides the initial programming for the coping and defense mechanisms, strategies, or self-sustaining qualities infused into the formation and algorithmic formulation of the False Self—are directly associated or metaphorically tethered to the Building Block of the Broken Trust.

The EBSS fall into two categories, Cycle A and Cycle B; Cycle A involves traditionally masculine traits, and Cycle B involves traditionally feminine traits. Each role model or caregiver possesses either masculine or feminine negative emotional traits, though the masculine and feminine are not gender specific. For broader phenomenological or existential philosophy contextualization, and for the purposes of the point I'm making about gender nonspecificity, consider the neutral term *dasein*, which refers to a "being-there" or a presence or existence; like this, a *being* considered a female role model or caregiver may exhibit primarily masculine negative traits and vice versa. While every personality includes both cycles, in the context of Emotional Warfare and unhealthy relationships, a False Self most often chooses only one cycle as a preferred position and inhabits it to a damaging degree. I call this the cycle becoming *inflated*.

Note: Traditional masculine and feminine traits may vary by culture when attached to gender; I have used the traditional Western associations in classifying traits as Cycle A or Cycle B EBSS—e.g., dominance (which I call the -*A* or *Inflated A*) is considered to be masculine, subjugation (the -*B* or *Inflated B*) is considered to be feminine.

A False Self operating within the EBSS of an Inflated A will manipulate others by exerting dominance (or power in a negative manner) and control. A False Self operating within the EBSS of an Inflated B will manipulate others through weakness, helplessness, and permissiveness. A False Self will develop a dominant EBSS of either an Inflated A or Inflated B over time but can use personalized variations of either depending on the situation or interaction.

Of importance, this makes the binary spectrum the False Self operates on while utilizing the EBSS and the positions of the Inflated A and the Inflated B act as a fluid positional axis—providing access not only to associative and categorical characteristics but to *cross-dimensional* variations, hidden information, or sub-games that are captured within the following Blocks' attributes—rather than an axis with two static end points. This makes a given False Self's EBSS positions hard to pin down, keeping the person's False Self agency deceptive—which allows the False Self to establish *efficacy*, which it can only do if it successfully utilizes its EBSS attributes to remain undetected or "undiagnosed." This type of fluidity creates the dynamic "action" of the Pattern of Emotional Warfare's inward/intrapsychic and outward/interpersonal or intersubjective interplay and, crucially, Emotional Warfare's gestalt.

For broader contextualization within the domain of psychology, psychoanalysis, psychotherapy, or psychiatry, consider the extreme end points of action or mental (or

cognitive) behaviors in stagnant or diagnostic terminology. Mental disorders in which the

dominant EBSS of the Inflated A appear, categorically discussed within the False Self

disorder structuring as dominance (-A), might include nondiagnostic and diagnostic terms

such as Machiavellianism (which, technically and importantly, is not unidimensional, as

"current evidence suggests a complicated relationship between Machiavellianism and

social-cognitive skill because Machiavellianism encompasses features that blend

deficiency, proficiency, and average levels of social-cognitive skills" (Hart et al., 2020)),

psychopathy, sociopathy, sadism, antisocial behavior (or antisocial personality

disorder), authoritarianism, anger issues, extreme extroversion, hubris, or projected high

confidence; personality architectures that include attributes coupled to these common

psychological categories, such as strong to extreme levels of cynicism or being

"preoccupied with topics such as intelligence" (Hart et al., 2020), which become

components of "dark personalities" as found in various stages of Machiavellianism,

pathological narcissism, NPD, or narcissism in general. More specifically, dominant

EBSS of the Inflated A appear within primary classifications of narcissism such as

vulnerable or *covert, malignant,* and *grandiose* or the lessor known (or newer) models

that focus on the agentic aspects of narcissism and/or communal attributes of narcissism,

as well as the extreme psychological needs of the personality architecture of the

individual possessing and/or displaying distinguishable agentic or communal narcissistic

aspects and attributes, such as those outlined in the *agency–communion model*, which

Gebauer et al. describe as "[distinguishing] between agentic narcissists (individuals

satisfying self-motives of grandiosity, esteem, entitlement, and power in agentic

domains) and communal narcissists (individuals satisfying the same self-motives in

communal domains)" (abstract, 2012). The EBSS of the Inflated A are also evident in the

complex but predictable issues of *narcissism aggrandizement* that various models

otherwise disagree on, and the manipulation techniques that include opposing Inflated B

attributes such as charm or using ego wounds to gain sympathy or empathy—or

adulteration of what could otherwise be considered positive (+) B attributes of communal

involvement, altruism, and so on through individualism or vanity to the point that it

ultimately yields the Inflated A position (-A). In general, the neuroses associated with

control issues over another or others can create a "false positive" or False Self inner

dialogue and feedback loop through a justification or narrative identity (or personalized

form of storytelling) that primarily leads back to a dominant EBSS of the Inflated A.

In juxtaposition, the dominant EBSS of the Inflated B, categorically discussed

within the False Self disorder structuring as subjugation (-B), might include suicide,

depression, anxiety (or extreme cognitive variations such as generalized anxiety disorder

(GAD)), social anxiety, low self-esteem, unhealthy levels of introversion (isolation), or in

general the neuroses associated with low relational value or self-worth. Consider here

recent research on and conceptualization of the "personality construct" centered on the

tendency for interpersonal victimhood (TIV) and the specific topic of victimization and

its nuances (Gabay et al., 2020). This topic is discussed in more detail later in the

presentation. Also relevant are new approaches to understanding the complexities of

personality constructs, the wide-ranging topic of narcissism, and narcissism's relation to

"a distorted and enhanced self-image" (Steiner et al., 2021) in reaction to insecurity—

particularly in reaction to the core issues of insecurity that tie directly into the Building

Block of Emotional Desperation. For example, consider recent research into the concept of "self-image as a visual percept":

> To date, prominent theories still disagree on whether the pathological grandiosity that underlies narcissism stems from a defensive, compensatory process in response to insecurity or from years of unjustified overvaluation during formative stages of development. Across two studies, we introduce a novel method to test these theories by examining visual representations of self. In Study 1, we measured Self-Concept Clarity and the distortion of (n = 96) participants' self-images (generated using the reverse correlation technique) relative to their actual appearances. In Study 2, we then compared attractiveness ratings of the actual photographs of participants with their self-images generated in Study 1, through judgments made by independent raters (n = 45). Our work revealed that a) lower Self-Concept Clarity predicts self-image distortion, b) the narcissistic desire to conceal flaws mediates this association, and c) self-image distortion led to self-enhancement, consistent with a compensatory reaction to insecurity. (Steiner et al., 2020, abstract)

The Inflated B also appears as internal manipulation techniques such as the inner critic or using ego wounds, self-doubt, or extreme variations of victimization or of antisocial behavior to gain attention or social control through mild-to-extreme "self-dramatization." Antisocial behavior related to EBSS of the Inflated B appears when the person minimizes their actions deemed "bad" or "wrong" to deflect accountability, or (as often seen in criminality) overly generalizes—sometimes to the point of absurdity—to divert blame or maintain an ambiguous perspective on the morality of their actions;

conversely, those same Inflated B attributes can be maximized to justify the individual's idea that they are unjustly mistreated, offended, or not made to feel important or "special" when another's or others' actions toward them do not align with their unreasonable expectations, biased or prejudiced self-esteem needs, or complex psychological needs that satisfy their desired EBSS position and resulting attained levels of Perceived Security. Also consider histrionic personality disorder (HPD), defined by the American Psychological Association as "a personality disorder characterized by a pattern of long-term (rather than episodic) self-dramatization in which individuals draw attention to themselves, crave activity and excitement, overreact to minor events, experience angry outbursts, and are prone to manipulative suicide threats and gestures. Such individuals appear to others to be shallow, egocentric, inconsiderate, vain, demanding, dependent, and helpless." Also related are the complexes captured by the APA as the somatic symptom and related disorders.

Whether discussed in commonly used terminology or within the field- or domain-specific lexicon of diagnosis, these manifestations of the Inflated B take place by means of an individual's False Self agency and efficacy within the pursuit of Perceived Security—even at the risk of yielding the counterproductive end result of the individual becoming unhealable or untreatable within the realm of professional psychology, what I refer to as unhelpable—establishing a direct negative or False Self inner dialogue and implicit–explicit feedback loop through a justification or narrative identity (or personalized form of storytelling, linked to primitive neuroplasticity and early forms of self-dramatization tethered to events fitting neatly into the Building Block of the Broken

Trust) that primarily leads back, for Emotional Survival purposes, to the False Self's

agentic goal state of a dominant EBSS of the Inflated B.

When the False Self agency and EBSS of the Inflated A and Inflated B are

utilized seamlessly, or in balanced tandem, this can be considered categorically as

the *mirrored dark triad traits* (e.g., -A = Machiavellianism, psychopathology (innate

origins) and/or sociopathology (environmentally constructed), narcissism (including

lessor degrees of potential violence and/or physical aggression); -B = suicidal ideology,

clinical or major depression, anxiety disorders e.g., Generalized Anxiety Disorder

(GAD), Social Anxiety Disorder (SAD), Obsessive Compulsive Disorder (OCD), Post-

Traumatic Stress Disorder (PTSD), and et cetera). This dark triad mirroring—which

appears, for example, in "dark empaths" or individuals who exhibit "dark traits" but

seemingly hold empathetic attitudes toward others, whether merely from a cognitive

point of view or affectively—is experienced interiorly as *Uninterrupted

Interplay*. Between people, this experience takes the form of *Asymmetric Interplay*, which

simultaneously takes place "within" and "on" the field of Emotional Warfare via the

binary and fluid spectrum provided by the dominance–subjugation–variance dynamics.

The correlating way the False Self can slide back and forth between various

physical, behavioral, and intentional stances and states of being (private or public

personas, utilizing the interface and faceplate in the gamified manner previously

mentioned), as well as profound negative False Self agency and efficacy of the EBSS

operating in the dominance–subjugation–variance dynamics, can be found in conditions

such as schizophrenia, personality disorders, or the bipolar diagnosis, each condition

having separate and overlapping variations and subtypes. For example, consider bipolar

I, bipolar II, or various subtypes of the bipolar diagnosis such as cyclothymic disorder or the "soft" bipolar disorders—which, to varying degrees and depending on the symptoms possessed or displayed, the behavioral or mentalistic disposition(s), the mixed states of the individual, and in terms of severity and duration, involve "ups" or "highs" (i.e., manic episodes, hyper-mania—representative categorically and dimensionally of the Inflated A), and "downs" or "lows" (i.e., depression, depressive episodes—representative categorically and dimensionally of the Inflated B).

The False Self and the Building Block of the EBSS are central to One Divide's positioning as a philosophical psychology and behavioral and psychopathology framework. They are biologically, genetically, and psychologically influenced, working in tandem with the human person's cognitive development. In short, the One Divide/Emotional Warfare platform recognizes both adaptive, perceived healthy-functioning human beings and individuals with maladaptive and abnormal mental dysfunctions (i.e., mental illnesses), whether due to brains that don't work effectively ("broken brains" and most psychoses) or to functionally effective brains not being used effectively ("intact brains" and the neuroses); the platform applies to both nonpsychotic and psychotic afflictions.

The False Self's EBSS are part of the intergenerational *repeated cycle*, a pattern—and larger cycle of behavior that will span protracted periods of time and develop in stages—in which a person initially develops schemas and later in life designs overly simplistic or convoluted narrative schematics out of the basic and fundamental human need for Emotional Survival that translate into both inward and outward Emotional Warfare stratagems, which are based on and/or in reaction to those of one of

the primary caregivers' EBSS—which are also intergenerationally transmitted and a result of the caregivers' own repeated cycle–induced indoctrination into Emotional Warfare. For those strategies to be effective, the person must enter into relationships with the same (or a very similar) dynamic or situational dynamics as those between the primary role models or caregivers that they observed, learned, and survived, so the person seeks out others who will interact with them in the same emotional paradigm(s) as those caregivers did, allowing the person to use their dominant EBSS to procure Perceived Security. Later, presumably, the person will raise children within the same repeated paradigm(s). Even if the repeated paradigms appear different or develop in an opposite manner to the existing cycle that the person is coming from, the repeated cycle that is carried forward is in *reaction to* the repeated cycle that informed the EBSS. In any given relationship between two False Selves, one participant must be an Inflated A and the other an Inflated B; two False Selves with the same dominant EBSS cannot find a long-standing emotional equilibrium from which to coexist—or, alternatively, two False Selves with the same dominant EBSS may operate in or project acquired nondominant EBSS variations through mimicking or emulation techniques, yielding short-term relational homeostasis or compatibility, but this faceplate-to-faceplate interfacing becomes faulty once indication(s) of the preferred or necessary dominant EBBS positions of the False Selves begin to emerge. (Note: It is important to understand that the EBSS themselves are different from the personas or roles one inhabits or portrays in the external world; see the Building Block of the Role.)

The EBSS are where Darwinian attributes—evolutionary elements of the emotional primal instincts and Emotional Survival skills, such as emotional and social

intelligence (see Darwin, 1859; Thorndike, 1911; Salovey & Mayer, 1990)—become

noticeable in the False Self. The False Self acquires its EBSS through observing,

learning, and surviving both Cycle A and Cycle B of its primary role models or

caregivers, which it then uses to navigate its outer world. From here, the adaptive False

Self's EBSS mature, alongside the cognitive development of the individual's brain,

throughout the remaining Building Blocks—while still influenced by the nonconscious

(or unconscious) autonomic arousal and primitive neuroplasticity attributes formed at the

earliest stages of human life, or the subconscious neurophysiological or synaptic

imprinting of the child's brain and formative mind, as discussed in the Building Block of

the Broken Trust. Succinctly put, *as the False Self evolves, its Pattern of Emotional*

Warfare evolves.

The formation of the Building Block of Emotion-Based Survival Skills is of

crucial importance in the development of One Divide's philosophy and principles and the

theory of Emotional Warfare. Emotional Warfare is passed on through processes similar

to natural selection and further develops in individuals through processes similar to

adaptive radiation. The EBSS are central to this.

The EBSS provide primary focus points and thus metatheoretical and clinical

utility to the DTBM, as well as practical and sociopolitical application through objective

analytics and a structural diagram devised to offer objective intelligence and additional

education by establishing True Self state(s) of being, agency, and efficacy through

identification of False Self agency and efficacy. This can also be viewed within the

granular understandings of cognitive development and ongoing discoveries about

particular behavior dispositions and moral decision processes that work alongside given

and shaped neural networks within the brain states of the individual, allowing for their

potential neuroplasticity. In more technical terms, this can be considered via N-methyl-D-

aspartate (NMDA) receptor–dependent synaptic potentiation (LTP) and depression

(LTD), two forms of activity-dependent long-term change in synaptic efficacy that have

been extensively studied, particularly because they might affect learning and memory.

The agency and efficacy of the False Self, which provides neurocognitive utility

to the EBSS positions—categorically and behaviorally representative of the negative

energetic qualities of the (A) masculine and (B) feminine emotional traits and skill sets—

can also be understood to be attained or derived biophysiologically and/or neurologically

through the synaptic LTP and LTD processes. Conversely, individuals can learn to

formulate different memories and associations (generating agency and efficacy) that

cause behavior(s) and/or interior mental conduct processes that lead to True Self state(s)

of being and produce quantitative neurological intra-actions and qualitative interpersonal

interactions that are categorically representative of the positive energetic qualities of the

(A) masculine and (B) feminine emotional traits and skill sets. This illustrates the

functional-causal theory of Emotional Warfare and ultimately the implicit–explicit

conception of human unity, whether in granular neuroscientific views that involve the

human brain or in broad, wide-scope perspectives of the human network.

The structuring of the EBSS also potentially advances a Skinner-influenced

radical-behaviorist view by tethering behavioral accounts to interior or private thoughts

and feelings. I will expand on this in more detail later; the key point here is in the EBSS

positions of the Inflated A and Inflated B, which provide the behavioral dispositions and

their correlating interior mental and linguistic "voices" or beliefs, desires, thoughts, and

feelings. These, beyond the EBSS, are further captured by the integrated whole—the gestalt and functional causality provided by the interconnectedness of the Building Blocks. In other words, the Inflated A and Inflated B can be seen in an individual's intra-interplay and *neural-mental-behavioral action* when it appears as the False Self disorder (rather than the True Self state of being) and can be further explained via False Self agency and efficacy in direct causality mechanisms provided by the EBSS. All of this, when utilized within One Divide's Method, has the capacity to produce observable, and thus reasonably measurable, qualitative exterior effects and quantitative neurophysiological effects.

The Building Block of Emotion-Based Survival Skills gives the platform compatibility with physicalist views in a radical-behaviorist manner and assists in a move away from Cartesian philosophy or mentalism, but simultaneously offers an overarching philosophical positioning in a phenological approach that provides additional intellectual conduits, allowing for a form of eliminative reductionism (i.e., multiple experienced-based, single common denominator, realizer functionalism) that keeps the platform anchored to the natural sciences. This is attained through inextricable linkage between the Philosophy of One Divide and the functional-causal (explanatory) theory of Emotional Warfare and One Divide's purposeful language system.

In sum, the Building Block of the EBSS encapsulates the objective behavioral blueprint that undergirdles the human experience, generating the experiential or subjective experience and the interpersonal or sociocultural situational dynamics and, vitally, the formation of the subsequent Building Block, that of Perceived Security.

5. Perceived Security

HUMAN CONFLICT AND HUMAN UNITY

The False Self is constantly striving for Perceived Security through its EBSS. Perceived Security differs from genuine emotional security, which comes from living as one's True Self and finding relationships from a place of emotional freedom and authenticity, free from Emotional Warfare's interplay. By contrast, Perceived Security comes from the False Self using Emotional Warfare's interplay and the EBSS as positions to manipulate another or others into making the individual feel accepted or loved, or making them reflect the self-concept or narrative identity the individual desires (consciously or more deeply: the psychoanalytic subconscious or unconscious desires) and/or needs to maintain a sense of emotional security.

Perceived Security is observationally distinguishable from genuine emotional security when it is threatened or the relationships that provide the dynamics to generate it are in jeopardy: the False Self's use of Emotional Warfare will escalate as it becomes ever more determined to maintain control. Perceived Security does not diminish the person's Emotional Desperation, but it does mask it and make it bearable, acting as a coping mechanism. This leads the person to engage in Emotional Warfare and to fight for Perceived Security at all times. The more success the False Self has at achieving Perceived Security, the more it inflates its EBSS and the harder it wages Emotional Warfare, strengthening itself and weakening the True Self in a vicious cycle. (Note: This vicious cycle can either rise to one's conscious awareness and become "observable" to varying degrees or solely take place interiorly, depending on one's psychological constitution to biophysiological stressors generated in this intra-interplay.)

Perceived Security is a false sense of safety that is achieved through the False Self's use of Emotion-Based Survival Skills. Perceived Security is an illusion, and it

leads to a *counterintuitive cycle of self-abandonment*. This cycle forms as the individual comes to trust their False Self to gain emotional security for them, i.e., *False Self efficacy*. Trusting the False Self is counterintuitive, as it leads to abandonment of the True Self and sacrificing one's individual emotional freedom to gain a sense of security out of the fundamental need for Emotional Survival.

The Building Block of Perceived Security holds a vital place in the conceptualization of Pattern(s) of Emotional Warfare and the True Self and False Self self-state concepts. It advances the familiar psychological notion that divisions within people resulting in contradicting behaviors and/or having multiple desired life experiences are a problem that divides the collective. This can be seen in many works and behavior models. Consider Plato (381 BCE) and his division between reason, spirit, and appetite; Hume's (1739–1740/2000, 1748/1999, 1751/1998, 1779/2007) division between reason and passion; the four divisions discussed by Jonathan Haidt (mind/body, left brain/right brain, old brain/new brain, and controlled/automatic thought); once again, Sigmund Freud (1920) and his material regarding ego states; R. D. Laing's (1969) concept of the divided self; Leon Festinger's (1957) theory of cognitive dissonance; and, most notably, the dual-processing theory some assert originated with William James (1890), which purports that there are two systems or minds in any one brain, with two distinct kinds of reasoning. This theory in fact reaches back to the very beginning of theories about reasoning; dual-processing theories can be found in social, personality, cognitive, and clinical psychology and even in economic models. Following from all these concepts and theories (along with many other notable frameworks) that depict individuals as divided, my inquiry into human conflict and human unity centers on the

philosophical-psychological questions: why have people not yet figured out a way to address this problem and reduce the amount of intrapersonal discord? And why is there still so much *inter*personal discord, mainly fueled by the underlying implicit biases that are relatively unconscious and relatively automatic features of prejudiced judgment and social behavior (Brownstein, 2016)?

Of course, the very act of investigating Perceived Security and the origins of conflict within and between humans often threatens the Perceived Security of the person doing the asking or those around them. There is always a backlash when new research or theories arise that force people to reevaluate their reality; consider the response at the time to Darwin.

The Philosophy of One Divide confronts divisions within people and both intra- and interpersonal conflict through the identification of Pattern(s) of Emotional Warfare that, at bottom, are developed for the purposes of acquiring, maintaining, or controlling an emotional (psychological) sense of security. The problem of divisions within and between people has not yet been solved due to the complexities and strength of the Building Block of Perceived Security.

Given the importance of this Building Block, I will unpack it and include further granular or lower-level attributes it contains. Elucidating the neural systems that are associated with emotions and behavior complexities is an ongoing and robust endeavor, and continued scientific discoveries relating to these lower-level domains will be central to understanding the micro-to-macro premises of most psychological models. The Building Block of Perceived Security, in a manner of speaking, works to couch this endeavor—it captures, especially in relation to the attributes of the previous Building

Block of the EBSS, generated states, properties, and sensations of a "perceived" emotional security. This includes the subconscious/unconscious and conscious mental representations that give rise to additional, causally related mental states associated to adaptive behavior complexities or phenomena that yield favorable results, satisfaction, comfort, well-being, and so on. The Building Block of Perceived Security and its meaning-making capability, its semantic associative value, and even its symbolic iteration act as a pivotal *translational phraseology* by means of the intellectual conduits structured into One Divide, designed to connect existing granular understandings of the micro or lower level (as well as future explorations, predictions, and scientific discoveries) that produce further technical understandings of adaptive behavior complexities and emotions, which undoubtedly are not only essential but intrinsic to the human experience.

Given this improving but ongoing issue, remaining consistent or relevant by means of establishing psychological model flexibility is a core design feature in One Divide's architecture, as connecting technical verbiage to the more accessible or generalizable understandings for practical and sociopolitical application will always be necessary.

To briefly demonstrate (in a generalized manner), as I will delve into more specifics regarding the theory of Emotional Warfare's interrelation with modern humans' evolved brain structures and advancements in understanding the brain/mind correspondence, Roxo et al. state in their article "The Limbic System Conception and Its Historical Evolution" (2011), published by *Scientific World Journal*:

Emotions have been defined as a group of interrelated superior cerebral functions, resulting from states of reward and punishment. Behavioural rewarding conditions reinforce certain reactions, which are expressed by animals, including human primates, in a quest to experience a favourable result, which brings satisfaction, comfort, or wellbeing. As a principle, animals escape from and avoid punishment or harmful consequences. A series of findings in the affective neurosciences have outlined the neural circuits encompassing cortical and subcortical structures, which are responsible for the generation of human emotions. It is currently accepted that the following areas participate in the majority of the emotional processes: prefrontal cortex, amygdala, anterior cingulate cortex, hippocampus, and insula.

A detailed account on this topic would push beyond the purview of this volume. However, even with this brief example and plausible definition of emotions, at this point in the sociohistoric timeline and scientific accounts of brain/mind correspondence, there is no consensus in the scientific community about how to define the emotions or which ones are elemental. To draw out the key point of interest here, emphasizing the Building Block of Perceived Security's causal relationship with the preceding Building Blocks (and the formation of the remaining Building Blocks), Perceived Security creates an "umbrella" effect that extends from behaviorism attributes and properties (as discussed regarding the EBSS) into the emotional realm or psyche of the human person, with a profound effect that has direct relationship to lower-level physical and interrelated emotional survival mechanisms within humans via various brain structures and

brain/mind correspondence. This is evident, for example, in the limbic system and its interrelated functionality within neurophysiology and neurological understandings.

In short, the Building Block of Perceived Security establishes a weakly emergent anchoring and is also the anchor for the properties and states that could appear (depending on one's philosophy of science positioning or views on materialism or dualism and so on) within the attributes found in the proceeding Building Blocks—Hidden Agenda, Roles, and Tactics, eventually culminating in the Emotional Prison: Levels One and Two. These Building Blocks grouped together, starting with Perceived Security, make a categorical subset linked by an attribute that I will refer to as *psychoanalytic entanglement* (see Visual 1a).

<u>Visual 1a</u>

Psychoanalytic entanglement: This section of the Map illustrates the subcategorical grouping of the Building Blocks of Perceived Security, Hidden Agenda, Roles, Tactics, and Emotional Prison: Levels One and Two.
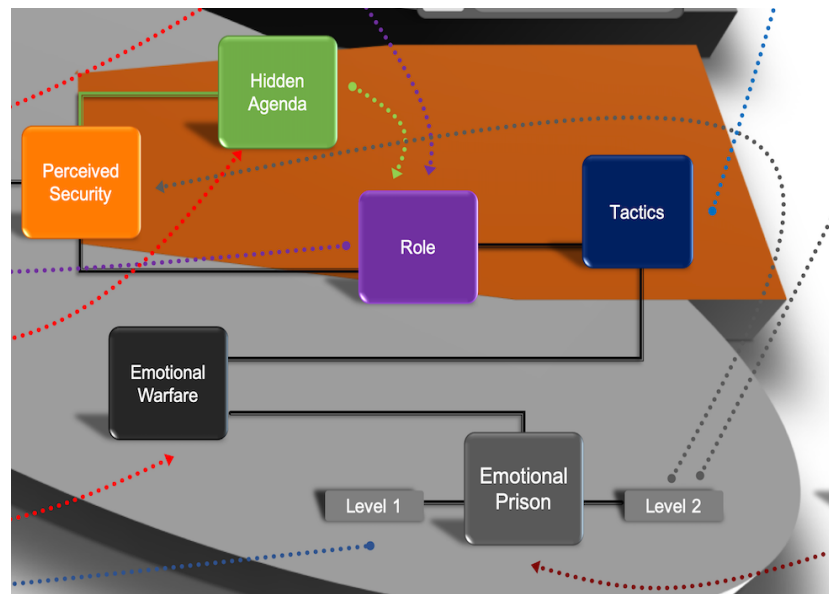
Visual 1a: Psychoanalytic entanglement

I will unpack this psychoanalytic entanglement in further detail in the remaining Building Blocks; however, the central point here is that by means of the Building Block of Perceived Security, which is sequentially and/or directly influenced by the full attributes of the EBSS, the remaining Building Blocks remain tethered within One Divide's mechanistic-functionalism positioning to reducible physical properties and states and therefore weakly emergent, rather than being conceived as irreducible or strongly emergent, as some philosophers or theorists may want to conceive of consciousness or even human culture. Importantly, Perceived Security's tethering to the remaining Building Blocks provides the basis for the eliminative reductionism discussed earlier; the reducible phenomena—which otherwise become too abstract or subjective or nonscientific—can be viewed more concretely through the psychoanalytic entanglement I will outline. Thus, the Building Block of Perceived Security holds a vital place in the conceptualization of Pattern(s) of Emotional Warfare and the True Self and False Self self-state concepts, advancing the familiar notion that divisions within people resulting in contradicting behaviors and/or having multiple desired life experiences are a problem that divides the collective, and its formation at this stage of the Pattern (and gathered attributive intricacies from the previous Building Blocks) works adjunctively (and associatively) to guarantee the survival of the individual, and works collectively in the same manner toward the survival of the human species.

Ultimately, the Building Blocks of Emotional Warfare, which are all interactive within the intra-interplay of Emotional Warfare, all work off the underlying base that is

formed through the biological-to-psychological human need for self-preservation—

couched universally as *Emotional Survival.*

Indeed, Emotional Survival, coupled with the Building Block of Perceived

Security, may just be the most vitally important of them all due to its direct involvement

in the lower-level domain. Simply stated, the psychological step and/or state captured by

Perceived Security is akin to the limbic system's functionality, which, as stated by Roxo

et al. (2011), "is characterized by direct involvement in processes put in place to

guarantee the survival of the individual and species."

6. **Hidden Agenda**

The Hidden Agenda is the False Self's ultimate, subconscious goal, and works in

tandem with the pursuit of Perceived Security. The False Self believes that achieving the

Hidden Agenda will eliminate its Emotional Desperation and make it secure forever, and

it pursues this goal single-mindedly. It is primarily subconsciously and/or unconsciously

driven by underlying mechanisms stemming from several independent unconscious (or

nonconscious) behavioral guidance systems: perceptual, evaluative, and motivational (as

discussed above, in the Building Block of Emotional Desperation, this is in consideration

of modern research and contemporary perspectives on the unconscious mind).

Hidden Agendas can be anything that gives the False Self a sense of victory and

supremacy ("heroism"), such as great wealth, political power, intellectual superiority, the

perfect lover, the ideal family, or a heightened sense of acceptance and/or belonging.

These can include, while staying within the framework of psychoanalytic entanglement,

the debated psychoanalytic complexes related to biological or existential motivators,

whether in individual and/or collective perspectives (e.g., "self"), or the emotional

models that provide informational processing content or semantic context-building necessary for mental models, mindsets, and/or identifications to occur and be integrated into individual-to-group thought, organized groups, mass movements, or social awareness, tribalist perspectives, or cultural world views; such emotional models may or may not be dependent and/or interdependently contingent upon cultural or social historical circumstances.

Hidden Agendas can also include biological or existential motivators tied to mortality or death, which become neatly interwoven into the linkage of attributes between the initial Building Blocks built on the foundation of self-preservation and Emotional Survival. These motivators manifest into unconscious denials of mortality, subconscious-to-conscious narrations articulated as a "fear of death," or the formation of "flight from death" conceptions or writ-large "immortality ideologies." This is, of course, ancient subject matter; many notable figures have investigated ways to confront and harness death as a motivator, prevail over death, or utilize it for perspective that guides or pushes one to live authentically. Consider Epicurean or Stoic philosophical views, among many others. This is also related to the issues associated with nihilism, catastrophism, suicidal ideology, melancholia, or depression, or the previously mentioned issues of angst, anxiety, "death anxiety," or the perspectives associated with influential figures who have delved into this domain of inquiry, such as Kierkegaard and Heidegger and the figures and material they influenced, including psychoanalyst Otto Rank (1884–1939), cultural anthropologist Ernest Becker and the work presented in his Pulitzer Prize–winning *The Denial of Death* (1973) and his *Escape from Evil* (1975), and the work of Solomon, Greenberg, and Pyszczynski, *The Worm at the Core: On the Role of Death in*

Life (2015). Finally, Hidden Agendas can reflect motivators related to sex drives

(consider Freud, *Group Psychology and the Analysis of the Ego,* 1921, in Freud, 1953–

1974), or in straightforward biological terminology, procreation or propagation.

Because even achieving the Hidden Agenda does not actually address the

person's feelings of Emotional Desperation, the False Self is never satisfied with it—the

goal posts (or desired "goal state") for achieving it are moved (just as they are for

Perceived Security) or it is otherwise found not to be enough. The False Self—to

anthropomorphize it for a moment—also believes that it can only have a chance at

achieving its Hidden Agenda if the agenda remains secret; as soon as others discover it,

they will act to prevent it, if their own agendas are not in alignment with the mental

model that the Hidden Agenda ultimately constructs. Therefore, keeping the Hidden

Agenda hidden is a driving underlying force in the unconscious mind. In some instances,

the False Self may cleverly mask a Hidden Agenda in plain sight, such as by stating a

goal of attaining supremacy in a given domain but not revealing the underlying

motivation for it, concealing the Hidden Agenda itself within the stated goal. In doing so,

the False Self may use social indicators or altruistic signaling mechanisms to attain or

produce psychological protection centered on self-esteem, or protection from existential

concerns or threats, for example through death-denying narrations, pursuits driven by the

fear of death or the avoidance of death (perhaps through attaining forms of spiritual

transcendence or immortality or contemporary ideas of preserving consciousness through

external digitization).

Note: The Hidden Agenda is one of the driving motivators of Emotional Warfare;

it is not to be confused with the "ideal self" that one may project interiorly through a self-

concept and/or into the outer world as a desired idealized sense of self that must be reinforced by another or others. It involves the individual's utilization of the False Self to protect a self-concept. The significance of this is the element of popularized reconceptualization techniques in which one projects into the shared human theatre the "role" that one desires to fulfill. There's an important link here between the Building Block of Emotional Desperation, the unconscious mind, and the Hidden Agenda, as the issues between the private and public self or the subconscious/unconscious mind and consciousness are coupled together and conceptually bridged (see Visual 1, the Map, for visualization). While person-centered theories are usually filled with ambiguity— consider Carl Rogers's concept of congruence/incongruence (Proctor, 2017)—the False Self's protection and *projection* of a desired experiential self (or ideal self) or of a self-concept refracted back by another or others in a manner that allows utilization of EBSS positions of the Inflated A and/or Inflated B, generating an intrapsychic/interior flow of Perceived Security and allowing pursuit of the Hidden Agenda, is clearly defined. It also supports the value of the new metaphor of the One Divide and the functional theory of Emotional Warfare that bridges traditional metaphors of a human person as a *machine* (consider the Cartesian-Newtonian (C-N) paradigm, which underlies Newtonian physics and the contemporary common-sense understanding of reality) and views of the human person as a *living organism* (a paradigm which is still in the process of emerging from the C-N, variously labelled holistic, organismic, and process and from which has arisen field theory, general systems theory, and eco-psychology) (cf. Capra, 1982; 1996).

7. **Role(s)**

The seventh Building Block is Role(s): the persona(s) a False Self adopts in each sphere of life to utilize the EBSS, win the most Perceived Security possible in each situation, and fight for its Hidden Agenda. The combined intra-interplay of these Building Blocks, which of course involves the properties housed in the Broken Trust, False Self, and Emotional Desperation, extends beyond a mentalist view of behavior and into the *proximate causes* (i.e., mechanism, involving the physiology of behavior, and ontogeny, involving how behavior develops over an animal's lifetime) and *ultimate causes* (i.e., adaptive value, involving how a behavior contributes to an animal's lifetime reproductive fitness, and phylogeny, involving how a behavior has evolved) that contribute to and take shape within this Building Block. (Consider in various aspects Tinbergen's four questions, 1963.)

Roles are among the most visible elements of Emotional Warfare. As they are where an observer can see the False Self increasing its use of Emotional Warfare, Roles are where Perceived Security becomes observationally distinguishable from genuine emotional security. Any given Role uses either Inflated A EBSS or Inflated B EBSS, and a False Self may use many different Roles in different circumstances; it is constantly gauging whether an Inflated A or an Inflated B Role will give it more Perceived Security in a given interaction. Achieving and maintaining the desired self, which the Building Block of the Role provides via an emotional model that gives shape to characteristics of the person's mental representation, becomes a high priority, establishing in the process *emotional paradigms.*

Roles appear in three main spheres of life: belief systems/ideologies, personal life, and professional or monetary life. These spheres constitute the identity-game matrix,

making the Building Block of the Role, along with the supporting spectrum provided by the EBSS, part of the gamification of identity. Importantly, this intertwining of EBSS and Role attributes leads to the formation of the justification systems, rationalizations, and forms of storytelling found throughout human sociohistory, and leads to the bridge between earlier homo sapiens' rudimentary forms of political life and contemporary political rhetoric, between rudimentary forms of mythology and the many intellectual transitions that have established modern-day sciences and ongoing (but reactionary, history-based) religions or ideologies, justice systems, and so on. This harkens back to the notion of function following form; Emotional Warfare's elemental Building Blocks are fundamental to the laws of nature, and the Building Block of Roles is sequentially established by means of the elemental reaction to the Building Block of the EBSS, which includes the sociohistoric lineage of the intergenerational repeated cycle. Whether looked at from a localized familial view, as an evolutionary element within the overall human species, or via the Tinbergenian conception of proximate and/or ultimate causes, any circumstance that involves group dynamics involves Roles and therefore involves the threat of not achieving or maintaining the Role the False Self desires in that setting. This fear—whether warranted or unwarranted in terms of physical threats, or regarding an implicit or explicit threat to Perceived Security—triggers Emotional Desperation, which fuels nonlinear or situationally dynamic intra- and interpersonal forms of Emotional Warfare and thus intensifies the individualized and collective justification systems, rationalizations, storytelling, and contemporary person-centered Wittgensteinian language games (Wittgenstein, 1956).

The Building Block of Role(s) is multifaceted and multilayered due to the previous Building Blocks that coalesce within this psychological step and/or state, which is directly associated with the nature of self, identity, and society. I posit all of this categorically to take place intra- and interpersonally, with high-stakes consequences and payoffs that signify the gamification of identity's pragmatic, instrumental, and at bottom human-nature characteristics, evident in all psychological, social, sociocultural, political, ideological (including scientific), familial, and professional contexts.

8. Tactics

Tactics are the specific means that fulfill short-term stratagems or long-term strategies a False Self uses in its Emotional Warfare. A False Self learns many of its Tactics from its primary caregivers, but it may evolve those Tactics to fit its own needs, sometimes making it hard to trace the cycles at work as the evolutionary, psychological advantages remain primary factors in the False Self's structuring as an initial protector, organism–environment mediator, and ever-adapting coping/defense mechanism. The heterogeneity of Tactics across human cultures is categorically captured and deductively reduced through the mechanics of the functional theory of Emotional Warfare. Tactics of Emotional Warfare fall into two main categories: overt and covert—with both operating on behavioral, verbal, and nonverbal levels and both extending (metaphysically) into the emotional realm of the human person(s) delivering and receiving the Tactics. (I will discuss this further in the next Building Block.)

Overt Tactics range from physical violence to subtler forms of coercion such as mockery, shaming, tears, or sarcasm—or other purposeful language structures, e.g., connotation used openly to conjure particular inferences.

Covert Tactics include things like self-victimization (again, consider Gabay et al.'s (2020) research on the personality construct orientated toward interpersonal victimhood), deflection, projection, displacement, mirroring, intellectual defensiveness (or attempting to maintain intellectual superiority), passive aggressiveness, and acting the white knight or manufacturing a position for themselves as a hero.

Virtually any response that consciously, subconsciously, and/or unconsciously *redirects* unwanted emotions onto someone else—and/or utilizes false-positive emotions in a covert manner (e.g., inauthentic altruism or virtue signaling)—with the goal of eliciting specific emotional responses, verbally or nonverbally, in order to acquire, control, or manipulate Perceived Security, by definition is a Tactic of Emotional Warfare. The key feature of Tactics is their direct correlation to EBSS and the positions of the Inflated A and Inflated B. Because of this correlation, the Method can utilize the EBSS as a mechanistic, causal baseline for pattern identification, processing, and pattern recognition of correlating Emotional Warfare Tactics, with the modern neurological and cognitive understandings that humans are not predeterministically emotionally hardwired, that emotions are "predictions" contrived by the brain, and that people only subjectively attempt to determine what another human person is feeling or emotionally redirecting, i.e., through specific Emotional Warfare Tactics. This is where One Divide's objective analytics, derived from the EBSS of the Inflated A and Inflated B, come into the field of Emotional Warfare.

Though understanding of how people's emotional realms are created biologically and neurologically is advancing, as previously discussed, humans still act primarily as emotional and social beings who rely heavily on emotion and verbal and nonverbal forms

of language to communicate, understand, and operate within the human experience on both intra- and interpersonal levels. Because humans are a mammalian social species, this is inevitable, making Tactics of Emotional Warfare an inevitable human characteristic that becomes highly personalized within and on the field of Emotional Warfare yet is simultaneously universal to all human persons.

Of special note: These first eight Building Blocks, culminating with Tactics, are grounded in the Philosophy of One Divide's positioning as a philosophy of science. The contemporary mechanistic-functionalist understandings that extend between philosophy and psychology—classified through the EBSS as behavioral positions (and/or predispositions)—when understood in the context of their full formal logic, syntactical logic, and metaphysical elements, work toward establishing unambiguous "quantifiers" that expand throughout the functional-causal Building Blocks that in their totality form the Pattern of Emotional Warfare and inform the intra-interplay of its Pattern(s).

Thus the preceding eight Building Blocks, due to the EBSS's properties as quantifiers and their attributive qualities that span Emotional Warfare's gestalt, contain the synthetic content that instantiates and substantiates the theory of Emotional Warfare itself: the Building Block of the EBSS's pivotal functional-causality provides the information that the DTBM processes, producing structural analytics within an axiomatic foundation free from metaphysical distractions, without losing the syntactic, semantic, or psychological value housed by the other Building Blocks, which culminate in the next Block—the Emotional Prison: Level One and Level Two.

9. Emotional Prison

Before delving into the conception of the Emotional Prison's objective properties and subjective characteristics, which may seem to bring a level of metaphysical abstractness and uncertainty (as well as a mentalist or phenomenological view of behavior) into the equation, it is important to establish some further grounding points: First, to maintain the necessary psychological model flexibility, the term *Emotional Prison* (and the subcategorizations *Levels One and Two*) allows and/or tolerates a position that is neutral regarding epiphenomenalism. *Oxford Reference* defines epiphenomenalism as "an approach to the mind-body problem that is a form of dualism and one-way interactionism, assuming as it does that mental experiences are real but are merely trivial by-products or epiphenomena of one particular class of physical brain processes, real but incidental, like the smoke rising above a factory, so that physical processes can cause mental experiences but not vice versa." This built-in toleration of epiphenomenal neutrality is strategic. As a positioned natural law, the theory of Emotional Warfare is premised as weakly emergent (maintaining relational mind-to-matter capacity or weak downward causation), while the Philosophy of One Divide works more broadly from its strategic metaphilosophical position. This allows some folk-psychology terminology and notions about the mind to operate alongside the platform while understanding the general premise of modern arguments that minds (similar to notions of a true self, Strohminger, Knobe, & Newman, 2017) are at bottom "useful fiction" (p. 557). This toleration and affordance provided by the platform could be considered a *meta-strategic* move—a strategy within a strategy.

Secondly, this refinement of the original foundational framework and philosophical literature aims to bring the first eight Building Blocks into a coherent

whole, establishing concrete understanding of Emotional Warfare's gestalt and its metaphysical attributes by moving non-observable theoretical terms into observational language and/or empirical language, e.g., separating metaphysics from science or separating metaphysical questions from scientific questions, as demonstrated by the sociohistorical progression of philosophy and psychology, which I have outlined as "intellectual transitions." To varying degrees, these transitions share philosophical parlance with Kuhn's notion that, as summarized by Bird (2018), "the methods developed in one era may indeed generate knowledge, including knowledge that some previous era got certain matters wrong, or right but only to a certain degree. A naturalized epistemology may add that science itself is in the business of investigating and developing methods. As science develops we would expect its methods to change and develop also."

This central aim of helping readers understand the Building Blocks as a coherent whole—which, in a purposive manner, incorporates separating metaphysics from science and using empirical language to elucidate the Blocks' axioms and interconnectedness—allows the One Divide methodology and DTBM (which I will discuss in specificity in the coming pages) a *metaphysical neutrality*, which I capture via the Philosophy of One Divide's dual metaphysical anchoring. This attribute of the platform will come into full focus through the construction of the emotional paradigm(s) and recreated emotional paradigm(s) intergenerationally, individually, and interpersonally generated in the Building Block of the Emotional Prison, which contains the metaphysical anchor points denoted as the Emotional Prison Level One and Level Two.

In summary, I have purposively chosen the language *Emotional Prison (Levels One and Two)* for accessibility and universality in practical and sociopolitical application, and as a strong intellectual conduit that funnels metatheoretical and clinical information for efficacious explanation and utility in a multitude of settings or philosophical psychological fields and subfields.

In *The Structure of Scientific Revolutions* (1970), Kuhn asserts that there are "important shifts in the meanings of key terms as a consequence of a scientific revolution" (Bird, 2018). However, from a Kuhnian "normal science" perspective, the terminology of the Emotional Prison and of all the Building Blocks, beyond their individual and combined attributes, algorithmic sequencing and algorithmic information, creates a lexical and taxonomical network generated by the sociohistorical traditions of the philosophy of science, within the intellectual transitions in the domain of philosophy that have informed and built the foundation of modern (and future) psychological understandings. This taxonomy captures a law of nature that both describes and governs the natural world. Consider the tension between regularity theory and necessitarian theory involving laws of nature:

> Within metaphysics, there are two competing theories of Laws of Nature. On one account, the Regularity Theory, Laws of Nature are statements of the uniformities or regularities in the world; they are mere descriptions of the way the world is. On the other account, the Necessitarian Theory, Laws of Nature are the "principles" which govern the natural phenomena of the world. That is, the natural world "obeys" the Laws of Nature. This seemingly innocuous difference marks one of

the most profound gulfs within contemporary philosophy, and has quite

unexpected, and wide-ranging, implications.

Some of these implications involve accidental truths, false existentials, the

correspondence theory of truth, and the concept of free will. Perhaps the most

important implication of each theory is whether the universe is a cosmic

coincidence or driven by specific, eternal laws of nature. Each side takes a

different stance on each of these issues, and to adopt either theory is to give up

one or more strong beliefs about the nature of the world. (Swartz, n.d.)

The theory of Emotional Warfare and its elemental Building Blocks satisfy both

theories in one capacity or another, capturing both the "way-the-world-is" and the "way-

the-world-must-be," and both "what is" and "what is not" known about the world or the

universe. As such, the terms *Emotional Prison* and its *Levels One and Two* work

dynamically to articulate the intra-interplay of Emotional Warfare's Pattern(s) and their

effects both as a description (i.e., regularist view) and in terms of governance (i.e.,

necessitarian view), as the Emotional Prison houses the causal-deterministic properties

and attributes that are bound to and derivative of Emotional Survival. In this symbolic

meaning-making gesture, this Block maintains metaphysical neutrality via its unique dual

focus (or anchor points) and through its structuring as an intellectual conduit that

tolerates epiphenomenal neutrality, allowing for a folk-psychology perspective and

universally accessible phraseology by means of "useful fiction."

With that established, I define the Emotional Prison as the psychological or

functional mental state of being stuck in one's False Self agency and efficacy—and

therefore entrapped within or psychologically governed by Emotional Warfare's interplay as well as the repeated cycle and underlying cycle(s) of self-abandonment found in the Building Blocks of the EBSS and Perceived Security—without access to the True Self and emotional freedom.

This Block is the culmination and ultimately the gestalt of all the Building Blocks that comprise the Pattern(s) of Emotional Warfare. It advances—or simply moves beyond—common tropes describing inner conflict and phrases such as "fighting against oneself," "battling oneself," "being one's own worst enemy," or in general, "feeling trapped." These concepts are often presented or metaphorically and/or symbolically expressed in folk psychology, in cognitive behavior therapies, and in psychoanalytic approaches that use terminology such as "being imprisoned" by ego-centric desires (consider the intellectual transitions such as from Plato's tripartite model to Freud's tripartite model). They also appear in Jung's archetypal shadow and collective unconscious and phenomenological notions that involve another or others (e.g., Husserl's "Other"). All of these approaches describe the friction points between the private and public self-narratives, self-concepts, or projected self-images (consider again Steiner et al.'s (2020) research into "self-image as a visual percept") that are part of the gamification of identity.

The key to the Building Block of the Emotional Prison is its full interconnectedness with all of the previous Building Blocks. Vital anchor points in the preceding Blocks tether the Emotional Prison to physicalist views (or the natural sciences) and discipline-oriented technical concepts (e.g., descriptions of brain structures,

neural networks and how they fire, psychological diagnosis, etc.) in a manner that accommodates or tolerates phenomenological or mentalist positions.

This accommodation comes from approaching this domain with the understanding that the brain, whose operation is imperfectly descriptive, turns its own mental modeling capabilities inward, creating the ability for introspection (i.e., meta-cognitive moves) and providing access to imprinted (and/or reinforced) internal data. Stepping into a more generalizable, nontechnical understanding for a moment—recalling the idea of storage metaphors—experiences and lessons imprint in the brain in ways that make them easy to access. As is well understood, the brain has an innate pattern-seeking orientation (e.g., recall Matterson's hypothesis that superior pattern processing is the neurobiological foundation of human sociocultural evolution) and it acts as an information-processing device. It houses all of the previous Building Blocks and operates by means of mental models it establishes, applying those models to sensory input that informs intrapsychic perceptions of a "self" (e.g., a private self) and to sensory perceptions relating to external stimuli (e.g., awareness of one's own public self and social awareness or the perception of another self or other selves). As generally understood and accepted, both of these involve the brain's approximate—"quick and dirty" or schematic, as opposed to precise—processing of information and the subjective experience of that processing. That experience or the brain's model of it is understood as consciousness; consider again GW, IIT, Graziano's mechanistic theory of consciousness, the attention schema theory, and the ongoing philosophical questions aimed at understanding the origins of consciousness, as well as the ongoing evolution of the human brain itself, which recent research verifies— for example, two genes thought to regulate human brain growth have continued to evolve

under natural selection until recently and perhaps are still doing so today (Balter, 2005).

Incidentally, this type of research works alongside the idea that Emotional Warfare is

symbiotic with the evolution of homo sapiens and of the human brain and its functionalist

attributes as demonstrated through the nine Building Blocks. (*For further discussion of the

ongoing evolutionary developments of Emotional Warfare within the human species, see Appendix D,

"Evolution of Emotional Warfare and the False Self: Addressing Modern Advancements in the Fields of

Psychology and Neuroscience.")

Philosophically speaking, considering the workings of the brain through the lens

of natural law allows descriptive articulations to capture the human experience of the

Pattern of Emotional Warfare's visceral and emotional effects (on both individual and

collective levels) while remaining tethered to the scientific and to the clinical and

practical usefulness necessary for a universal and unified platform to operate effectively.

The conception of the Emotional Prison works in practical and sociopolitical domains by

avoiding a metaphysical abstractness that can involve suppositions—which aren't tied to

secure naturalistic anchor points—so it does not float too far into the mysterious,

mystical, or ineffable, becoming useless and unhelpful to improving the human condition.

In this manner, the seemingly formless and yet qualitatively evidentiary

pervasiveness of Emotional Warfare's Building Blocks and their attributes takes shape

within the purposefully generalized terminology and detailed theoretical conception of

the Emotional Prison, which is designed to encapsulate all of the attributes in a

symbolically understandable and technically contextualizable way. This allows the brain

to quickly model the ideas and come to understand them with more refined technicality

and accuracy, taking into account the cognitive spectrum that humans operate within and

the continued evolution of the human brain.

Consider the widened form of realizer functionalism here; as previously outlined, it is grounded in physicalism (or materialism) while accommodating—via the intellectual conduits that each Building Block provides—the subjective or intersubjective facts or perspectives involving areas generally considered inaccessible to science, working alongside the view that nature comes in a hierarchy of levels (i.e., a natural teleology), with each level's function dependent on the structure or form of the level below. For further reference to my word choice in the Emotional Prison's Levels One and Two, and for greater philosophical distinction, consider Lycan's homuncular functionalism (*Consciousness*, 1987) or his hegemony of representation (*Consciousness and Experience,* 1996).

The Emotional Prison's two levels are (1) inward or intrapsychic, and (2) outward or intersubjective and/or interpersonal. Both of these contribute to the interplay of Emotional Warfare in a manner that can be described, putting variations and nuances to the theory of functionalism aside, as a dualistically metaphysical form of functionalism.

Before moving more deeply into the conception of the Emotional Prison, it is important to note that my specific use of the functional expression *Emotional Prison* as an integral component of Emotional Warfare's Pattern also signifies the intellectual constraints on any finite rational agent (e.g., the human person), affecting whether or not they can reach conclusive empirical or fully factual theses on issues pertaining to the metaphysical. In the conceptualization of the Emotional Prison and its dualistically metaphysical functionalism, I account for the metaphysical with full, practical, and pragmatic awareness of post-metaphysical views, as well as the concerns of individual psychological health and well-being and additional social attributes of the individual such

as rationality in relation to participation in the public sphere, which includes ethics and public and/or civil engagement (consider Habermas, 1984).

The Building Block of the Emotional Prison, Level One and Level Two, not only brings the field of Emotional Warfare into physical space-time through the temporal (i.e., observable) human person and the actions of the individual and between people, moving the Building Blocks of Emotional Warfare as abstract objects toward concrete understanding, but establishes the inextricable linkage between the theory of Emotional Warfare and the Philosophy of One Divide. This linkage creates two focus territories: (1) the hyper-focus of the theoretical framework of Emotional Warfare and its Pattern(s) on the individual human person, while remaining consistent with modern theory, and (2) the Philosophy of One Divide's overarching focus on the collective human species. Together, these two elements make a comprehensive philosophical psychology and psychopathology framework that spans collectivism and individualism.

Level One: *Inward Emotional Warfare (IEW).* The person doesn't realize that they are trapped in a False Self, that Perceived Security is ultimately self-defeating, or that the Hidden Agenda will not give them what they need—both are malnourishing to the goal of the True Self state of being that has yet to be optimized or known (to either the individual or others). Because Perceived Security does not actually address the needs of the True Self, the True Self eventually begins to push for its own wishes—emotional freedom and authenticity in the person's individualized positive (+) energetic qualities of the masculine (A) and feminine (B) emotional traits—through its own voice, no matter how seldom the person has heard it or how subtle the message is. In response, the False Self wages Emotional Warfare against the True Self through an individualized False Self

strategy of Inward Emotional Warfare that takes the shape of a self-induced language game—which includes combinations of both false positive (e.g., self-inflation techniques or egoic self-concepts, grandiose narrative identities, narcissistic notions, etc. which may generate Perceived Security) and direct negative feedback loops that reinforce the False Self's utilization of EBSS of the Inflated A and/or Inflated B, all taking place in the fluid, multidynamic manner that the EBSS's flexible binary spectrum allows. This game, adding behavioral complexity to both the psychoanalytic entanglement and gamification of identity, utilizes predictive or familiar emotional positions and psychological states grounded in past and present events or situational dynamics to prevent the intuitive True Self from gaining executive power or functioning or a level of cathexis in the decision-making process and thereby pushing the reactive False Self out.

The mental state of the Emotional Prison Level One, which houses the interior, intrapsychic conflict of the individual, produces physiological and visceral effects—and can be caused by them (e.g., brain injuries, psychosis, cognitive impairment or decline), or conversely by physiological and visceral effects caused by another or others through the intra-interplay of Emotional Warfare and various Tactics. See Level Two for more contextualization of this notion. The Emotional Prison Level One is responsible for negative psychological attributes and emotional cycles (and the generation of false positives or ego inflation) within the individual and for the inner speech and ongoing dialogue between the True Self and the False and between the voices that house and reflect the characteristics of the EBSS, Inflated A and Inflated B. The depth of an individual's Emotional Prison Level One (or, philosophically speaking, the thickness of the Emotional Prison's walls constructed within the interior emotional realm or psyche

that the brain produces) is directly related to the unavoidable Broken Trust event and

subsequent levels of Emotional Desperation that the False Self, as an internal and

outward-facing coping/defense mechanism seen in tandem with the brain's information-

and/or sense-processing system, is always operating and reacting to (whether

unconsciously, unconsciously, or consciously, and whether in the natural physical world

that contains material objects or its substrate, e.g., elements within the natural world that

are atomically or subatomically categorized).

Level Two: *Outward Emotional Warfare (OEW).* The person realizes the private

True Self is trapped by a False Self and tries to break out and live publicly in the True

Self, but meets opposition from others, who find their own Perceived Security threatened

by the person's efforts to live authentically—or outside of the deterministic emotional

paradigms that are either self-constructed or imposed around the person. These others—

those people who comprise the social forces (and house the same elemental Building

Blocks of Emotional Warfare) and give voice to existing language games and/or

maneuver within language games to speak of "what's to come" (consider again the

justification systems, rationalizations, and forms of storytelling that supply political

rhetoric, sciences, religions or ideologies, justice systems, etc., as well as "reinforcement"

in Darwinian and Skinnarian paradigms or in views held in the connectionist neural

model networks)—then wage Emotional Warfare against the individual to varying

degrees, usually forcing them back into the Emotional Prison Level One. The overall

effect of the Emotional Prison Level Two on the individual is dependent on the person's

emotional fortitude or psychological constitution and the depths of their Emotional Prison

Level One—potentially contributing to and/or producing physiological and visceral effects.

This sociopolitical friction point between Level Two and Level One can occur between individuals or, on a larger scale, sociologically, politically, economically, and so on as the individual navigates the social structures and cultures that define and/or shape conceptions of the ways of being, self, identity, and even society that are deemed to be normal or not normal, acceptable or not acceptable—and that determine one's level of acceptance, belonging, status, and identity. It is important to note that the individual and the collective—and the Emotional Prison Levels One and Two—are interdependent; neither the individual nor society is a closed system. Here in Level Two, working in tandem with Level One, is where Emotional Warfare Patterns' interplay between the individual and another or others (or society) takes shape both on and within the field of Emotional Warfare. This friction point between Level One and Level Two inhibits individual autonomy, adds to the paradox of security versus freedom (the dichotomy between individualism and collectivism and within the approaches of humanistic and social psychology), and gives Emotional Warfare a place in the concept of *intersectionality*, which *Merriam-Webster* defines as "the complex, cumulative way in which the effects of multiple forms of discrimination (such as racism, sexism, and classism) combine, overlap, or intersect, especially in the experiences of marginalized individuals or groups."

When a person tries to explore any of the Building Blocks' interconnected attributes, the False Self will instinctually react, out of its drive for self-preservation. If the individual can recognize and work through the False Self's resistance as they explore

each of the Building Blocks and move toward a life of balance and a unique emotional

equilibrium—what I term *security in freedom*—the person will find meaningful answers

and an individual and collective truth (similar to, but distinct from, Jung's (1969)

collective unconscious). They will discover a separation of the physical and spiritual

worlds rather than a disparity between them, revealing a dual agency and the distinction

between the purposes of the True Self and False Self. This allows the person to operate

within a *Reversed Cycle*, which occurs when one is governed by the positive energetic

qualities, traits, and attributes of one's True Self's agency, rather than a repeated cycle,

where one is governed by the negative energetic qualities, traits, and attributes of one's

False Self's agency. (Note: My utilization of the Reversed Cycle concept and use of

"positive" terms are not to be confused with "positive psychology" or the idea of positive

thinking as found in generalized psychotherapeutic approaches or self-help genres, and

will be further outlined for technical purposes.)

Ultimately, within the full contextualization of the Philosophy of One Divide, this

leads to acceptance of the principle of *True Self agency* and the deontological imperative

as a means to an end—that is, to evolve beyond *False Self agency.* With widespread

awareness and application, this will move society away from conflict and toward human

unity.

As I first outlined in Book 3, *Identification of the Pattern of Emotional Warfare*

(2015), a key to understanding the identification process for the Pattern of Emotional

Warfare is to have an open and unbiased worldview of mankind's obsession with

Perceived Security and of the complexes of psychoanalytic entanglement and the

gamification of identity that are central to the evolution of Emotional Warfare within the

human species. Seeing this clearly, one begins to see how the need for Emotional

Survival is the instigator of all human conflict and of Emotional Warfare. With this

perspective, one can begin to comprehend how, one day, people could perhaps end or at

the very least greatly diminish their obsession with Perceived Security and subsequently

their use of Emotional Warfare—and thus human conflict—through the widespread

awareness of Emotional Warfare and its Pattern(s). However, one often uncovers a

natural bias, which leads to prejudices when looking at another's or others' behaviors or

attempting to identify the Emotional Warfare user and their underlying Pattern of

Emotional Warfare. Additionally, by following the theoretical and scientific principles

presented throughout the Philosophy of One Divide to their logical conclusions, one

discovers that as all people share a divide, they also all share an Emotional Prison. And,

because of this, they become participants (consciously, subconsciously, and/or

unconsciously) in each other's Emotional Prisons Levels One and Two as their False

Selves seek out Perceived Security from one another. In simplest terms, people bump up

against and become entrapped in one another's Patterns of Emotional Warfare.

While the Philosophy of One Divide's principles outlining the Building Blocks

that comprise the Pattern(s) of Emotional Warfare are laid out in a very specific fashion,

Emotional Warfare's interplay is ever changing. It evolves just as people continue to

adapt to the ever-changing world; as conceptions such as emotional intelligence and

social intelligence become more integrated into the intersubjective and socio-subjective

realms, so too does Emotional Warfare itself. In this context, conceptions such as

emotional intelligence and social intelligence are inadequate; however, when combined

with the theory of Emotional Warfare, they are advanced to establish a full spectrum and

the abstract intelligence needed to attain the self-expertise that is provided through the Emotional Warfare education and psychotechnology platform. To combat Emotional Warfare on intra- and interpersonal levels and reduce human conflict (even in life's challenging moments), people must also adapt, gaining crucial emotional and social skills and learning about Emotional Warfare rather than conforming to the interplay of its Patterns, in a manner that conceptions of emotional and social intelligence alone will not accomplish. This evolutionary adaptability is not only a vital element of physical and emotional survival but an absolute necessity in today's emotion-based world, required to ensure that forward progress creates meaningful change in humanity.

To achieve the individual Reversed Cycle and a greater sense of collective ONEness, many determinate factors surrounding each person—and their introduction to One Divide's principles and education about Emotional Warfare and the interplay of its Patterns—must be factored into the equation (consider the concept of Emotional Warfare as a common denominator that I proposed earlier). Aside from the individual's ability to invest the necessary time and energy to achieve a Reversed Cycle, there are inherent constrictions in their logistical access to the information, ability to comprehend the material, curiosity about and willingness to embrace new insight that may differ from the traditional views, emotional fortitude to transform negative habits into positive habits, capacity both to honor and to challenge their cultural identity or ideology when needed, and so on. However, this realistic view of the constraints is more inspiring than daunting. Whether philosophically or psychologically speaking, if there is courage, there is always hope—and stepping beyond pure logic, there are always possibilities. (*For a deeper metaperspective peer into the Reversed Cycle and its placement in the methodology of One Divide, see Appendix D, which also includes additional brain/mind correspondence technicalities of the Building Block

of the Emotional Prison (Levels One and Two), especially in the section "Evolution of Emotional Warfare

and the False Self: Addressing Modern Advancements in the Fields of Psychology and Neuroscience.")

Applying the Platform's Language System to the Building Blocks

The identification process for a Pattern of Emotional Warfare and ultimately

eliminating what is false (i.e., a true negative: -1) to produce what is true (i.e., a true

positive: +1) to create human unity or ONEness is presented in an informal but necessary

conversational language that establishes One Divide's universal moral imperative and

algorithm $-1 + 1 = 0$ within the framework of the human psyche as knowledge. This type

of knowing begins to generate more energetic movement or mental-behavior states of

being toward the true positive—and psychological insight—for the individual by

traversing the inner emotional divide and exploring each of the nine Building Blocks

which form the Pattern of Emotional Warfare that governs their life.

Consider how this aligns with the way AI or deep machine learning works: in One

Divide's psychotechnical platform, the central aim is to move the individual beyond

extended (or continuous) external support and to improve or optimize overall individual

and societal mental health or fitness—or the psychological systems that comprise the

collective society (given the individual cognitive availabilities and/or capacities to do so

in a manner that creates change within the collective society) in a structured format. This

format allows for (1) utilization of small bits of knowledge (consider One Divide's

language system and use of category theory) in an "information funneling" or intellectual

conduit that lets the human person turn their innate "learning algorithms" and

computational or mental system into deeper self-induced, specifically attained

information and language "feedback loops," whether in a true positive, false positive, or

direct negative context; (2) generation of increased to robust cognition systems that build

emotional and intellectual agility rather than constrained, limited, and/or dogmatic

notions, through a cognitive science underpinning and positioning, establishing a baseline

for the person's innate learning system to respond more quickly to changes within the

continuous flow of information in the various situational dynamics that comprise the

human experience and are always present, to different degrees, within one's level of

awareness or consciousness; (3) the increased ability to (intuitively) adapt to "new data."

Changes in the flow of information may come in the form of perfect information, where

there is no hidden information (which may or may not contain "complete information,"

e.g., consider chess or go in which the game structure is known and strategic decisions

are perfectly informed by all of the previous events or moves), or imperfect information,

where there is hidden information (e.g., consider poker or bridge in which the game

structure is known but strategic decisions may not be perfectly informed regarding the

previous events or moves), as well as other perspectives held in computational game

theory, especially involving multiplayer games or multiple agents engaged in non-zero

sum games and so on.

The ability to adapt to new data as a principle is fundamental to the contemporary

and contemplation-based True Self conception: One Divide's methodology allows for

mental and cognitive optimization or fitness, based on the central and principled idea that

all newly available resources generated through gaining an awareness and explicit

understanding of Emotional Warfare and the analytics central to the interplay of its

Pattern(s) establish axiomatic notions of Emotional Warfare's intrapsychic and

interpersonal or intersubjective (and/or sociopolitical) existence in a manner that leads to

even deeper intuitive or self-directed meta-learning, which is necessary for sustainable

and scalable True Self agency (and consistent true positive feedback loops, generated by true negatives being accounted for and properly identified rather than avoided), helping people become agents of meaningful change within the larger human network.

For a deeper dive into the approach I took to produce the systematic methodology of One Divide, along with the algorithmic sequencing and algorithmic information that yield self-evident axioms and maxims, consider how the categorical terms work in conjunction with one another. The Building Blocks—and their subcategorical concepts—are all interconnected and intermixed, building off each other. To change a Building Block and/or the concept or theory that it houses would be to change the mathematical formulation or its algorithmic sequence and thus the algorithmic information necessary for human learning, rooted in pattern-recognition abilities. It would mean changing the formal logic and mathematical proof premises that One Divide and its analytic philosophy are based on. The category theory–inspired terminology and language system of the Building Blocks establishes the idiomatic dialogue necessary for working within the platform—along with portals into further refined knowledge, intellectual conduits into the granular and more nuanced issues central to intra- and interpersonal human conflict.

The Building Block of the Broken Trust and the Foundations of Human Desire

As I briefly outlined in Book 4 (2017), it is generally discouraging to people when they experience conflict, however subtle, and unfortunately, the derivatives of human conflict produced from the functional mechanisms of Emotional Warfare and the intra-interplay of its Pattern(s)—whether viewed from the technical lens of mental health or more generally from a social psychology or sociopolitical lens—are a significant and

persistent component of people's overall life experience and a fundamental element of the human condition. With the caveat of circumstances in which people take pleasure in conflict—for example, revenge, sadism, and harm caused in the pursuit of causes the pursuer believes to be righteous—which are all (perverse) derivatives of Emotional Warfare within and between humans, it could be said that people's discouragement about their existence and their abnormal interdependent co-existence with one another—no matter how positive they wish to be in their understanding of human behavior—is particularly strong when they see other people having disagreements, especially people they care about or would like to help. In general, this is hard for people to process. No matter how small, there are inevitably consequences and collateral damage from personal intra-inter conflicts and observed conflicts. The people involved don't just harm themselves; they also cause emotional discomfort and hurt to the people in their lives who care about them, are dependent upon them, or are in any way emotionally affected by them. It has long been suggested that before entering into an unhealthy disagreement with someone, it's worth pausing for a moment, considering the bond there or one's personal principles, and asking if it is really worth sacrificing one's personal emotional freedom and harmony over a perceived difference—or for Perceived Security.

Making such a rational call, though, is often easier said than done. There are complex layers of variables and inevitable behavioral contradictions in any situation, just as there are within the individuals themselves and their interior personality dynamics or identities. Emotional and conceptual barriers, too, often appear when individuals are engaged in disagreements and/or conflicts. Much as one might seek to understand the truths deep within the subconscious and/or unconscious—as well as the sociopolitical

interdependence humans must navigate as a species—the shared interpersonal, intersubjective, and socio-subjective human experience contains behavioral and sociological patterns and laws of nature that one must confront if one is to evolve beyond their constraints.

Human beings naturally have personal desires, almost always involving the participation of other human beings. This means that human desire is most often a mediated desire. Think of how, when someone signals a desire for a particular social position (i.e., social embeddedness, identity, status, influence, etc.), which may or may not directly include relationships—or even material objects—that reinforce this position, another person may discover that they want that particular position and/or reinforcing object themselves. This is a transaction-induced, organism–environment mediated emotional paradigm trigger. As I have made clear in terms of the groundwork's architecture, there are three initial elements to the behavioral model or structure in which the intra-interplay of Emotional Warfare's Pattern(s) takes place and the structural analytics are produced: the person and their True Self, the position desired by their False Self, and the "space" in which the intra-interplay of Emotional Warfare, both inward and outward, takes place (i.e., the universal metaphor of the *one emotional divide* within and between people). The foundation of the structure in which the interplay of Emotional Warfare takes place is the Building Block of the Broken Trust.

Neurological studies have shown that humans around the age of two begin to imitate or attempt to match adult behaviors in an emergent, dynamic manner. To be precise, "existing data suggest that infants do not imitate others until their second year, and that imitation of different kinds of behaviour emerges at different ages. The evidence

is consistent with a dynamic systems account in which the ability to imitate is not an

inherited, specialized module, but is instead the emergent product of a system of social,

cognitive and motor components, each with its own developmental history" (Jones,

2009). This is a key component of the formation of the Broken Trust and subsequent

Building Blocks. The False Self and its acquisition of its EBSS, the generation of

Perceived Security, the formation of the Hidden Agenda, the creation of False Self Roles,

and the acquisition and utilization of Emotional Warfare Tactics all begin with the

individual observing, learning, and surviving their primary role models' and/or

caregivers' own personalized uses of Emotional Warfare and the interplay of their

Patterns of Emotional Warfare—and, of course, the individual's emergent, dynamic

reflexive imitation or matching of these behaviors. I first presented the conception of the

Building Block of the Broken Trust in the *Reference Guide* (2015), using language

designed for a broad, nonscientific readership:

> The Broken Trust event opens the floodgates to the harshest realities of life. We
>
> feel the universal fears of aloneness, abandonment and uncertainty for the first
>
> time. In an instant, innocence is lost… Unhealthy levels of fear present
>
> themselves for the first time, and we become overwhelmed by the prospect that
>
> our Emotional Survival is at risk. Almost immediately, our internal survival
>
> mechanism becomes engrossed in finding ways to regain a sense of security and
>
> suppress the feelings of Emotional Desperation and of being *alone*. For a variety
>
> of reasons, there is little to no time spent on understanding the emotions
>
> surrounding the Broken Trust. Often, primary role models or caregivers are
>
> simply not capable or equipped with understanding it themselves, much less

guiding another out of its grasp. This is in large part because we haven't known how delicate and fragile the veil of an individual's inner world of innocence and trust is, nor have we recognized the full, profound scope of the ramifications that the Broken Trust experience has throughout one's life. The Broken Trust is not only the gateway to the use of Emotional Warfare, but it is the cornerstone to the Pattern of Emotional Warfare that will come to govern the individual's life. Therefore, we are left to navigate the uncharted territory alone and to search for ways to suppress the overwhelming feelings of despair. Our first thought, naturally, is to look outward. We quickly learn that certain actions and behaviors garner the approval of others, thereby supplying us with a sense of emotional security through external acceptance and belonging. To maintain this security, our internal survival mechanism becomes devoted to and obsessed with observing and acting out only those actions that are approved and welcomed by others.

This is the beginning *of learning who we have to be* for a sense of security. After the Broken Trust event, there is an instantaneous shift within us. It is in this moment that the False Self emerges. It later becomes the main character, or culprit, of Emotional Warfare. Essentially, the shift creates the inner emotional *divide* that splits us into our True Self and False Self.

Considered technically, the Broken Trust is *preconscious*, most often only consciously recognized and understood conceptually later in life after reflection—and even then it can remain elusive, as the False Self will resist this level of self-awareness and self-expertise regarding any given Building Block. This holds especially true for the Building Block of Emotion-Based Survival Skills (EBSS). Any given individual will

struggle to see the influence their primary role models and/or caregivers had in supplying them with their unique set of EBSS, as the ways that their False Self uses their EBSS are often contradictory to how they view themselves or perceive their own actions (e.g., narrative identity). Thus, people are blind to the underlying, behavior-reinforced cognitive blueprint of the Inflated A and Inflated B, as well as the Roles their False Selves desire to best utilize their dominant EBSS. However, when they closely examine their life timelines (regardless of their stage of life) and reflect on them, their desired EBSS positions and False Self Roles become obvious.

The problem is that such a level of self-reflection and in-depth life examination is rare—and, as previously stated, introspection and self-reporting tend to involve a subjectivity that becomes problematic within the domain of psychology. Though human beings can escape their facticity or, more to the point, their primal, competitive, comparative, and survivalist or Darwinian nature, attempts to outflank the thresholds of Emotional Warfare and its Patterns are ultimately counterproductive, as people just end up playing right back into the interplay of Emotional Warfare—and at a higher level, contributing negatively to the overall cultural climate (or fractioning into subgroups such as in the "culture wars") and Emotional Warfare's symbiotic, evolutionary attributes.

The solution for this subconsciously/unconsciously and consciously produced human conflict will be an individually inspired and collectively transmitted (i.e., societal awareness) level of peace or ONEness, not through the familiar psychospiritual platforms (e.g., religious beliefs or ideologies that claim it's all about love, rely on meditative practices that create in-grouping and out-grouping dynamics, or move back toward an ultra-subjectivity or unhelpful metaphysical abstractness) but through a greater

understanding of why humans have yet to achieve peace. It is my contention that through

identifying that which is truly negative, one can produce that which is truly positive;

through new behavior-pattern awareness, society can move toward a level of ONEness

that promotes individual and societal awareness and health, encompassing both

individual humanistic needs and humanity's collective needs.

It is also my contention that this all begins on the individual level—and it is the

individual who comprises and inspires the collective. This individual must be someone

who has (deontologically) moved beyond their False Self and transcended the lure of

Perceived Security generated through the intra-interplay of Emotional Warfare. This can

be considered a neo-Eriksonian and neo-Maslovian move, in which the concept of self-

actualization is advanced by the introduction of the theory of Emotional Warfare, made

explicit as *True Self actualization* in the platform's terminology. This produces a similar

double entendre to that of *True Self help*, which can be applied at any stage of the human

lifespan, and to *True Self agency* and *efficacy* and *False Self agency* and *efficacy*. It also

theoretically advances Maslow's hierarchy of needs by honing in on Emotional Warfare

and the intra-interplay of its Patterns.

The systematic methodology and universal individual education plan established

by the One Divide Method (see Book 3, 2015; Books 4 and 5, 2017) addresses the way a

person's emotional inclination, despite their level of emotional or social intelligence,

most often creates a corresponding juxtaposed emotional desire—the False Self voice of

the Inflated A triggers the False Self voice of the Inflated B and vice versa. This can be

isolated to an individual's interior interplay or it can take place on a secondary level

through external interplay, for example when a verbal or nonverbal emotional cue or

gesture from one person elicits a corresponding desire in another for the same position. Whether a person moves and/or reacts offensively or defensively, their emotional cues or gestures trigger the False Self in others—resulting, as discussed, in a nonlinear fluidity of Emotional Warfare that produces situational dynamics and variances, which all still occur within a *structure*.

Regardless of educational background (i.e., from an academic, scholar, or researcher who operates in the field of philosophy or psychology to a layperson with no technical knowledge), without at least some level of implicit and explicit awareness of Emotional Warfare and the intra-interplay of its Patterns, all human persons participate in this structural interplay. Ultimately, this creates and instantiates the functional-causal theory of Emotional Warfare and the field in which the dual intra-interplay of Emotional Warfare operates.

Section 5

Formalizing the Methodology: The Dual-Transactional Behavior Model (DTBM)

- *The Dual-Transactional Behavior Model*

- *Objective Agreement and Disagreement Modeling*

- *Fractalization: Macro and Micro Causal Explanations and DTBM Mechanics*

- *The Question of Private Events and the DTBM*

- *Agreement and Disagreement Modeling and Free Will*

- *The Evolution of Human Nature and Human Politics*

- *The Evolution of Bias*

- *Emotional Warfare in the Modern World*

The Dual-Transactional Behavior Model (DTBM)

The main purpose of One Divide's Method is to identify and eliminate the False Self, largely eradicating or removing it in terms of governance, executive function, or where one's psychic energy or cathexis is centered in a self state of being, though (as previously stated) it will always remain to some degree as a vital survival element in the intrapsychic emotional realm or psychological system. The False Self is designed to deceive both the inside and outside worlds. In any scenario, where there is a False Self, there will be Emotional Warfare. With a thorough understanding of all the psychological and psychosocial forces at work, an individual can identify their own underlying subconscious Pattern of Emotional Warfare and come to understand the behavioral characteristics and repeated emotional cycles of their False Self. This gives them a choice

in the True Self's decision-making process—which includes both broad or ongoing

critical thinking and narrow or deeper, hyper-focused executive functioning processes—

and ultimately an opportunity to live in their unique authentic positive (+) energetic

qualities of the masculine (A) and feminine (B) emotional traits, reaching their fullest

potential. Some consider this a process of achieving a state of well-being or self-

actualization (consider the work of Kurt Goldstein, who is credited with coining this

term; Sullivan, 2016). When the individual seizes each opportunity, this increases the

strength and positive reinforcement of the True Self—leading toward optimization of

True Self agency and efficacy—against the negative reinforcement of the False Self. (*For
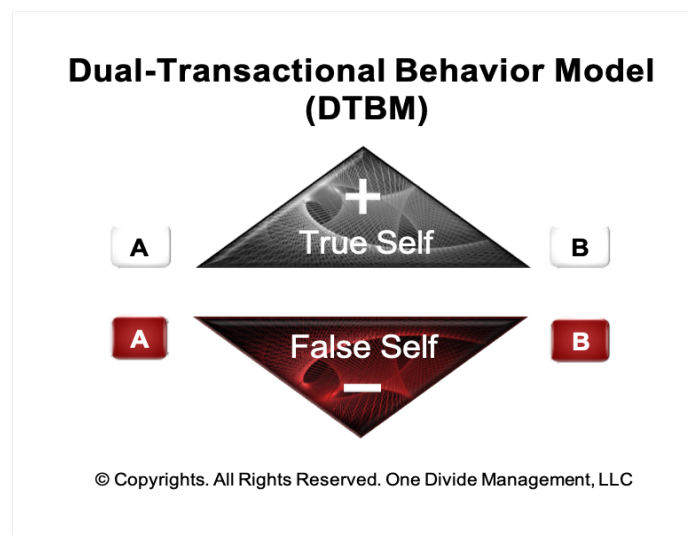
more on these topics, see Appendix D.)

In contrast, consider Berne's (1961) transactional analysis, which includes no

mechanism to ensure one is not merely learning to play the role of the parent, adult, or

child more effectively. Nothing prevents the individual and the False Self from becoming

ever more adept in the interplay of Emotional Warfare. This risks simply reinforcing the

False Self, trapping the person more firmly within the Pattern of Emotional Warfare and

perpetuating the interplay.

Berne defines the transaction, the "fundamental unit of social action" (Berne,

1964, p. 15), as a unit of recognition, in which one person recognizes another either

verbally or nonverbally. One Divide sees a transaction not as singular but dualistic and

not as occurring merely socially but also within an individual. Rather than understanding

a transaction as being when people encounter each other and one of them speaks or

acknowledges the presence of the other(s) and describing this as *transactional stimulus*, I

describe this as *dual-transactional stimulus*, occurring as a result of Emotional Warfare's

interplay within an individual or between individuals' inward and outward Patterns of

Emotional Warfare. Rather than understanding another person's actions related to the

stimulus as the *transactional response*, I describe this as a *dual-transactional response*,

which may produce different results in the interior emotional realm or psyche and the

outer world. While in Emotional Warfare there are two separate transactional stimuli—

the interior and the outward—and thus two separate transactional responses, One Divide

uses a single structural diagram to illustrate Emotional Warfare's multidimensional

interplay and to identify the predetermined positions of the EBSS Inflated A and/or

Inflated B taken by the False Selves involved. I call this the *Dual-Transactional Behavior*

Model (DTBM). A structural diagram of the DTBM is provided below (see Visual 2a).

<u>Visual 2a</u>

Dual-Transactional Behavior Model (DTBM)

A — + True Self — B

A — False Self — — B

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The DTBM allows for agreement and disagreement modeling through equal

examination of both inward and outward transactions by identifying IEW and OEW.

The DTBM can be looked at this way:

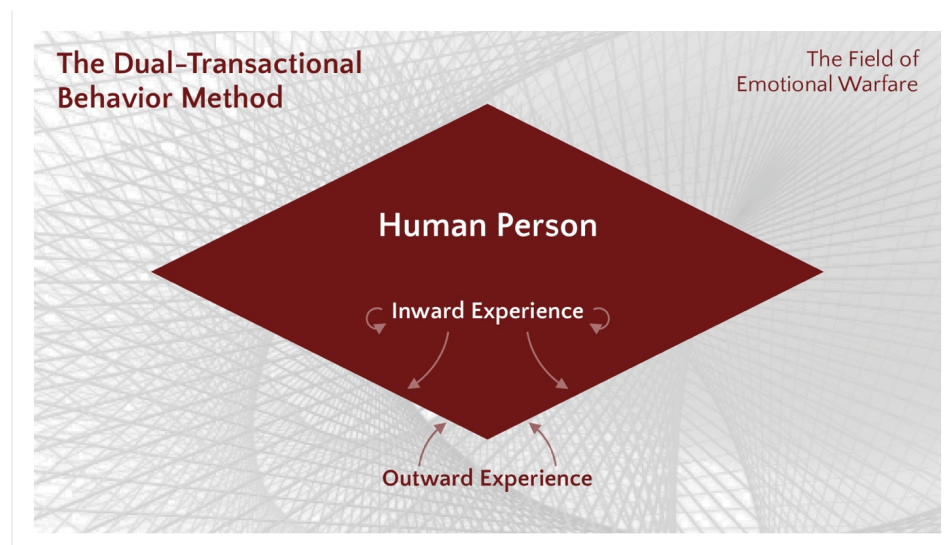Inward Emotional Warfare

+

Outward Emotional Warfare

=

Patterns of Emotional Warfare: Interplay

The same Method that is used to understand intrapsychic, Inward Emotional Warfare (IEW) is applied to the interpersonal, sociological, or sociopolitical realms of the human experience: Outward Emotional Warfare (OEW).

The Philosophy of One Divide utilizes the premise of fractal patterns and the geometric shape of a diamond to represent the human person centered in the universe that contains the overall human experience (see Visual 2b). This represents the relation between the exterior universe and the human person—and the interior experience and/or first-person point of view of that experience—establishing the metaphysical dual anchoring of the field of Emotional Warfare.

Visual 2b

The DTBM captures both the inward and outward interplay of Emotional Warfare and its objectively verifiable Pattern(s) and instantiates the field of Emotional Warfare's

dual metaphysical anchoring, allowing one to observe Emotional Warfare both inside

oneself and outside oneself.

Here are two brief samples that demonstrate the linguistic, categorical breakdown

provided by the DTBM and illustrate how the field of Emotional Warfare contains the

Emotional Warfare Interplay Equation—IEW + OEW = Emotional Warfare Interplay—

and One Divide's universal algorithmic sequence/information equation for individual-to-

collective (scalable) emotional equilibrium:

$$-1 + 1 = 0; \text{ False Self } (-1) + \text{True Self } (1) = \text{ONEness } (0)$$

Sample 1:

(+1)

TRUE SELF

Power–Love–Synthesis Dynamics

Positive energetic qualities: (+) masculine (A) and feminine (B) emotional traits

v.

Negative energetic qualities: (-) masculine (A) and feminine (B) emotional traits

Dominance–Subjugation–Variance Dynamics

FALSE SELF

(-1)

Sample 2:

True Self: (+1), (+A, +B)

Emotional Equilibrium: (0) ONEness

False Self: (-1), (-A, -B)

*For a more in-depth look at the Interplay Equation, see Appendix C.

Until people gain awareness and an explicit understanding of Emotional Warfare and its Patterns, they remain governed by the reactive False Self; they seek or wait for events outside of themselves to act as stimuli, triggering and/or supplying them with transactions to redirect their unwanted emotions. One Divide's platform and method work from the inside out, not the outside in. Becoming an expert in one's self and learning to identify one's own interplay of Emotional Warfare allows one to identify and navigate how the interplay of Inward Emotional Warfare works in conjunction with the interplay of another or others. The DTBM creates a way to look at the direct, causal relationship between one's unwanted emotions and the social realities or Emotional Warfare interplay that redirects those emotions through social transactions.

By utilizing the DTBM and structural analytics, working through all the Building Blocks, and identifying their Pattern of Emotional Warfare, a person can reverse the cycle, free the True Self, and come to live authentically (within a structured framework for behavior-based moral decision making designed to maintain behavioral consistency and ethical/moral expression of the self, i.e., *True Self actualization*), without waging Emotional Warfare or being manipulated by it. They can then also participate in elevating the collective consciousness. A community's elevated state of consciousness is dependent upon the consciousness of the individuals within it. Achieving the Reversed Cycle requires understanding one's own Emotional Desperation and addressing its root causes, rather than covering it up with Perceived Security obtained through Emotional Warfare. Ultimately, one can reach security in freedom. Here, One Divide makes a neo-Jungian

move toward a contemporary elevation of individual and collective consciousness, which involves the overall platform being generative of generativity and developing individual-to-societal awareness similar to collective intelligence (once again, consider Young, 2016). In this context, the metatheoretical and meta-cognitive move toward a conception of "security in freedom," within a contemporary understanding in accordance with modern philosophical and psychological theory, meets and advances Carl Jung's (1969) theory of individuation regarding modern philosophy and psychological theory and the natural sciences, including a gradual move from the psychological into the spiritual when discussing the intrinsic unity of humanity or the evolution of humanity's collective consciousness. As the individual explores each of the Building Blocks and moves toward security in freedom, they will find meaningful answers and an individual and collective *onto-epistemic* or first-person (experiential conscious) to third-person (objective conscious) truth, a common consensus on truthfulness to the human experience that consists of both the unnatural (or unseen, metaphysical) and natural (or seen, material) worlds. The DTBM is a key tool in this process, as it addresses both worlds through its dual metaphysical anchoring.

As Skinner (1969) once stated, "An adequate science of behavior must consider events taking place within the skin of the organism, not as physiological mediators of behavior, but as part of behavior itself. It can deal with these events without assuming that they have any special nature or must be known in any special way. The skin is not that important as a boundary. Private and public events have the same kinds of physical dimensions" (p. 228). This statement speaks directly to my conceptualization of the inward Pattern of Emotional Warfare and the outward Pattern of Emotional Warfare as a

single behavioral pattern; the interplay of Emotional Warfare is a combination of both the inward and outward Pattern(s) of Emotional Warfare. However, the cause–effect or stimulus–response attributes of the interplay of Emotional Warfare are not predetermined for one direction or the other—the flow of the interplay can occur from the inside out or the outside in, or, in Skinner's terms, the *private-to-public* or the *public-to-private.* Rather than seeing the interplay of Emotional Warfare as one or the other, it is important to see the Pattern of Emotional Warfare as singular and its interplay as dualistic. It is from this that I derive the added technical term *intra-interplay*, which I utilize when necessary to depict this particular intrapsychic-to-interpersonal attribute of the Pattern(s) of Emotional Warfare and, crucially, the DTBM.

Key to the usefulness of the DTBM and its structure is the ever-present fluidity of Emotional Warfare and the resulting gestalt effect that the interplay of Emotional Warfare provides. (I'm referring to *gestalt* here in classic psychological terms, as per the *Oxford English Dictionary*, "an organized whole that is perceived as more than the sum of its parts.") One does not necessarily emotionally react and/or respond to single attributes of the interplay of Emotional Warfare; rather, the gestalt of the interplay of Emotional Warfare's attributes and Emotional Warfare itself consciously, subconsciously, and/or unconsciously elicits specific emotional responses. The details of the interplay may shift, but the gestalt does not.

Objective Agreement and Disagreement Modeling

The purpose of the DTBM and the accompanying structural analytics is to aid the individual in finding or activating the True Self, moving the executive decision-making (or psychic energy, cathexis) power back to the intuitive True Self and away from the

instinctual False Self. The DTBM also supplies the True Self with the pattern awareness and navigation techniques it needs to defend itself from the interpersonal interplay of Emotional Warfare. Ultimately, this promotes the emotional freedom of the individual's authentic True Self, where the essence, soul, or spirit conceptually speaking "resides" and where a sense of morality and virtue is cognitively and/or metacognitively generated.

This is a vital component of the DTBM, as it addresses the observable and predictable interplay that, while housing many psychological and psychosocial variables, also houses a set of fixed parameters (e.g., positions of dominance and subjugation in the False Self's use of its EBSS and energetic qualities of the Inflated A and Inflated B) that help center and balance an individual within the emotional, energetic qualities of their True Self and unique positive masculine and feminine emotional traits, elevating their consciousness.

People generally take one of two primary personality dynamics and positions in transactions, whether intra- or interpersonally: dominance (the Inflated A, housing the negative energetic qualities of the masculine emotional traits) or subjugation (the Inflated B, housing the negative energetic qualities of the feminine emotional traits).
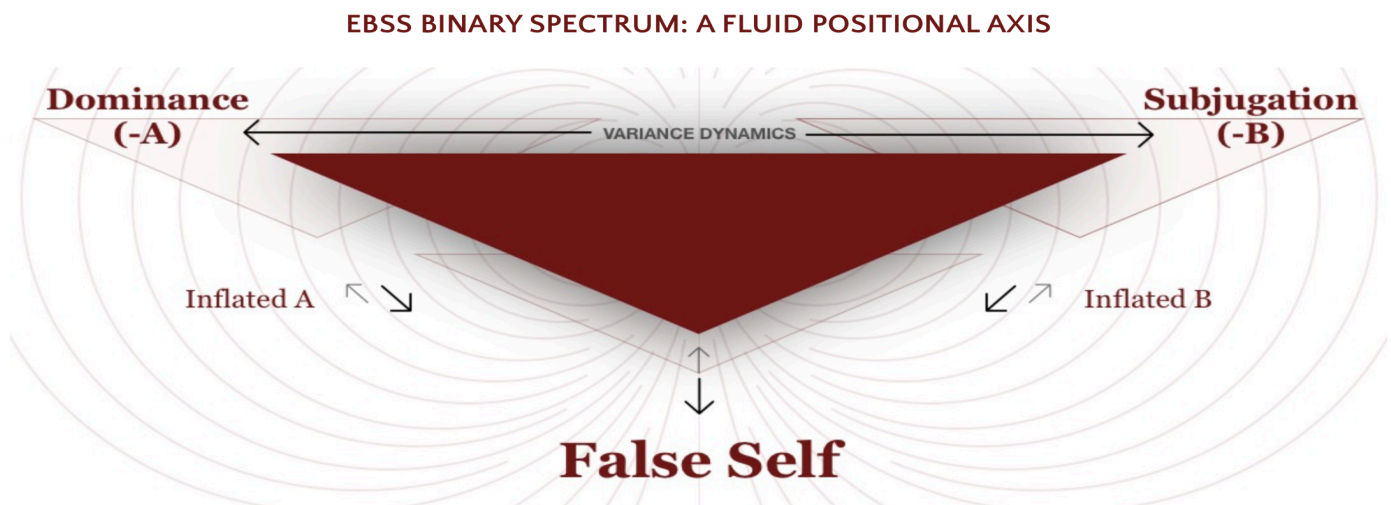
The key here is that these two personality traits appear on a gradient scale. They operate at opposite sides of the spectrum but can slide from end to end or from the middle to an end, primarily operating in one personality trait or dominant EBSS but retaining the capability to utilize the other when needed—giving the False Self a multidynamic capability and establishing the EBSS binary spectrum as a *fluid positional axis* (see Visual 2c). This flexibility makes it impossible to label a person simply as Inflated A or

Inflated B; rather, the DTBM is designed to identify where on the spectrum a person falls in each given interaction.

Note: Visual 2c represents the bottom half of the DTBM, with the EBSS binary spectrum and its attributes as a fluid positional axis included to demonstrate the general dynamic action of the Pattern of Emotional Warfare's inward/intrapsychic and outward/interpersonal or intersubjective interplay and Emotional Warfare's gestalt as directed through the agency and efficacy of the False Self. Arrows that point up demonstrate the directional flow of Inward Emotional Warfare, and arrows that point down represent the directional flow of Outward Emotional Warfare. The cross-sectional arrows demonstrate the intermingled attributes of the EBSS Inflated A and Inflated B that are generated on the EBSS binary spectrum and fluid positional axis. This illustrates the False Self agency and efficacy, both within and on the field of Emotional Warfare.

<center>Visual 2c</center>

EBSS BINARY SPECTRUM: A FLUID POSITIONAL AXIS

Dominance (-A) — VARIANCE DYNAMICS — Subjugation (-B)

Inflated A   Inflated B

False Self

Philosophically speaking, to know the True Self is to know the False Self, and to know the False Self is to know the True Self. Taking this dual perspective helps avoid creating a bias through the framing effects often found in the self-help industry and

programs and therapies that expect people to believe that which is presented to them with certainty instead of that which is presented as most likely, particularly when information or statements are framed in a "positive" manner. One Divide's dual perspective presents both the certain and the probable, ensuring that practitioners do not focus exclusively on the positive and neglect to address the darker (negative) side of the equation. For example, consider these two statements:

1. Presented with certainty and positive framing: Through learning about Emotional Warfare and the interplay of its Patterns, humanity can reach its full potential.

2. Presented with probability and negative framing: Without learning about Emotional Warfare and the interplay of its Patterns, it is unlikely that people will reach their full potential as individuals.

Structural analytics, in the form of the DTBM, can provide objective information or data that works in conjunction with humans' innate abilities of pattern recognition, which identify (to the highest level of probability that one can be certain of) the False Self EBSS positions taken in inward and outward Patterns of Emotional Warfare, as the DTBM not only makes Emotional Warfare and its Patterns and their interplay observable but also establishes a solid belief in the interplay of Emotional Warfare—providing both certainty and probability. This use of structural analytics allows for objective agreement and disagreement modeling; agreement modeling is achieved internally and externally through the True Self and disagreement modeling is channeled through the False Self.

While it is generally understood that humans are adaptable and can be flexible in their ways or develop tolerance toward others, human unpredictability as individuals participating in groups or engaging socially gives different people different reputations.

This makes it difficult for many to understand or accept that humans have an underlying predictability, particularly those whose False Selves do not want to be associated with or identified by a single pattern or set of principles. Such False Selves are adept at creating multiple attributes or fluid behaviors to prevent others from spotting them through pattern recognition, as they do not want to believe that they, too, are ultimately predictable.

Like evolution converging from two extremely different starting points, I contend and have demonstrated that there are two positions that form the baseline for a person's behaviors. These positions display all the attributes and personality traits that make up the array of layers behind what most consider to be the subjective and, in the state of scientific discovery at time of writing, unknown part of a human being: consciousness. It all falls on the gradient scale.

To picture the micro and macro mechanics of the DTBM more clearly, consider its results in terms of a visual representation as a kaleidoscope. In essence, these analytics provide a deciphering mechanism for interior and outward human behavior in the form of kaleidoscopic behavior mapping. Influenced by the philosophy of science and philosophy of mind, I consider the DTBM to illustrate a philosophical psychology of human behavior.

This particular philosophical psychology provides a basis for both micro and macro explanations—and further behavior and mental-behavior mapping—of human persons that is consistent both with the philosophical and/or psychological first-person point of view or experience, i.e., the phenomenological and experiential self, and with the third-person point of view that allows for an objective, value-neutral stance or a view of the universe from a scientific perspective.

While the Philosophy of One Divide primarily provides a metaphysical first-person point of view and a macro mapping and anatomy of Emotional Warfare and its Pattern(s), along with their interplay, the theory of Emotional Warfare itself remains consistent with modern theory and scientific, micro-reductionist (metaphysical, metatheoretical, and/or meta-perspective) views and explanations that construct causal claims and predictions. Although I am positioned within reductionism, I have structured the One Divide and Emotional Warfare platform with a mechanistic-functionalism premise that allows model flexibility and avoids eliminative reductionism.

Fractalization: Macro and Micro Causal Explanations and DTBM Mechanics

To ensure the macro explanation is sufficient while embracing but not necessarily adhering to the micro explanation, I propose the following for consideration of the DTBM's mechanics: human behavior, whether viewed biologically, mentally, philosophically, or psychologically, often varies like the image one sees through a kaleidoscope—it displays complex patterns and a constantly changing array of colors. The DTBM and its structural diagram utilize the shape of a diamond, not only for visual purposes but also for structural purposes; these ever-shifting patterns of human behavior then appear as a set of kaleidoscopic diamond motifs, revealing a fractal component to human nature. The *American Heritage Dictionary of Student Science* (2014) defines a fractal as:

> a geometric pattern repeated at ever-smaller scales to produce irregular shapes and surfaces that cannot be represented by standard geometry. Even the most minute details of a fractal's pattern repeat elements of the geometric pattern. Fractals are widely used in computer modeling of irregular patterns and structures

in nature, such as the patterns of seasonal weather. They are also considered to be

a visual representation of chaos.

(Consider Benoît Mandelbrot's work on new forms of randomness in science, in which

he demonstrated that a characteristic of fractals is the repetition of similar forms at

different levels of observation, theoretically at all levels of observation; Oestreicher,

2007). The fractal element of human nature revealed in the DTBM has never before been

clear, allowing unpredictability and behavioral chaos to provide varying degrees of

Perceived Security to whoever is analyzing human nature—or utilizing human behavior

for their own gain in the form of psychological or psychosocial advantage.

Seeing these fractal kaleidoscopic diamond patterns in human behavior reveals

the way in which One Divide's analytics are ultimately produced through the predisposed

positions of the EBSS Inflated A and Inflated B taken by an individual's deployed False

Self. It is also here on the gradient scale on which the EBSS of the False Self operate that

it becomes clear how the fractal component of the DTBM produces accurate structural

analytics. Despite humans' behavioral complexity and the sometimes chaotic appearance

of human nature, these structural analytics are in fact predictive.

These analytics move toward a precise understanding of human behavior and its

complexity—and, more importantly, of the negative inward and outward behavior

patterns that, if not properly understood or seen, lead further into a repeated cycle built on

recreated emotional paradigms that utilize the False Self's EBSS to their capacity,

generating Perceived Security. This not only perpetuates society's inability to find a path

to human unity but promotes human conflict.

However, just as the repeated cycle is predictable and formed through a type of

fractal disagreement modeling—manifested endlessly by the negative energetic qualities of the universally applicable masculine and feminine emotional traits that appear when operating within a deployed False Self and its EBSS of the Inflated A and/or Inflated B positions—the Reversed Cycle, driven by the structural analytics produced by the DTBM, can create a type of fractal agreement modeling that is manifested endlessly by each individual's unique, positive energetic qualities of the universally applicable masculine and feminine emotional traits that appear when operating within the True Self's executive control and True Self efficacy. This is living emotionally free, without use of Emotional Warfare or repeating familiar emotional cycles and negative behavior patterns, adding true vibrancy and diversity to the shared human experience, generating a simultaneous individual and collective social value.

The Question of Private Events and the DTBM

One area in which the DTBM helps resolve contradictions between different psychological and philosophical theories is in regard to private events, which some consider to be self-evidently part of the human condition and human consciousness and others consider to be illusory. Consider Baum's (2011) argument in the abstract for his article "Behaviorism, Private Events, and the Molar View of Behavior":

Compared with the rejection of dualism, private events constitute a trivial idea and are irrelevant to accounts of behavior. Viewed in the framework of evolutionary theory or for any practical purpose, behavior is commerce with the environment. By its very nature, behavior is extended in time. The temptation to posit private events arises when an activity is viewed in too small a time frame, obscuring what the activity does. When activities are viewed in an appropriately

extended time frame, private events become irrelevant to the account. This insight

provides the answer to many philosophical questions about thinking, sensing, and

feeling. Confusion about private events arises in large part from failure to

appreciate fully the radical implications of replacing mentalistic ideas about

language with the concept of verbal behavior. Like other operant behavior, verbal

behavior involves no agent and no hidden causes; like all natural events, it is

caused by other natural events. In a science of behavior grounded in evolutionary

theory, the same set of principles applies to verbal and nonverbal behavior and to

human and nonhuman organisms.

The importance of this lies in the human abilities and capacities for interpretation

(what some may call consciousness) and the proper representations of the realm of reality

and the emotional realm or psyche—and, of course, the use of language to communicate

these components, which come together to comprise the overall human experience and

the action–reaction, stimulus–response of Emotional Warfare and its interplay. When

seen in tandem, Baum's ideas as touched on here and the human abilities for

interpretation and inference form a baseline that informs the mechanistic functionalism I

have taken, which allows for private events; the DTBM structural diagram can capture

IEW and produce nontrivial structural analytics, providing an equilibrium that allows the

DTBM to capture OEW and its structural analytics. It also addresses the widely held idea

that "viewed in the framework of evolutionary theory or for any practical purpose,

behavior is commerce with the environment" (Baum, 2011, abstract) by bringing the True

Self state of being and False Self disorder conceptions directly into the DTBM structural

diagram's design, addressing the duality of identity and of Emotional Warfare and the

intra-interplay of its Pattern(s). This interior/exterior design adds conceptual clarity,

grounds the Philosophy of One Divide's positioning as a philosophy of science, and

provides its core principles and concepts centered on the Building Block of EBSS, a

crucial behavior-analysis axis point of the platform. Working from this axis point

provides the mechanistic-functionalist understandings of how the EBSS of the Inflated A

and Inflated B—in either IEW or OEW or when seen fluidly and dynamically in

combination—are utilized within a False Self agency (and established forms of False Self

efficacy), as they are centered on earning Perceived Security, which leads to the

motivation-based psychoanalytic entanglement of the Building Blocks of Perceived

Security, the Hidden Agenda, Role(s), and Tactics. (Note: The notion that "behavior is

commerce with environment" is further addressed implicitly/explicitly by what I describe

as attaining and/or earning True Self agency and efficacy versus False Self agency and

efficacy and additional premises that I capture as *True Self currency*, which literally and

for literary purposes I have framed using the terminology of commerce, i.e., return on

investment). *See Appendix B.

Agreement and Disagreement Modeling and Free Will

In any conversation about the human ability to cultivate agreement, ONEness, or

an individual True Self, the question of free will must arise. The theory of Emotional

Warfare takes a *compatibilist view*: common among professional philosophers and

theoretical physicists, a realist perspective of the natural world is held alongside the

notion of human choice. On one hand, the atomized human obeys the laws of physics—

choices are not involved at this level and humans are "bound" to these laws one way or

another. On the other, humans make cognitive choices, which of course invoke Cartesian

issues that are still under debate. Within One Divide's architecture, these are not treated as different levels of reality; rather, they work within the perspective of compatibilism. They simply utilize different dialectics and languages (or language games) and create different emotional paradigms that lead to different perspectives and affects. One Divide's language system provides an improved human–world scalability in this respect, while maintaining the perspective that a person's perceptions, feelings, thoughts, and so on are emergent phenomena resulting from the interactions of physical stuff (e.g., atoms and forces).

My position is to defend free will grounded in a bottom-up stance and establish it as a conditionally bound causal agency—in other words, directly attributed to the motivational (causal) agency and a *will* to live emotionally free. This notion of free will is cause derivative rather than solely deterministic or without choice.

Consider how all intellectual structures reflect the practical concerns of real people who simultaneously shape and are shaped by the world. Both ontologically (considering the nature of being) and epistemologically (considering what is knowable and what can only be opinion), the phenomenal world comes before the objective world and the subjective world.

William James asserted that one should seek simpler precursors to understanding the human consciousness rather than assuming that it came to humanity fully formed. James's book *The Principles of Psychology* (1890), as Kallen (2020) puts it, "was recognized at once as both definitive and innovating in its field, [establishing] the functional point of view in psychology. It assimilated mental science into the biological disciplines and treated thinking and knowledge as instruments in the struggle to live. At

one and the same time it made the fullest use of principles of psychophysics (the study of

the effect of physical processes upon the mental processes of an organism) and defended,

without embracing, free will."

However, my position in regard to free will, as established in Book 4 (2017), is

that it must not only be embraced but be understood as entrapped in the deterministic,

functional-causal patterns captured within the intra-interplay of Emotional Warfare—

until the individual frees their True Self. Thus, the *potential* for free will belongs to the

True Self, and the full extent of this potentiality cannot be realized as long as it remains

bound within the thresholds of Emotional Warfare and the interplay of its Patterns. This

is illustrated in Sample 1 below. Working with James's assimilation of mental science

into the biological disciplines and his treatment of thinking and knowledge as instruments

in the struggle to live, I have structured the architecture of One Divide's principles and

the supporting concepts and theoretical framework of Emotional Warfare to make the

fullest use of psychophysics and to defend and embrace free will.

Sample 1:

(+1)

TRUE SELF

Power–Love–Synthesis Dynamics

Free Will Potentiality — Emotional Freedom

*Cause-Derivative Choice: Agency and Efficacy (State of Being)

v.

*Cause-Deterministic Action: Agency and Efficacy (Behavior-Based/Disorder)

Intra-Interplay of the Pattern(s) of Emotional Warfare

Dominance–Subjugation–Variance Dynamics

FALSE SELF

(-1)

As I first discussed in Book 3 (2015) and expanded on in Book 4 (2015), the Philosophy of One Divide's principles and Building Block of the EBSS are where the Darwinian attributes become noticeable in the False Self. An emotional paradigm is created as the False Self recreates the environment that it knows or is familiar with, which contains particular elements or stimuli that it knows how to react to or, in other words, knows how to survive, becoming or using EBSS either of the Inflated A or the Inflated B. (Consider here the implicit organism–environment mediator functionality of the False Self captured earlier, and recall the discussion of Tinbergen and proximate and ultimate causes—how behavior develops over an animal's lifetime and how a behavior contributes to an animal's lifetime reproductive fitness.) The False Self is also defined by these masculine and feminine negative emotional traits, as it too is bound by the universal laws that govern the masculine and feminine traits. These attributes aid the False Self in recreating the many emotional paradigms that ultimately comprise the individual's repeated cycle—leading to disagreement modeling and preventing long-term agreement modeling within and between people, hindering the True Self and the capacity and/or potentiality for free will.

To expand further on this, as I first outlined more explicitly and in more accessible terminology in Book 3 (2015):

While on the subject of individuals acquiring EBSS after the Broken Trust event and progressing through the rest of the Building Blocks of Emotional Warfare, we can use the terms *adaptation* and *adapt*, as we as a species generally form adaptive traits in relatively short time periods. When talking about the repeated cycle on a larger *collective* level—or about how an individual's EBSS and Pattern of Emotional Warfare tie back to those of their parents, parental figures and/or community—**the true history of its origins** makes the terms *evolution* and *evolve* appropriate. This is especially because of the way the individual is likely to pass on their EBSS to future generations.

From childhood into adulthood, Emotion-Based Survival Skills are honed and become an intrinsic part of an individual's personality and identity. They provide a blueprint for the person's False Self's disposition that goes beyond its given genetic and perhaps epigenetic predisposition(s), creating an infusion of genetic-developmental factors, a combination of nature and nurture. This fusion of factors further adapts over the person's lifetime, always remaining unconscious/subconscious—unless they are made aware of their False Self and thus their Pattern of Emotional Warfare.

However, as the individual remains unable to identify and distinguish their True Self from their False Self and its EBSS, the EBSS start to define the individual and further cement the Pattern of Emotional Warfare into their life. And the use of the EBSS, predictably, leads to a repeated cycle to which the individual is (causal-deterministically) bound. People in the self-help world often talk about "breaking the cycle." But because the vast majority of people don't understand the profound ramifications of the Broken Trust event or the true depths of the EBSS, breaking the cycle is next to impossible, and

the phrase has become meaningless. Without knowing or recognizing one's Broken Trust or EBSS and their far-reaching depths—as they evolved through generations of repeated cycles—one cannot fully understand the origins of Emotional Desperation (and the emotional habits and negative patterns that add to the overall psychoanalytic entanglement and gamification of identity that form as a result) or bring them into one's consciousness. The individual who fails to bring their Pattern of Emotional Warfare and its repeated cycle into their consciousness will be at risk of a lifetime of deterministic governances and disparity between their physical and spiritual worlds.

Human abilities to observe and learn—especially in terms of pattern recognition and looking for significance in events in one's own life and throughout history—have failed to recognize the true depths of the individual and collective repeated cycle, or to identify the Pattern of Emotional Warfare that has created it. This has only made exploring identity more problematic, especially in today's more technologically advanced and emotion-based world, making it easier for the False Self and its Roles to evolve, and so the repeated cycle—individual and collective—matures and the Pattern(s) of Emotional Warfare become further embedded into the fabric of the overall human experience.

To conclude, free will, in One Divide's behavior-based moral model, is a *cause-derivative choic*e (as one's free will to have or to make a choice is always within the context that choice as humans consciously know it exists within a cause-deterministic natural world that contains natural laws (i.e., physics) that govern human existence)—and *potentiality* (as one's free will and the notion of choice also exist against the backdrop of Emotional Warfare) produced by metacognitive conduct and intellectual maneuvers that

come from the established agency and efficacy of the True Self state of being. As long as a person is engaging in the causal-deterministic intra-interplay of the Pattern(s) of Emotional Warfare, they are ultimately living out repeated cycles—both micro and macro—which inherently blocks their capacity to truly make their own choices. While all humans have the potential for free will, only those who have learned to live (or have *earned* levels of emotional freedom) in the True Self can ultimately have access to it—or at the very least, a philosophical-psychological conceptualization of it.

The Evolution of Human Nature and Human Politics

The interplay of Emotional Warfare revolves around personal and collective politics and the ideological policies created because of them.

Philosophers and psychologists tend to naturally drift toward certain perspectives depending on their given areas of inquiry, research, and scholarly acumen, even if they hold interdisciplinary positions or viewpoints; however, many tend to think that social relationships are solely rooted in the theory of mind, which explains a set of intellectual abilities gained in early childhood that enable people to understand that others have beliefs, desires (including psychoanalytic desires), plans, hopes, information, and intentions that may differ from their own. This theory leads to the idea that relationships are based on perceptions, beliefs, and desires and on an understanding of the perceptions, beliefs, and desires of others. Thus, many operating within the disciplines of philosophy and/or psychology, or those who are influenced by the research produced by those fields, believe that personal philosophies, political perspectives, and social maneuvering come from these perceptions—from thinking about beliefs and desires. (For many operating outside the natural sciences, this can prompt a need for or place a value on folk

psychology as well as justification systems, rationalizations, and forms of storytelling, as previously discussed. Also, consider recent research on Hebbian learning, mirror neurons, and the issues surrounding the "inverse problem of inferring hidden internal states of others from observable changes in the world" (Keysers & Gazzola, 2014, p. 9). (*See Appendix D for further discussion on this topic.)) The need here is for a deeper understanding of social cognition to clarify how humans use psychosocial (political) knowledge out of the basic human need for Emotional Survival. The advanced form of social cognition used by the individual and their False Self ties into Emotional Warfare and each person's underlying political motivations.

Consider how personal politics can change to benefit society as a whole. In evolutionary terms, the function of natural selection is to take small variations among organisms and eventually give rise to a new, more intelligent species that survives better than its predecessors—consider of course the prehistoric development of the homo sapiens prefrontal cortex but also the species' social structure, which developed into gradually larger, more complex societies, eventually evolving into modern humanity, which has given rise to advanced discussions about brain activity and intrapsychic complexity such as found in my inquiry into human conflict and human unity.

Given modern understandings about biological but also social evolution, the following question must be asked: Would a small variation in how society thinks about changing human behavior—and in theories about individual and social cognition about human behavior—eventually give rise to a new, more intelligent, and more behaviorally and morally upright version of humanity? Would this lead to widespread and meaningful change?

This has proven extremely difficult to answer in a nontheoretical manner that can be applied to real people. Moving from the theoretical to the practical—*application*—hinges on human innovation, motivation, and willingness. For a change like this to expand beyond the conventional understanding of ethics and moralities and into individual emotional freedom, inherently promoting social advocacy, justice, and an overall more ethical politics, a cognitive and emotional evolution would have to take place and a new form of education about human conflict and human unity would have to be implemented. This kind of meaningful individual adaptation would lead to a long-term collective evolution and a deepened sense of morality, one that comes from within and extends beyond self-interest. People can, through evolution, change their moral behavior and the human culture altogether by progressing the theory of mind into a greater understanding of the theory of status and alliance—of *politics*.

Modern humans are defined by self-awareness and symbolic thought. These two traits also define the species and its separate cultures, despite the ostensible shift to a more pragmatic, critical way of thinking, more liberal thought processes, and the cultural movement toward human and civil rights. While these shifts have had a profound effect on society and on how it analyzes and evaluates people by their social-cognitive behavior, people continue to struggle with personal negative patterns of behavior and negative social perceptions of others; close examination often uncovers a natural or innate bias, which leads to a multitude of prejudices (and, perhaps, radicalism, whether in the form of radical rightism, radical leftism, or other views) when looking at others and becomes more complex when attempting to identify the Emotional Warfare user and their Pattern of Emotional Warfare. Even unconscious/subconscious politics influence

Emotional Warfare interplay. At this juncture, one can see the specific influences of psychologist Fritz Heider's attribution theory and social psychologist Lee Ross's work within attribution theory (e.g., naïve realism, fundamental attribution error, conflict resolution, etc.). People's biases (and thus their prejudices) both divide them and support them. When gender, racial, societal, and cultural conflicts and differences surface, they divide people from one another yet simultaneously give solidarity and support to those who share biases and prejudices.

These tendencies toward codependence and attribution bias become especially evident when discussing major questions such as the meaning of existence and how to find peace within humanity, which inevitably bring people's belief systems or ideologies to the forefront. Also important is whether the individual stands firm within a narrow-minded, faith-based belief system or dogma no matter how impractical or unbelievable the belief system may become, which ultimately requires great skill in coping with cognitive dissonance.

With politics in mind as a touchpoint, one can look more deeply at the phenomenon of Emotional Warfare and the interplay of its Patterns.

The True Self and the False Self of an individual could be considered opposite constructs of that person's self; however, I do not consider them opposites but two components of the self that are in opposition to one another. The individual is presented with a choice between *existing or operating primarily in* one form or another, rather than *being* one or the other; consider my position outlined earlier regarding free will, e.g., the causal-deterministic attributes of the False Self (behavior-based/disorder) and the cause-derivative choice attributes of the True Self (state of being)).

From an evolutionary standpoint, mutations of the human brain have led to new wiring, which has ultimately allowed for new and complex social interactions and social networks in modern interactions. As a result, the nature of people's relationships and their impact on the modern understanding of social embeddedness, identity, and status has significantly influenced human evolution, as humanity has come to understand how social standing can be threatened through social manipulation, Emotional Warfare, and social competence. The evolution of cultural beliefs or ideological values from past generations into the current generation's morals or values keeps individual attribution biases and the underlying collective social hierarchies elusive but intact. Those biases and hierarchies—evolving but traceable elements of human politics—continue to fuel conflict.

The Evolution of Bias

Biases, in many ways, stem from a person's EBSS. From the EBSS's ancestral roots through their process of development over generations, nonadaptable EBSS go extinct—in a manner of speaking—as they prove ineffective at garnering emotional security or Perceived Security, and adaptive EBSS not only become more dominant but also create multiple descendant EBSS, variations of themselves. This of course manifests in different ways from person to person, even between individuals who came from the same background (i.e., familial group) or share the same foundational masculine and feminine emotional traits that represent each half of the EBSS. This process is not limited to the EBSS but can be seen in all of the Building Blocks. The evolution of Patterns of Emotional Warfare is very much responsible for the biases that form within individuals, as their Patterns dictate and determine not only how they use Emotional Warfare to

obtain and/or maintain Perceived Security for themselves but also where they use their personalized forms of Emotional Warfare.

This can be seen as a form of Darwin's adaptive radiation. Different populations become isolated (or *divided*) from each other by searching out, adopting, and/or adapting to different emotional environments (and thus physical environments, regions, societal groups, communities, etc.), finding the places where their False Selves, EBSS, and Tactics are best utilized. Over time, people become separated by these emotional environments, choosing the ones that are best tailored to provide them Emotional Survival. In other words, people consciously or subconsciously gravitate toward others, societal groups, and communities that allow their EBSS and False Self Roles to operate and where their Tactics, views, and innate biases will be socially accepted, validated, and often reinforced through the shared biases of others. This creates a mutual benefit for all those who share these views and biases (e.g., individual and collective self-validation and identity through group think or surrounding oneself with like-minded people). This also enhances their False Selves' efforts to procure Perceived Security through a codependent, bias-based relationship or acceptance and belonging from another or others.

Emotional Warfare in the Modern World

Modern advancements in the fields of psychology, social psychology, cognitive science, and neuroscience and the current level of understanding of human behavior (and the emotional realm of the human person and how emotions work within and between human people) give today's False Selves a broader and more precise set of tools for Emotional Warfare than False Selves had in the past. This is true even for those who do not learn about such advancements, as the advancements enter the overall environments

that all humans operate in, and individuals either consciously or subconsciously integrate the information to at least some degree. At the same time, technological and lifestyle changes (especially in contemporary, industrialized populations and perhaps excluding some smaller regions and indigenous populations) have simplified the physical aspects of survival, so life centers more on emotion and desired experience now than it did in the past. Because of this, Emotional Warfare is more a part of modern society than it was in previous generations.

The evolution of human nature, politics, and bias and the ways they manifest in modern society all affect free will. Because these manifestations are all strongly influenced by Emotional Warfare and its Patterns, Emotional Warfare's effect in the modern world cannot be ignored if the philosophical inquiry into free will is to be a serious endeavor. Otherwise, discussion of free will, politics, and bias in the context of the evolution of human nature risks becoming a form of philosophical meandering that (unfortunately) will become ever more irrelevant, yielding no workable solutions for societal problems.

With Emotional Warfare as prevalent as it is in the modern world, true free will is contingent on a clear understanding of it and its Patterns. Free will and therefore the *will to live emotionally free* are realized through behavior-based, psychologically adaptive adjustments and improving moral decision-making processes, and only through such processes can modern society move closer to unity and ONEness.

Section 6

The Pursuit of Human Unity in the Modern World

- *Metatheoretical and Clinical to Practical to Socio-Political-Cultural*

- *In the Service of Psychology and Unification: Intersection of Theory and Practice*

- *A Whole-Person Perspective and the Need for Model Flexibility*

- *Security Versus Freedom and the Fight-or-Flight Response*

- *Emotional Warfare Versus Psychological Warfare*

- *Psychological Warfare and the Evolution of Human Nature*

- *Emotional Warfare and the Post-Truth Era*

Metatheoretical and Clinical to Practical to Socio-Political-Cultural

To explicitly confront divisions within people and both intra- and interpersonal conflict

through the identification of core biopsychosocial dynamics, and the variables that

biological, psychological, and psychosocial categories independently create, the primacy

of Emotional Survival and the body–mind schema (the overall strategies which cause the

intra-inter-action of and form the gestalt of Emotional Warfare) must be included in any

intellectual move toward a unification in psychology by means of a paradigmatic

common denominator and theory. This is a philosophical positioning I take to address the

epistemological, ontological, and ethical (or moral) framework that a single grand theory

must have to be acceptable.

The groundwork to the One Divide/Emotional Warfare platform distinctively

addresses not only the metatheoretical and the practical (or pragmatic) but also a

universal and unified methodology or real-world application, by means of One Divide's highly individualized and interactive platform. Equally paramount in its metaphilosophical positioning is the metatheoretical groundwork necessary to explore the conception of self and the notions of agency and efficacy the self (e.g., an experiential, nonexperiential, or instrumental self) is bound to in terms of the human being or agent.

This leads to a potential coupling of the natural sciences to the psychological humanities or the bridging of a philosophy of science approach via a sound metatheoretical framework to a practical philosophy of psychology. This could lead in turn to a workable and, for the practical and pragmatic-minded, plausible common denominator within a unification of psychology premise that, I posit, would include establishing a metatheoretical and clinical to practical to socio-political-cultural explanatory ladder.

The mechanistic-functional theory of Emotional Warfare, which by design works inextricably within a purposive philosophical platform (the Philosophy of One Divide), synthesizes philosophy, theory, and practice in a manner that serves psychology: addressing the psychologization (or mental, psychosocial, or local societal or global cultural demands) of all human persons, including those operating within academic scholarship arenas or professional mental fields and those operating broadly in the natural world. It also positions the human "knower" within the broader cosmological universe and allows for a universalized educational platform to properly, practically, and pragmatically explore these issues of self, agency, efficacy, and participation in society in a transcultural manner that spans Eastern and Western or continental or analytical modes of theorization or methodology, and covers the lifespan or stages of the lifespan of the

human person and one's given overall human experience. Consider Overton's (2010)

overview of the abstract levels of discourse and (in part) his views of discussing the

abstract and the pragmatic:

> If all of this abstract talk of levels of discourse and metatheories seems too
>
> abstract for pragmatic minds, it should be remembered that most of the
>
> fundamental issues in psychology originated in abstract concepts, and it is at that
>
> level, and only at that level, that they can begin to be resolved. Of course, one can
>
> throw away all abstract maps and yielding to the pragmatic urge, just start
>
> walking in the forest; but again, although that may get us out of the woods, it may
>
> also just keep us wandering in circles.

Within an intellectual move toward a unification of psychology, a system-to-

system advancement must allow for a sound meta-theory and grand theory aimed at

capturing a plausible holistic causal explanation; a practical methodology that meets the

demands of the modern world and sociocultural workings of human psychology; and

practical as well as actionable steps (e.g., as provided in the initial three guides in the

Emotional Warfare treatise, oriented toward the general public or personal-level use) in

direct response to the ongoing problem of divisions within and between people, which

has not yet been solved due to the causal intra-inter-action within and between humans. I

simplify these mechanisms and their functionality as *situational dynamics*, produced by

the stimulus/response constructs that constitute (in any given biopsychosocial

formulation, e.g., the influence of nature verse nurture) a given human experience, and

the human person's psychological or mental conduct that informs or is informed by the

subconscious/unconscious patterns of the person's various mental/emotional experiences.

These mechanisms together generate a sense of security—whether or not this Perceived

Security is considered or classified as counterproductive, counterintuitive, or adaptive

and productive in terms of mental health or fitness (again, *fitness* here includes and

extends beyond reproduction/propagation).

To demonstrate, moving back to the technical side of the metatheoretical equation

(explored in progressively more specialized detail in Books 4 and 5 through to the

additional technical refinement in this volume), a fully holistic causal explanatory model

may contain implicit directional indicators toward unification, but only indirectly address

causation or the whole human person. A prime example of this is Young's positioning for

a unification of psychology (which Young himself accepts is ultimately not feasible or

attainable, and if pursued should work more as a "process than a product," Young, 2016,

p. 10), which supplies implicit views of the whole human person but does not spell them

out explicitly as a concept; more specifically, consider Young's (2016) statement within

his neo-Piagetian (neo-Eriksonian, neo-Maslovian) model:

> …a relevant extension of the concept of causality would be to refer to it as
>
> "intraactive causality". This new concept implies that, not only is causality
>
> multifactorial and intraactive, but also the nature of causation involved takes
>
> precedence over the components and their interactions and, indeed, helps specify,
>
> modify and define the components as well as their interactions. (p. 764)

In this manner, taking the implicit view found here, the orientation (linguistically

and conceptually in the form of meaning making and association) is toward the discipline

or technicality of psychology, which is also not only centered on causality (as well as

elements concerning free will) but on integrating psychology by means of a worldview or

a conception of human unity that involves *intraaction* in terms of social exchange or through a form of *intraactive interaction* that is co-existential:

> …some of the models that I developed could be respecified as intractive—for example, intractive stage models, the intractive Piagetian, Eriksonian, and Maslovian models, and the intractive stimulus-organism-response model. On the one hand, the concept of intraaction could have very limited scope, and just remain one other way to describe interactions. However, on the other hand, it might help give a superordinate framework, worldview, or metatheory that is applicable not only to integrating work in the area of causality but also work attempting to integrate psychology itself. (p. 764)

A fully holistic causal explanatory model may contain explicit indicators pointing toward a natural science unification but only indirectly posit a conception that addresses the whole person or human unity. The conception of human unity is implicit in the discipline, as is the phenomenology of the whole person, but it does not appear explicitly as a concept in which the whole-person phenomenological experience of the person counts, rather than merely the list of symptoms the person might be experiencing.

In contrast, the Philosophy of One Divide explicitly orients toward human unity—a whole-person phenomenological view that is, again, individual-specific and social-specific. It captures the described intraactive interaction generated by the social exchange and/or co-existential attributes via the DTBM, extending beyond intra- and interpersonal dialogue and into the underlying biopsychosocial causations for each individual or participant.

In the Service of Psychology and Unification: Intersection of Theory and Practice

Debating the issues central to the theory of Emotional Warfare and its multitude of derivatives actually compounds them, as they can be understood metatheoretically (deconstructively), theoretically (constructively), and holistically (e.g., functionally or causally) within the human experience as either deterministic or nondeterministic, and "hidden variables" in the reality that contains the human experience can be properly addressed or dismissed as not existing. Consider philosophical and mathematical inquiries into the nature of reality through approaches such as physical realism—which assumes a mind-independent reality—or a realism in physics such as quantum mechanics, in which atoms are considered to behave both like particles and waves, attempting to provide ontologically sufficient explanations for how causal mechanisms operate.

These issues will persist in the volatile and uncertain human experience for the foreseeable future due to the causal mechanics in the brain–mind relation, which provides the backdrop to human consciousness and also contains the epistemological and ontological foundational elements to Emotional Warfare's theoretical framework and dual metaphysical anchoring (i.e., interior to and external of the human being).

This anchoring underscores and establishes an intellectual arc bridging the longstanding metaphysical debates between *realism* (e.g., ontological existence of objects independent of the mind; consider scientific realism or the scientific method) and *idealism* (e.g., non-mind-independent objects; consider Plato's theory of forms), both contributing to the perceived reality that exists between persons and the various hyperspecialized or industry-specific language games produced by the natural sciences and the empirical and scientific methodologies—which often relate to knowledge about the human being in terms of the nonexperiential self and third-person observation—and

the non-natural sciences (e.g., religions, belief systems, or ideologies)—which often

relate to the human being in terms of the experiential self or first-person experience and

human culture.

One Divide's positioning within analytical philosophy embraces realism, but is

infused with idealism through the principled notion that without a proper language

system—a writ-large metaphor that can straddle the objective view held by natural

sciences and the subjective view born of human experience—the aforementioned issues

will expand and the philosophical, intellectual, and language gaps will widen within the

various fields of philosophy that involve or overlap with psychology—or inform society

about how to theorize about the psychology of humans and *what it means to be a human*

being or what it means to be a human *being* who is in the process of *becoming* more

evolved: consider the term *human be-ing* as an extension of the intra-inter-action that

captures the human being engaged in actionable processes that lead to higher levels of

intelligence and give rise to a new transformation system or emergence of the True Self.

Despite psychotechnical innovations and advances in the understanding of human

behavior, these issues have escalated into more sophisticated forms in the intersubjective

(or socio-subjective) domain that contains society's presuppositions, perhaps

philosophically antiquated, about what houses large societal systems—whether in small

communities or in diverse, complex societies—viewed as *human theatre*.

One Divide's groundwork should be considered conceptually, abstractly,

theoretically, or critically as a philosophy of science that overlaps into the psychological

domain, with a mathematical structuring (like a geometric formula) or a Platonic

structuring, yielding a philosophical-psychological platform that works independently of

culture. This independence means the platform is free from the constraints of the specific points in space and time that human cultures are bound to or build off. Therefore, its universal and unified methodology has an integrated pluralism—integrative through epistemological means rather than intellectual pandering to attract more users or subscribers (or "followers")—that prevents subcultures from forming within it, retaining a collective shared intent across the various fields of psychology centered on problem solving.

A Whole-Person Perspective and the Need for Model Flexibility

The ongoing debate between dualism and monism or materialism (or the mechanist-reductionist approach of materialist neuroscientists) is part and parcel of the neurological mechanisms of the human mind that offer the multitude of interpretive perspectives (subjective, first-person perspective; the qualia that are part of self-awareness) and thus the self-conception generators and subsequent notions of *identities* that appear in the Building Block of the Role. These identities embody the emotional models through which people experience their lives, whether internally or publicly via social personas that exist beyond the self and come to be understood through shifting identifiers (e.g., evolving perspectives and theories that inform researchers' understandings of the human species according to when and where the researchers are working) and reflected in human language, alongside other forms of linguistic gamesmanship or through "gamified" uses of language by means of Wittgenstein-like language games with disciplinary maneuvers, language rules, and so on intact. The identities found in the Building Block of the Role turn up in and affect these language games both in academic knowledge systems and in peripheral speech or folk psychology,

in which language is not necessarily rule-governed or used consistently, induced through both private inner speech or language and outward public speech or language.

This material cannot be restricted to the academic, scholar, philosopher—it must include the everyday layperson, who is part of the collective that comes to form (or inform) mainstream views and adds to the human culture, contributing to the content *of* psychology. Academic or scholarly intellectual pursuits and/or the profession of psychology and the layperson are equally likely to fall prey to cognitive biases—or *meta-ignorance*, an ignorance of one's ignorance, which can be applied to seemingly all human persons (consider the Dunning-Kruger effect (2011) and the empirical evidence of meta-ignorance)—creating or further masking hidden variables within "human nature" and the nature of the individual human being (e.g., experiential self, mind, consciousness) and human collectives (e.g., groups, society, culture; collective consciousness, societal awareness; consider collective intelligence (Young, 2016))—whether speaking academically or culturally.

What is needed in an epistemological move toward the kind of unification of psychology I have been discussing, complementary to the third-person objective stance needed for unbiased scientific methodology and the resulting hyperspecialized language necessitated by the abstract realm (where philosophical and psychological issues are best approached and perhaps "solved"; consider Overton's levels of discourse), is a simplified language that captures the phenomenological account and qualia of the whole person's human experience and *explicitly* extends from an epistemological, paradigmatic model for the unification of psychology to a value–morality system and systematic methodology that addresses the holistic concerns of causality and the whole human person. This would

be a view of human unity that reaches beyond the symptoms considered for diagnosis and toward the human subjective or intersubjective phenomenological, providing an effective and interactive communication tool or methodology that allows for a reverse funneling of knowledge: intellectual understandings gathered by means of categorical associations with the psychological experience of symptoms that can then be addressed, communicated, and/or sympathized, empathized, or confronted while still connected to the hyperspecialized vocabulary necessitated by the metatheoretical, holistic causal explanation of the diagnosis or the mechanist-reductionist understanding of the given symptoms. This reveals the causal reciprocity between the overall human experience, the diagnosis, and the given symptoms, reaching from the intrapsychic to the interpersonal and even into the sociopolitical attributes of human societal discourse, providing the basis for an *intra-inter-action-causation* platform to investigate what it means to be human.

The ongoing sociohistoric process of establishing psychology as a natural science and establishing a scientific architecture for methodology have not only shaped but come to define understandings of human nature and human psychology and have produced the language and the predicate that psychologists and philosophers use to communicate those refined or micro (metatheory) understandings. This longstanding philosophical and modern psychological endeavor includes existing theories of agency and, consequently, modern conventions and convictions that surround the issues central to identity and the various psychological platforms centered on achieving overall states of well-being, whether on individual or collective levels. However, these convictions are not only conceptual a priori but remain conceptual once the individual gains self-awareness,

provided they do not also gain an explicit understanding of the supporting structure that defines the theoretical framework of Emotional Warfare and the interplay of its Patterns.

Of course, the language surrounding the identifiers of the self that embodies the human experience is continuously shifting as society's cognitive ability to theorize *who people are* integrates with the way society conceptualizes *who people want to be*—perpetuating both hyperspecialized language (e.g., scientific expressions, jargon, etc.) and layperson semantic issues (e.g., the sliding context of the terms *soul*, *psyche*, *mind*, and the like) and what can be understood as the continued psychologization of the human being, which necessitates addressing psychology outside of the discipline itself and providing a language system that connects to the *psychosocial-cultural* process and moves toward the domain of the humanities.

This leads to an important distinction: in contemporary understandings of human behavior and advancement of the behavioral fields, the problem is not the *nature* of psychology per se; rather, a unified scientific theory of psychology (e.g., an epistemic system) or a unified, integrated approach to psychology that allows for a pluralistic view of psychology as a discipline and/or profession must deal with a problem in the *methods* of psychology: the way it discusses intra- and interpersonal human conflict (e.g., mental illness or disorder vs. mental wellness; maladaptive vs. adaptive; states of being or well-being) and how to examine, study, or attain optimal levels of psychological agency and efficacy. It must contain not only the human brain and brain/mind correspondence but *human nature* itself. Of course, human nature is a core topic throughout the One Divide/Emotional Warfare architecture.

To briefly explore this, and to demonstrate a key feature here, an overview of human nature as provided by *Oxford Reference* reveals an elemental tenant directly addressed through the theory of Emotional Warfare:

A basic topic of ethics, different accounts of which underlie such different conceptions of human life as that of the classical Greeks and of Christianity. A preoccupation of Enlightenment philosophy was to find a constant human nature beneath superficial differences due to culture and society. The common core would contain sufficient natural sympathy with others, benevolence, perception of self-interest, and capacity for acquiescing in just institutions, to provide a foundation for a purely secular ethics. This hope was dashed by the Hegelian perception of human beings as only possessing natures that are moulded by their historical and social circumstance. However, it then recurs at a higher level, with the thought that we have natures that make us capable of some political and social arrangements under which we flourish, and incapable of others. See essentialism, sociobiology, evolutionary psychology.

The search for human unity demands *model flexibility* and a language system and communication interface that can remain relevant as advancements in neuroscience continuously move closer to a refutable *causation* rather than a *correlation* for brain/mind correspondence (e.g., between brain states and mental states) or regarding complex phenomena such as consciousness—the social nature of psychological categories must be deliberately taken into account, along with the attributes of human nature that create intersubjectivity or sociosubjectivity in the context of different cultural dispositions. The human experience, at bottom, is derived from the ongoing pushes and pulls, ebbs and

flows of evolving human nature and reactionary cycles in response to intellectual

transitions that yield scientific advances but faction human culture. Consider sub-

subcultural divisions built on social causes, philosophical or ideological movements

centered on scientism or anti-scientism, evolution and creationism, advancements in

Western medicine and folklore-based holistic cures, and so on. The list is simply too

expansive to capture the entire scope of this topic, and the examples I've given are surely

inadequate; however, I posit that in any possible rendition, all examples would build

forward from early homo sapiens civilizations into Greek antiquity and span through the

Renaissance and Enlightenment periods to modernity to contemporary metamodernism,

and in all these eras, all examples would be inextricably linked to Emotional Warfare,

which cuts across space and time, existing independently but manifesting through all

intellectual transitions. This makes any example, no matter when it appears in

sociohistorical contexts, a reactionary derivative stemming from elemental components

belonging to the theory of Emotional Warfare.

  An understanding is needed of how psychology falls within the humanities and of

the role of folk psychology's terminology in the overall human experience, rather than

holding psychology to the explicit technicality of the sciences and/or the formal language

games most often associated with the natural sciences; importantly, any model must deal

with the issue(s) of *reasonable subjectivity*, as noted earlier—in both a

metatheoretical/deconstructive and theoretical/constructive manner—to address and/or

extend beyond the context *of* the study of psychology and into the content *in* psychology.

  In other words, what I posit to be a behavioral law of nature and thus a common

denominator is demonstrated and epistemologically justified through means that address

core epistemological tenants or even regress issues (consider philosophical traditions such as evidentialism, foundationalism, or cohenentism, or an explanationist theory of justification; consider Lycan, 1988). Moreover, the theory of Emotional Warfare is part of an overall coherent functional-causal architecture and conjoined mechanistic-functional vantage point with axioms (rather than competing or incompatible dialectic poles) that provide what could be viewed as an infinite or circular causal chain of justification—the chain of justification for a belief x (Emotional Warfare) eventually includes x (Emotional Warfare) itself.

This can be seen in the previously outlined topic of *causal reciprocity*, which can now be expanded toward the idea of a common denominator between human nature and the overall human experience, between a diagnosis and the given symptoms, reaching from the intrapsychic to the interpersonal and even into the sociopolitical in human societal discourse, providing the basis for an *intra-inter-action-causation* platform to investigate what it means to be human.

Addressing these needs, and human nature itself as outlined above, the Philosophy of One Divide's supporting principles and concepts and the mechanistic, weak-emergence-based, functional-causal theory of Emotional Warfare are and will remain universal to all human persons and apply to all humans, whether as ontologically observable dependent notions (first-hand knowledge) or as ontologically observable independent notions (third-person observable knowledge). This not only provides a universal and unified methodology to be utilized but allows for a universal and unified theory to be understood and further supported, both by the various fields, subfields, and

disciplines of philosophy and psychology and by way the theory of Emotional Warfare works as a *common denominator in humanity.*

Continuous application and ongoing meta-analysis will only enrich the Philosophy of One Divide's metaphilosophical positioning and the theory of Emotional Warfare—a fundamental element of the human condition just as the amygdala and the limbic system or the neuron and synapse are fundamental components of the human brain—which will be further refined through academic and scholarly grounding and advanced through research and study, remaining compliant with modern theory as it evolves.

Philosophically speaking, to imagine the human condition without Emotional Warfare is analogous to imagining the human brain without the amygdala and limbic system or neurons and synapses. If something universal exists and applies to all, educationally, it needs to be universally understandable by all.

Security Versus Freedom and the Fight-or-Flight Response

Emotional Warfare, broadly speaking, arises from the simultaneous needs for security and freedom. People desire to be true to themselves and free to live honestly within their own actualized self-concepts, but they equally desire to be accepted and welcomed into their communities, and the two needs very often conflict.

Due to the universal human need for Emotional Survival stemming from the Broken Trust event and additional traumas (i.e., emotional markers) suffered early in life, most people feel the need for emotional security more strongly than the need for emotional freedom. For humans as a mammalian social species undoubtedly shaped by its cooperative evolution, self-reflection provides a basis for change but is generally

constrained by conceptual barriers, whether cognitively induced from within or placed

upon the individual by others due to the politics of human nature and human psychology.

However, without emotional freedom, people are never genuinely content, nor are they

capable of having ultimately fulfilling interpersonal relationships. The paradox of

security versus freedom is cyclically reinforced by the juxtaposition of dominance and

subjugation; it perpetuates the dichotomy between human behaviors induced by irrational

cognitive motivators and human thoughts produced by rational cognitive motivators (e.g.,

themes of human will as found in German idealism and American pragmatism).

Demonstrably, people react and respond to Emotional Warfare on an instinctual

level—it taps into physical and emotional instincts innate in humans. The body has a

visceral response to Emotional Warfare because it affects the amygdala, a component of

the limbic system located in the temporal lobe and extensively connected to other parts of

the brain. Among its many important functions, it has roles in memory, emotion (as

highlighted in Section 4), and perception of threat, and it is best known among the wider

public for governing fear conditioning and triggering the flight-or-fight response.

Alongside the amygdala, the cerebral cortex and its surrounding structures, which govern

conscious thought and decision making, respond to Emotional Warfare to cope with and

defend the person's Perceived Security against threats, real or inferred, intrapsychic or

external; in this sense, threats can be understood in terms of anxiety or angst and/or to

refer to stimuli (whether real or perceived) that challenge the person's Emotional

Survival with a resulting mental or psychological reaction to neurophysiological or

intrapsychic disruptions stemming from psychosis or "mental breaks" and the like. This

awareness moves traditional views of the flight-or-fight response into a contemporary

understanding that includes variations and personalized forms and ties it into a fuller grasp of how the structural variabilities of human psychology and physiology interact.

Emotional Warfare Versus Psychological Warfare

The use of the term *Emotional Warfare* may seem to conflate this theoretical framework with the techniques of psychological warfare (*psywar*), but a clear distinction must be made for technical purposes within the field of theoretical and philosophical psychology: the implicit functional-causal determinates, discoverable within the granular articulation of the intra-interplay of Emotional Warfare's pattern(s), inform the conscious understandings of human conflict and all of its derivatives, which work through the base levels of human discourse to the higher levels in ways that can be described as psywar. However, while Emotional Warfare informs psywar, it is fully distinct from it. In general, psywar is a tactic employed during military conflicts to demoralize the enemy. It can range from blunt-force atrocities to sophisticated propaganda or disinformation campaigns—mainly centered on utilizing inaccurate information deliberately to manipulate the perceptions of reality—or *malinformation,* which is intentional deceitful and harmful, whether in physical and/or emotional contexts. Techniques like those of psywar can be employed in nonmilitary situations, provided the circumstances involve an element of conflict or competition over instrumental resources; however, even in nonmilitary settings, psychological warfare remains distinct from Emotional Warfare. Much like language is a human artifact that has expanded in its cultural variations, semantic values, and meanings of terms, psychological warfare and the applied psychologies have become ever more of an artifact in the modern era. Psychological warfare and the applied psychologies have become more conscious acts in the process,

providing a set of mental tools that reach into the physical world and, depending on their application, creating a form of physicality for these tools through which modern humans focused on deception, disruption, and so on are ultimately upsetting the predictiveness of the spaciotemporal emotion-based environment that humans operate within. Psywar is often used to maximize surprise—or to maximize the "element of surprise"—rather than minimizing surprise in either physical or psychological contexts and creating entropic imbalance that way. ("Entropic imbalance" can be contextualized to various brain functions (e.g., neurodynamics) and their associational linkage to states of consciousness, as "entropy is a dimensionless quantity that is used for measuring uncertainty about the state of a system but it can also imply physical qualities, where high entropy is synonymous with high disorder," Carhart-Harris et al., 2014, abstract.) This not only makes Emotional Warfare and its theoretical framework distinguishable from psywar but simultaneously provides substantiation of the theory of Emotional Warfare's principles as a theoretical foundation (with its unconscious, preconscious, and subconscious attributes intact) to the domains of psychological warfare and the applied psychologies, particularly through the *gamification of identity* outlined in the Building Block of Role(s).

The epistemological foundations and the philosophical groundwork of the Philosophy of One Divide, as discussed within this presentation, incorporate advanced neuroscientific understandings centered on the biological agent (or human being) and the need to minimize surprise, e.g., Friston's free-energy principle. As Friston pointedly puts it, "biological agents must avoid surprises to ensure that their states remain within physiological bounds. But how do they do this? A system cannot know whether its sensations are surprising and could not avoid them even if it did know. This is where free

energy comes in: free energy is an upper bound on surprise, which means that if agents minimize free energy, they implicitly minimize surprise" (2010, p. 128). Also key are new neurobiological understandings about the functionality of the human brain that have resulted in new neuro-psychoanalytical models centered on the relationship between the primitive unconscious regions of the human brain and the formation of emotions that precede conscious thoughts or conscious levels of implicit or explicit self-awareness (e.g., Solms, 2021). The brain stem, the physical or material structure that supports the oldest region of the human brain, foundationally supports and influences the newer regions and the modern human cortex—this is bottom-up processing versus top-down processing, primitive reactions versus higher-order thinking, *emotions (unconscious, preconscious, or subconscious) versus thoughts (conscious).*

Psywar is a conscious, premeditated set of thoughts and guided actions designed to disrupt, weaken, and create unexpected, nonpredictive environments to maximize surprise and the entropic disorder of opponents' known physical environments (or sense of physicality) and psychological perceptions or mental models. In a nonmilitary setting, this can also be recognized in familiar (psychologized) tropes such as gaslighting; in ancient techniques such as political rhetoric, which are now coupled with issues associated with envy, revenge, and vitriol; and in modern political tropes such as pivoting, spin, negative campaigning, and smear campaigns. In any setting or domain of operation, deliberate attempts to undermine or weaken another's or others' confidence or sense(s) of reality through a distortion of the facts (disinformation) and outright manipulation of reality (e.g., lying, deception, covert operations, passive aggressiveness, etc.) are forms of psywar.

Emotional Warfare, by contrast, is always subconsciously, preconsciously, and/or unconsciously mediated first (through the organism–environment mediation process or False Self agency and efficacy) and is causally determinate of personalized motivators to maintain or attain familiarity with both the physicality and the emotionality of the situational dynamics, emotional paradigms, and stimuli being operated within, allowing for the use of EBSS in predictive, non-surprised entropic manners or states of being and doing to generate Perceived Security by means of Roles and Tactics. It is a neurophysiological, neuropsychological, and behavioral issue affecting all individuals due to the underlying base and fundamental need for Emotional Survival. It influences varying aspects of the human brain, shapes or directs forms of neuroplasticity (structural or functional) in relation to learning, and becomes a determining factor in the mental health or mental fitness of the human being; it has both affecting and affective qualities within relationships between human beings, even ones the participants are not aware are combative. While some of the skills and techniques of Emotional Warfare conducted through the agentic False Self in Outward Emotional Warfare may appear in psychological warfare, either between nations at war or between individuals who are aware they are jockeying for power and position, those techniques move out of the realm of Emotional Warfare, which is subconsciously/preconsciously/unconsciously driven, when they are applied consciously. But they remain causally derivative of Emotional Warfare nonetheless.

The conscious forms of human conflict and their refinement within the human species have been sociohistorically accounted for, outside of the contemporary terminology of psywar, as evident in structured lessons dating back to Sun Tzu's (*c*.512

BCE/2009) *The Art of War*. Brainwashing techniques or thought reform (see Lifton, 1961), clandestine tactics of persuasion and/or "trade-craft" that are generally associated with manipulating reality to gain or maintain control and influence over others within modern applied psychologies, perception management, and all forms of pandering, negative campaigning, propaganda, and disinformation designed to create in-grouping and out-grouping are all examples of ways Emotional Warfare strategies spill over into psywar. (As an aside, verbal and/or nonverbal forms of communication informed by personalized forms of Emotional Warfare (e.g., known gestures, slang, and/or peripheral speech) can lead to either in-grouping or out-grouping and can be emphasized consciously by psywar techniques.)

A full exploration of this topic would simply be too extensive for this presentation's purview. However, the central point here moving forward is the conclusion that Emotional Warfare, and its inextricable linkage to human nature, underpins psywar and its variations, which have become embedded in human society throughout the species' attempts to create larger civilizations and are evident in the modern-day movement toward a more interconnected human network through globalization, with a cyclical effect. Strategies of psywar have been popularized and infused into educational systems to create more effective leaders. These strategies also appear more subtly in modern society: techniques like the Socratic method and critical thinking, which can be tools of those pursuing higher levels of emotional and/or social intelligence, move into forms of Emotional Warfare depending on the individual using them—just like all tools conceived by humans. Additionally, these techniques are becoming embedded in the sociopolitical spheres, as they are introduced to children in classroom and group settings

from when they are very young and malleable. This mainstream use of emotional and social intelligence, stemming from various conscious psywar techniques, and their infusion into modern society through business (from the applied psychologies and manipulation or persuasion techniques to crisis management or conflict management techniques), professional (competitive hyper-specific practices and the like), political, ideological, and educational platforms forces individuals—knowingly or unknowingly, wittingly or unwittingly—to use more sophisticated forms of Emotional Warfare in their daily lives, creating a cycle of Emotional Warfare in the human race and a type of systemic failure within the human network.

Emotional Warfare also differs from psywar in its effect on society's understanding of moralities. While the developing understanding of human behavior has advanced conceptualizations of what is behaviorally right or wrong, those perceptions have not translated into an advanced understanding of the moralities. Because personal politics preserve emotional security and allow people to procure more of it, individuals continue to center themselves in them, making the moralities more subjective in the process (consider problematic topics such as abortion, the death penalty, religious rights, the current post-truth ethos, etc.). In this environment, conscious forms of persuasion are accepted, perhaps even expected. With the addition of modern abilities to communicate, and the increased understanding of how to use or manipulate forms of communication, aspects of tribal social engineering have appeared in society. Communities now are being constructed based on personal and/or group politics that yield results desired only by the parties involved. The moralities are set aside, reduced to ideals or talking points to gain political influence.

These types of social engineering have become normal practice for the "agents of change" or "disruptors" of the status quo—forcing the dialectic distinction between agency and *meaningful agency*, and further distinctions between the common (if not cliché) notions of the "true self," or indeed any true "self," and the contemporary conception of the True Self formulated in the Philosophy of One Divide, advancing and expanding Winnicott's clinical conception of the false-self disorder. Understanding the distinction between the consciously applied psychologies, as well as understanding the applied psychologies in combination with the subconsciously driven (or preconsciously/unconsciously/neurologically driven) psychological needs and reactional emotional needs that Emotional Warfare and its intra-interplay produce, ultimately leads to a more informed society that can choose to elevate its individual–collective societal awareness or collective intelligence (Young, 2016) beyond the effects of Emotional Warfare that inform popularized tactics of modern psywar. The terminology of Emotional Warfare also bridges the meaning-making and information-based association processes that occur in both objective and subjective contexts, providing conceptual metaphors and avoiding the pitfalls of socio-subjective meaning making—which can shift meanings and associations toward the applied psychologies or attributes of psywar that are isolated to specific conscious uses.

Psychological Warfare and the Evolution of Human Nature

Much as Emotional Warfare has become an inherent part of Emotional Survival as humanity has evolved, both excessive pride or hubris and subjugation have long been parts of the human condition. The balancing act between forms of domination—which I've couched in One Divide's philosophical literature as *dominance* to cast a wider

categorical net—and subjugation is closely interconnected with Emotional Warfare. However, the mainstream use of psychological warfare and its infusion into modern society forces individuals to use more and more sophisticated forms of Emotional Warfare in their daily lives, creating a cyclical development of Emotional Warfare in the human race. In brief, exploitation of the Emotional Desperation of others has escalated in the modern world; richer knowledge of human behavior has given people more tools to use against each other, and thus the current of Emotional Warfare that circulates in society has intensified.

For further context, consider how social and/or emotional contagions work and spread, notifying and informing the species for survival purposes and creating positive or negative effects within the human being and/or groups of people. Those practicing emotional intelligence and social intelligence to shape others' reactive interpretations of them work through the mechanisms and energetic qualities of emotions to create desired effects within another or others. On a larger scale, the norms, the culture, or how societies and/or the constructs of society are shaped are ever shifting, thus influencing the human network in various and unforeseen ways. Whether considered on this larger scale or more narrowly, the intensified current of Emotional Warfare in society and in the modern world informs questions of free will, the evolution of human nature, politics, bias, and so on.

Humans generally suffer when they see others struggle on a personal level, become conflict oriented on a social level, or argue, particularly those the observer cares about. What unites humanity—the connection intuitively felt and shared when people are

operating within their True Selves—is far stronger than the Perceived Security that is generated when people are operating from their False Selves.

Variables and behavioral and conceptual contradictions that appear in individuals engaged in conflict are representative of the variables within the individual and their inner personality dynamics or identity, which includes what others classify as ego states, sub-selves, personas, and so on. Consider the ego models of Freud (ego, id, superego) and Berne (parent, child, adult), or alternatively the sub-selves, personas, and/or subsystem structuring outlined in Lycan's (1987) homuncular functionalism, which in general terms considers the human being to be composed of integrated systems that are each relatively unsophisticated on their own but cooperatively intercommunicate to interpret stimuli and produce appropriate behavioral responses by the complete organism.

What lies beneath the surface of the shared human experience demonstrates— through the meta-structure that allows for the interpretation of human nature and the DTBM, which in turn allows representation of human nature and human psychology— that that experience contains laws of nature society must confront if it is to evolve beyond their constraints. The interplay of Emotional Warfare (True Self versus False Self) is philosophically aligned (with various distinctions) with the seventeenth-century English philosopher Thomas Hobbes and his perspectives on mechanistic materialism and moral and political philosophy. Hobbes argued that the state of nature is a miserable war in which no important human ends are reliably realizable (Lloyd & Sreedhar, 2018; Hobbes, 1651/1994). Happily, human nature also provides resources to escape this condition. Hobbes believed that each person, as a rational being, can see that a war of all against all is inimical to the satisfaction of everybody's interests and so can agree that "peace is

good; and therefore also the way or means of peace . . . are good" (Hobbes, 1651/1994, p.

100). Humans will recognize as imperatives the injunction to seek peace and to do those

things necessary to secure it, when they can do so safely (Lloyd & Sreedhar, 2018).

Emotional Warfare and the Post-Truth Era

In general, one of the first sacrifices made in conflict (including in war between

nation-states) is the truth. This becomes even more problematic as the age-old tactic of

escalation dominance—ensuring the ability to end a conflict on one's own terms—

appears more and more often. Facts and truths become obscured, both in individuals'

minds and in society at large, as people feel and respond to Emotional Warfare in an

attempt to maintain Perceived Security. As conflict moves into the conscious realm,

people obscure facts on purpose, and as a countermeasure, the embattled must establish a

baseline of facts that cannot be obscured, as denying them would not only reveal levels of

Perceived Security—people only deny what is essentially undeniable for the sake of

Perceived Security or to further a Hidden Agenda—but also intellectual dishonesty. Some

find this discouraging or uncomfortable, as the implication of this Emotional Warfare

Tactic is that there is no human right to the truth—that it is not a foregone conclusion that

logic, reason, and fact will be in the forefront of the social narrative. By extension,

independent emotional freedom (and potential levels of self-expertise)—as the truth itself

or one's personal truth—can be made ever more elusive.

Simply stated, the subjective must move toward the objective just as each person

must earn the truth—and just as people earn their emotional freedom—through

verification not validation, and by being proactive in combating the interplay of

Emotional Warfare. Emotional Warfare and the interplay of its Pattern(s) must not be

harmonized within the overall human experience but rather fought against, first on the individual level and then on the collective level. Society must be diligent and practice with the determination that if each person trains himself or herself to master the interplay of Emotional Warfare, society as a whole can combat this modern post-truth era, in which, as the *Oxford Dictionary* puts it, "objective facts are less influential in shaping public opinion than appeals to emotion and personal beliefs."

The shaping of perceptions, persuasion, and manipulation, even within a person's own thoughts, have never been more present than they are today. This affects the social balance in ways that might not be immediately evident. Even though society is shifting to a more progressive, pragmatic, or critical way of thinking, the inequality between peoples and the imbalance between the belief systems or ideologies of various societal environments, communities, and cultures are actually increasing. For example, although this shift has reduced inequalities in India, where the caste system is gradually breaking down, and has increased women's rights in Saudi Arabia, it has also magnified underlying societal fissures stemming from racial, cultural, and political perspectives that push back against the spoken ideals of Western civilization. As long as Emotional Warfare persists in society, people will be threatened by social moves toward greater equality and will attempt to manipulate the truth or other people's perceptions to maintain the current balance of power or earn more power or standing for themselves.

Historically, people used prophecy to tell others what they wanted them to believe; today, divisive speech panders to fear or to Hegelian notions about shaping society with a metamodern non-truth positioning. This casual relationship with the truth has allowed for more advanced forms of perception management, authoritative

(persuasive) oratory, and passive propaganda; this reaches back to the earlier discussion regarding the need to address folk psychology and the theoretical terms and phraseology common to that domain. In philosophical terms, this is a widespread propositional attitude of disbelief, which creates a more experience-driven society and an emotion-based world in which people can come to whatever conclusions they desire or whatever conclusions are desired by others. Subjective experience has become the focal point of society's attention and truth and facts have been repositioned to the back, making them harder to see and more obscure. Moreover, the repositioning of the truth and the search for it adds yet another dimension to the gamification of identity people engage in when confronting what is true and/or who an individual's True Self is. One function of the DTBM is to address the exponential increase in variables that this layer brings to the equation.

The point of grave concern here is that without a common consensus on what is or is not fact—or if one buys into the notion that facts simply do not matter—society normalizes not only information warfare, perception management, authoritative persuasive oratory, passive propaganda, and so on but also their underlying cause: Emotional Warfare and its intra-interplay.

With this developing cultural shift, the individual and collective emotional realms will continue to be battlegrounds, for good or ill depending on one's Hidden Agenda. If group dynamics, social facilitation, debate, and so on become a zero-sum game, where the reason for exchanging ideas and/or discussing beliefs is to win by any means—including by making up facts and/or manipulating reality—humanity, by default, moves

to a lower and less functional place. This means that this casual relationship with the truth is a cause of the intra-interplay of Emotional Warfare itself.

Life does not stand still—it is in a constant state of dynamic ebb and flow. Despite this, people do their best to create a constant familiarity in life, making it hard for them to be aware of the subtle changes endlessly taking place in the world. Most often, it takes an outside event or new information to help people realize change can also occur within them, and that there are lives they can touch and causes they can participate in which will be immeasurably richer for their influence. However, internal change can threaten Perceived Security, and thus it is against human nature in many ways.

Given this, how can new information come to light in modern times, when individuals can easily be deceived—and are willing to be—believing what is false and refusing to believe what is true?

Philosophy has an inescapable responsibility to provide direction. Any philosophical endeavor must answer some basic questions that demand the asker analyze and reflect:

- What am I trying to achieve, even if I must pursue it alone?

- What am I trying to prevent, even if I must combat it alone?

The answers to these questions are the foundations of one's own personal and social politics, which form the basis of the strategic decisions one must make when learning to navigate the interplay of Emotional Warfare. However, the question that rises above all others is the simple and perhaps uniquely human question: "Why?" For example, if one thinks that everything is, in one way or another, biased to suit someone's

opinion or belief—that there is no way out of the subjective viewpoints and perceptions that humans have—the "why?" would be:

- If this is the state of the world, why should people bother to find truthfulness about themselves or the human experience?

This is a fundamental question in the Philosophy of One Divide, regardless of one's epistemological or metaphysical subpositions. From a critical theoretical-psychology position, my answer is that the question is based on a faulty assumption and that one can indeed escape subjective views to find the ultimate truths of the human condition; and if one can, one must, because it is the only way to address the sources of dysfunction and conflict within people and between people.

Section 7

A Modern Philosophy: A Look at Some of One Divide's Influences

- _The Influence of Kant: The Categorical Imperative_

- _Satisfying the Dual Status Problem: A Neo-Kantian Model_

- _Emotional Freedom and ONEness: A Neo-Kantian Model_

- _The Influence of Russell and Wittgenstein: The Limitations of Language and the Way Humans Deal with Stories as Pictures_

- _The Duality of Identity in the Post-Truth Era: Ellis, Beck, and Skinner_

- _Final Notes on Philosophical Background and Further Influences_

The Influence of Kant: The Categorical Imperative

Of particular importance to the platform is the work of Immanuel Kant ("Groundwork for the Metaphysics of Morals," 1785/2011; _Critique of Practical Reason_, 1788/2015; _The Metaphysics of Morals_, 1797/1996; etc.). His influence on the Philosophy of One Divide can be found in his _categorical imperative_. As I discussed in Book 5 (2017), Kant's categorical imperative leads people to act only according to a formal principle whereby they would wish their action(s) to become a universal law—in other words, one generally should only do things that one believes would be right and good for _everyone_ to do. This view is commonly understood to be built off—and designed to replace—the religious adage "Do unto others as you would have them do unto you." Kant's philosophical approach challenges the morality of actions and shifts perspective outside of self-interests, making one act out of a general commitment to a moral duty.

The core principle here as it relates to providing a neo-Kantian, behavior-based moral model that allows for and promotes the individual's participation in closing the One (emotional) Divide and achieving a Reversed Cycle is to treat people always as ends in themselves, never as mere means. In other words, one must never manipulate and/or deceive another or others to achieve personal gains, self-interests, desires, and so on. The reverse also applies: a person mustn't let another or others treat them as a mere means to achieve their personal gains, self-interests, or desires. In the language system of One Divide: one must defend and protect one's independent emotional freedom and True Self from the interplay of Emotional Warfare utilized by another or others to achieve their Perceived Security, Hidden Agendas, or False Self Roles. Put simply, One Divide's Reversed Cycle, as influenced by Kant's categorical imperative, seeks to establish a secular, rational (behavior-based) way to be good and to live as one's better self, through widespread ability to detect the intra-interplay of Emotional Warfare and refrain from engaging in it.

In today's emotion-based, experience-driven world, any form of judgment other than approval is seen as negative. In taking this kind of false control of identity, people may be moving *helping one's self* out of the ethical domain and, in the process, removing the idea of holding oneself and/or another accountable to the domain of the moralities. To help oneself in a meaningful way, one must reapply a moral filter to that pursuit.

Kant's influence has been far-reaching on many philosophies, yet society has wrestled for generations with the question of whether to pursue collective righteousness or expand individual rights at the expense of community or societal values. Now, one can

step outside this dichotomy and create individually heightened morality and humanity that will lead to a collective unity.

As I first discussed in Book 5 (2017), moving the True Self forward is the way to reach the unified, elevated state of individual–collective consciousness and form of societal awareness that humanity seeks. This is the main purpose of achieving a Reversed Cycle and of the Emotional Warfare educational platform. (*I expand on the Emotional Warfare educational platform in Appendix D.)

Satisfying the Dual Status Problem: A Neo-Kantian Model

On a deeper philosophical and psychological level, many notable philosophers have tried to resolve the problem of the human being's dual status as both an empirical object of representation and the transcendental source of representations. Particularly, consider Kant's transcendental realism.

The Philosophy of One Divide's central principle of the inner emotional divide addresses this dual status; the False Self is the empirical object of representation and can be proven as such through the individual's biological and historical account, through the established timeline of human experience as outlined by the individual's Pattern of Emotional Warfare and determined by their interaction with the Building Blocks. Conversely, the True Self is the transcendental source of representations.

The False Self can be further understood and empirically established through evolutionary terms, especially through realized or experienced formation and/or the *intra-inter-action* construction, as well as through identifying the lineage of an individual's EBSS, which can be traced back in genealogical research via the repeated cycle. The True Self can be further understood and established through self-revolutionary terms or nonempirical senses, especially through the so-far unrealized or unexperienced potential

or traits of the individual that have yet to become known in their consciousness or shared with another or others but still exist. Consider the way human language is philosophically understood: it exists in and of itself as autonomous, and it is discovered by people.

Emotional Freedom and ONEness: A Neo-Kantian Model

To further illustrate Kant's influence on the Philosophy of One Divide's principles, ask the question: If I were to consciously and actively pursue identifying Emotional Warfare, my False Self, and my underlying Pattern of Emotional Warfare and strive to achieve a Reversed Cycle and participate in closing the One (emotional) Divide, what would my life be like?

Another way to ask this: If I were to do what is intrinsically right or morally correct for my True Self (as defined by my unique positive energetic qualities of the masculine and feminine emotional traits), how would I not be doing what is right for those around me?

This question, with Kant's principle of the categorical imperative applied to it: If everyone were to close their internal emotional divide and stop using Emotional Warfare to gain Perceived Security, what would the overall human experience be like? Essentially, I come to the logical conclusion that society would achieve ONEness. Indeed, the decision to undertake this work could be considered a Kantian move. In determining the value of one's own agency (with the False Self being the agent of Emotional Warfare and the True Self being the agent of emotional freedom and ONEness), one can truly learn, in the Kantian way, the "moral value of a good will" simply being good, in and of itself—just as, in One Divide's view, the will and agency of the True Self is good, in and of itself.

In the original philosophical literature of One Divide, I left the conception of ONEness deliberately undefined until the last book in the series, for two reasons: (1) the individual who is learning about the philosophy's principles and actively applying them to their life will undoubtedly struggle with understanding One Divide's conceptualization of ONEness, as they will have to first directly experience their own uses of Emotional Warfare and become aware of their underlying Pattern(s) of Emotional Warfare, as well as the subconscious and/or unconscious assumptions and innate biases and prejudices toward others that not only shape their own identity and perspective but also contribute to their larger worldview; (2) the individual must directly observe and/or experience their agent of Emotional Warfare, the False Self, and its utilization of EBSS in the pursuit of Perceived Security. Most importantly, the individual must experience and understand their own fundamental need for Emotional Survival as well as the foundation to Emotional Warfare itself—Emotional Desperation.

They must also grasp the concept of emotional freedom: as I defined it in Book 1 (2015), emotional freedom is the ability to be one's True Self and share this authentic self while interacting and having relationships with another or others, without using or being manipulated by the use of Emotional Warfare. Emotional freedom is earned through finding security in one's True Self, which one does by learning to identify Emotional Warfare and reverse the Pattern(s) of Emotional Warfare, cultivating the +A and +B energetic qualities, attributes, skill sets, and talents directly associated with them. An understanding of emotional freedom is essential; it intrinsically leads to an accurate and full view of the Philosophy of One Divide's conceptualization of ONEness.

An individual achieves ONEness when they attain the proper psychological and psychospiritual balance between the positive energetic qualities of the masculine and feminine emotional traits within themselves. This results in the purest and most authentic or truthful representation of the person's naturally given attributes of intellect (i.e., rationality, logic, reason) and, in a universal manner that requires flexible contextualization, can be understood to be associated with terms such as *essence*, *soul*, or *spirit*. The person at this point has gained the ability to demonstrate this True Self while operating externally, on a psychosocial level and within the physical environment and the overall conscious human experience.

This state of ONEness, which is first attained within the individual, can then be reached collectively between people, as the shared One (emotional) Divide is closed. This broader view of ONEness, which extends throughout humanity, carries the Philosophy of One Divide's full vision of elevating the collective consciousness, furthering the evolutionary process of the human species beyond primal Darwinian attributes and allowing humanity to reach true unity.

A key principle of this concept of ONEness derives from Kant: the morality that drives ONEness exists in the individual's attempts and will to become "one" within themselves and to operate in the world from their True Self. Any act of good will must come from a place of duty, respecting the moral law the individual imposes upon themselves, without concern for the outcome, stemming only from the motive or intent.

This Kantian position exemplifies the Philosophy of One Divide. However, outside of the elements I have compared and contrasted between Kant and the Philosophy of One Divide in the past, there are parallels to draw for the purposes of this

conversation. One Divide's overall objective is to help individuals find independent emotional freedom—achieving the strong individual desire for autonomy within their authentic True Selves—and security—the ability to defend and protect their True Selves through awareness and explicit understanding of Emotional Warfare and the interplay of its Patterns. This results in both a positive and negative definition of emotional freedom; it can be found, but it must also be defended and protected. The route to finding independent emotional freedom must be universally applicable (consider the categorical imperative), while simultaneously allowing for participation within societal groups and elevating the collective consciousness (i.e., universal benefit addressing the dichotomy of human unity and conflict). (Consider Kant's (1785/2003) "Kingdom of Ends" along with the work and ideas of the nineteenth-century philosopher Arthur Schopenhauer on causality and transcending the conditions of human conflict (Wicks, 2015).)

I have structured this contemporary conception of ONEness, like that of Emotional Warfare, to be understood not only in abstract terms but also in concrete terms. It can not only be thought of theoretically, like concepts of God, love, or beauty, but can also be proven (epistemologically and ontologically) to exist. And society can experience this level of intra-interconnectivity just as one experiences one's own experiential levels of consciousness, interacting with another person or cosmologically within nature. Moreover, like the concept and metaphor of the One (emotional) Divide, the concept and metaphor of ONEness, within this neo-Kantian move and behavior-based moral model, can be demonstrated through logic and reason alone. Once deduced to be truthful, this idea of ONEness can be shared universally; just as the principles of the

Philosophy of One Divide and its theoretical framework of Emotional Warfare and its

Pattern(s) are universally applicable, so is the concept of ONEness.

However, for any of this to become meaningful (as opposed to philosophically

meaningless; consider Wittgenstein), society must not only abate uses of Emotional

Warfare to obtain and/or maintain levels of Perceived Security but also undergo a deep,

fundamental change in the way people view themselves and how they operate in the

world. The constraints of existence and how people operate within them must be

reinterpreted. This type of emotional paradigm shift must reach beyond the ways people

have gone about trying to reach unity and prevent human conflict. As I have stated in the

philosophical literature of One Divide: people must re-evaluate what is morally unjust,

unfair, unkind, and so on. Moreover, it is important to strengthen the collective group

intelligence (consider Young, 2016) through increasing individual abilities, self-

expertise, emotional intelligence, social intelligence, and abstract intelligence. Collective

group work must surpass individual work. In other words, the process of creating a

movement toward ONEness within the human race must be re-envisioned.

From Aristotle's views on the moralities and ethics, which in general focus on the

person or "the actor" who performs the virtuous act, to Kant's view of "rightness"—

acting with the correct motivation, as motivation determines the morality of the act—to

John Stewart Mill's systematic approach centered on looking at how the good of the act

is distributed (e.g., the greater good or greatest happiness principle; utilitarianism,

consequentialism, etc.), there have always been philosophical attempts to understand how

best to improve not only the individual and their own life but also society at large. Many

of the thinkers who have influenced One Divide have thought that failing to cultivate

one's talents and reach one's fullest potential goes against a moral mandate. The

Philosophy of One Divide's principles balance on the assertion that not to live

emotionally free within one's True Self is a true tragedy, falling in line with this moral

mandate.

The Influence of Russell and Wittgenstein: The Limitations of Language and the Way Humans Deal with Stories as Pictures

Many great theories and philosophical approaches have been developed over the

generations that speak of unity and human conflict, but one must look at their true impact

on the individual and the society, their ability to reduce human conflict while creating

prosperity, and above all, their ability to unite. Profound and influential theorists, past

and present, Eastern and Western, have given pieces of the puzzle. Each piece provides

insight into particular problematic areas that have demanded answers, adding invaluable

glimpses of the larger picture, pushing toward a deeper understanding of how to achieve

true individual and collective potential. (Consider Kuhn's (1970) approach to the

philosophy of science and the view of a mature science's progression.)

Abstractly, One Divide's principles paint a picture, and philosophically speaking,

it's the picture that all these earlier pieces of philosophy belong to. As I first stated in

Book 5 (2017) and will further refine here, this view may seem ambitious and perhaps

even arrogant—and this philosophical defense of One Divide's principles and concepts

may seem preachy (especially in metamodernist perspectives), whether to those operating

in the academic realms or hyperspecialized fields or to those operating outside of those

domains altogether (e.g., the highly motivated student or autodidact who has delved

deeply into One Divide's philosophical literature). Consider, though, that people once

thought the world was flat, and consider those who thought the impossible—that it was not. Scientists have, at this point in time, not only learned that the world is indeed not flat but also begun to capture the vastness of the universe, galaxies, and solar systems that the world belongs to, leading to insights and ways to measure the universe within the field of physical cosmology to determine that the universe, rather than Earth, is flat (as well as potentially curved or operating as a closed sphere). In short, what was once impossible to imagine or comprehend is now not only imaginable but understood with great specificity; in the future, this may extend to the brain/mind correspondence and the causation(s) of consciousness. While these and many other discoveries have yet to be made, and whether or not this is seen as mature sciences "[experiencing] alternating phases of normal science and revolutions" (Bird, 2018), it all begins with humans' innate curiosity, intelligence, imagination, resilience, and, of course, courage to ask the hard questions, seek the answers, and attempt to see what has not yet been made observable—to envision what has not yet existed.

Pictures, of course, work in many ways. There's the picture created through the senses as the brain interprets its relationships to physical objects; there's the picture created through the ever-inventive imagination and the self-constructed stories narrated by the False Selves; and there are the pictures people receive from others. Consider for the moment the abstract, visual mental processes that work in association with the philosophical theory of semiotics or people's uses of signs, symbolism, and language as means of communication, which include how people express their self-concepts interiorly and outwardly in the form of social identities. Within the context of the Philosophy of One Divide, this use of symbols and language to give meaning and value to the world and

human experiences can become an optical or picture-oriented Emotional Warfare Tactic

that acts as a snapshot or a short video of sorts, designed to create optics that are seen and

can be used as an interpretive form of persuasion, to manipulate the individual's or

others' perceived realities. As I have already discussed, humans are social actors, and

performances, representations, and depictions are a vital element of individual and

collective social abilities. However, misconceptions, miscommunications,

misinterpretations, and so on—whether subconscious or conscious—have also been a

constant and unfortunate element of human interaction, and can be deliberate. (Consider

the progression of this topic into perception management techniques and the role of

optics as Tactics of Emotional Warfare through the emerging usage of deepfakes; as

described by *Merriam-Webster*, "The term *deepfake* is typically used to refer to a video

that has been edited using an algorithm to replace the person in the original video with

someone else (especially a public figure) in a way that makes the video look authentic.")

Whether this Tactic is used by a person's False Self to eschew their own reality or

is used consciously by another or others to deceive, optical Emotional Warfare Tactics

blur the ability to make distinctions between truth and fiction, the sensible and

nonsensible (or even the nonsensical). Without awareness, the capacity and cultivated

abilities for critical thinking, logic, and reason become limited and distorted. The clarity

and ability to communicate and/or interpret a truthful picture of one's own self or one's

human experience becomes compromised. (As a side note, regarding the topic of mental

imagery and how it influences nonconscious mechanisms in the brain, and the subsequent

issues of volition—or free will—and of course agency, efficacy, and causation, consider

ongoing and recent research involving the prediction of voluntary imagery based on prior

neural signals. Koenig-Robert and Pearson state, "Using functional magnetic resonance (fMRI) and multi-voxel pattern analysis, we decoded imagery content as far as 11 seconds before the voluntary decision, in visual, frontal and subcortical areas" (2019, abstract). They conclude, "Our results expand that finding by showing that the vividness of future visual thoughts is predicted by information stored in the primary visual cortex. It is up to future research to reveal whether representations biasing subsequent voluntary imagery are genuinely non-conscious or not. This will not only shed light on age-old questions of volition, but also provide a clear mechanism for pathological intrusive thoughts common across multiple mental disorders" (2019, concluding remarks).

It is important here, while discussing the influence of open-ended advancements of modern science and theory, to recognize the influence of Bertrand Russell (1872–1970), best known for his work in mathematical logic and analytic philosophy. Also of note is Ludwig Wittgenstein (1889–1951), whom I have referred to throughout this volume. Wittgenstein is considered by some to have been the greatest philosopher of the twentieth century (Wittgenstein/McGuinness, Nyberg, & von Wright, 1971) and is best known for his notions that people are unable to communicate or express themselves clearly and lack the ability to articulate their thoughts and emotions, leading to misunderstandings due to language limitations, and his picture theory, which demonstrates how people create pictures in their minds which ultimately lead to these misunderstandings. Both Russell's and Wittgenstein's influences are clear in the Philosophy of One Divide and the theory of Emotional Warfare. For example, the analytical approach to organizing the timeline of events or the sequential formation of the Building Blocks, the descriptive act and/or definition of Emotional Warfare itself, and the

images and pictorial presentations found in the platform's materials are all inspired by these two thinkers.

It is important here to visit another topic that I discussed in Book 5, the adversary-competitive model. This still dominates many personal and professional spheres of life and drives most involved in finding a cure to social division, but it generates more discord than unity when discussing these topics. Despite the model's intent of creating a baseline of facts and evidence, using various forms of dialectic exercises and/or debate to find the truth of a situation with the overriding understanding that this setup is designed to move the discussion forward, it fails to recognize or troubleshoot the Emotional Warfare Tactics designed to capitalize on the limitations of language and the misunderstandings often associated with it. One Divide's approach, which is based on undeniable action, experience, and observation, does recognize and troubleshoot these Tactics through the DTBM and analytical statistics, and refusing to accept the logical propositions they make observable reveals either a lack of understanding (or subconsciously driven biases; also consider, as discussed, mental imagery and predictability markers indicating nonconscious brain mechanisms that influence one's volition or decision-making process) or an intellectual dishonesty and conscious uses of overt (low-degree) or covert (high-degree) Emotional Warfare Tactics.

This builds on the concepts of psywar and Emotional Warfare in the post-truth era that I have already discussed. There are countless programs now that center on acquiring persuasion and influencing techniques. Making simple, direct, and strong statements— plain speaking—has long been a useful sales tactic and political tool. Forms of hyperbole, exaggeration of the truth which is not meant to be taken literally, have entered the

mainstream as controversial statements that yield either further discussion about the statement or fear, doubt, and uncertainty about the truthfulness of the statement. Part of the post-truth mentality is a movement toward accepting hyperbole; a speaker who exaggerates is seen as being authentic in their feelings about what they are saying.

An individual and their deployed False Self hone the ability to "read" people or "read the room." They pay close attention to their intended audience (including those who can be reached through social media, television, etc.) and try the line of communication that will yield the desired result (e.g., win them over, anger them, cause controversy, start a debate, etc.). When done correctly, the use of simplistic rhetoric and limited nonverbal body language or mannerisms heightens the deceptiveness of a well-crafted False Self. However, in learning to master the interplay of Emotional Warfare, a True Self becomes extremely adept at reading a False Self and intuitively identifying Emotional Warfare and its Pattern(s).

Essentially, the truth is what matters most; one must search it out, with intellectual or epistemic modesty rather than grandiosity (or narcissistic grandiosity, to derive one's own self-assured form of Perceived Security)—consider the topic of modesty and humility, which Nicolas Bommarito summarized for *The Stanford Encyclopedia of Philosophy* (2018) as "ways that we relate to ourselves, to our own goodness and limitations… Immodest people have, among other things, an inflated sense of themselves, their accomplishments, and their place in the world"—and find the means with which to accurately express oneself in that truth by articulating its values, not by creating pictures that leave open the possibility of reinterpretation and confusion, but with well-organized specificity that truthfully depicts one's thoughts.

The Duality of Identity in the Post-Truth Era: Ellis, Beck, and Skinner

The philosophical and psychological communities are in the midst of a broad cognitive revolution; consider as just two examples the pioneering work of Albert Ellis (1913–2007), best known for his work in modern psychotherapy and developing rational emotive behavioral therapy (REBT) (Ellis & Harper, 1961), and psychiatrist Aaron Beck's work on cognitive and cognitive behavioral therapy (Beck, 2011). This has played an enormous part not only in the ability to reimagine the self and/or find individual forms of positive reconceptualization but also (with Beck and Ellis as key contributors to the "psychological market" and in the continued evolution and psychologizing of the human being and the social-political-cultural psychologization of the human species) in the ability to shape the mindset of the general population through reverse engineering— falsehoods and lies have never been closer to one another in terms of their semantic value, and they now have little to no distinction from one another. In current times, the same can be said of the line between an interview and an interrogation—to collect necessary data and gather information, people must converse, in a sense interviewing one another. They ask questions, discuss their views, and have debates when necessary, to establish a shared understanding and/or baseline of facts to determine shared values and common interests. This holds true for both self-interests and collective interests.

However, in recent times this process has been reshaped into a form of badgering that more often takes place during interrogations than in interviews or conversations. The line between the process of developing negative judgements toward another and acquiring an understanding of the person, their character, and/or the situation to better help the person or to provide necessary constructive criticism has been blurred. Acquiring

accurate information and proper accounts of the person and/or the reality of their personal situations or reality itself (e.g., a nonpersonal subject matter) has therefore become problematic, as making accusations to shape an edited and preferred narrative has become more customary. One of the effects of this is that people have begun to use victimhood as an offensive positioning rather than the defensive stance it has traditionally been.

In many ways, this brings together the dimensional attributes of the EBSS's Inflated A and Inflated B positions in a relational context to the other Building Blocks of Emotional Warfare (especially the Blocks that comprise the psychoanalytical entanglement, i.e., Perceived Security, Hidden Agenda, Roles, and Tactics) in a manner that could be further understood—depending upon one's philosophical or psychological orientation, operational definitional systems that guide or determine research programs, or domain-specific perspectives—in terms of what exactly constitutes "personality." For example, outside of the extensive research surrounding the "Big 5" (i.e., extraversion, agreeableness, openness, conscientiousness, and neuroticism) and whether they are universal or simply allocated to those from "WEIRD" regions or societies (cultures that descend from "Western, educated, industrialized, rich democracies") and not those from non-WEIRD cultures—consider the research previously highlighted regarding the tendency for interpersonal victimhood (TIV). Gabay et al. (2020) articulate and delineate their study thus:

> In Part 1 (Studies 1A-1C) we establish the construct of TIV, with its four
>
> dimensions; i.e., need for recognition, moral elitism, lack of empathy, and
>
> rumination, and then assess TIV's internal consistency, stability over time, and its

effect on the interpretation of ambiguous situations. In Part 2 (Studies 2A-2C) we examine TIV's convergent and discriminant validities, using several personality dimensions, and the role of attachment styles as conceptual antecedents. In Part 3 (Studies 3–4) we explore the cognitive and behavioral consequences of TIV. Specifically, we examine the relationships between TIV, negative attribution and recall biases, and the desire for revenge (Study 3), and the effects of TIV on behavioral revenge (Study 4). The findings highlight the importance of understanding, conceptualizing, and empirically testing TIV, and suggest that victimhood is a stable and meaningful personality tendency.

In short, regardless of one's philosophical stance or position or views that would provide grounding to either agree or disagree with the study's findings or the study's paradigmatic validity or stability, as demonstrated throughout this presentation thus far, the complicated fabric of Emotional Warfare Tactics has only become more deceptive and difficult to navigate as personal politics—and the gamification of identity or, framed differently with TIV in mind, gamified personality constructs that further the False Self agency and efficacy conception—have become ever more *deliberate*, on individual, interpersonal, or collective levels, in cultures both WEIRD and non-WEIRD. Simply stated, Tactics have become ever more evolved as a common denominator in the human condition.

People's actions and words can unite or divide, empower or diminish, inspire or depress, simplify or complicate, educate or repress. In any scenario, over time, the weight of a person's actions and words either lessons or increases as their integrity falls or rises. Humans are social actors whose actions are intrinsically tied into their Emotional

Survival—which not only plays out in their interior emotional realms or psyches but also within the shared sociopolitical theater of the outer worlds and the collective human experience.

The psychological nature of the individual is, to a large degree, centered on this. That nature is widely thought to comprise several key personality dispositions, cognitive styles, motivations, and self-conceptions. In conjunction with this, cognitive science research suggests that people rely on personal schemes or schemata to process new social information efficiently and effectively. By their very nature, however, the use of schemata narrows a person's focus to just a few familiar approaches, which may have worked in the past but may not necessarily flex to accommodate changing circumstances. Thus, it has been commonly thought that the key to successful decision making is knowing what one's schemata are, so that one can change them when one needs to.

As I have mentioned before in the context of addressing human storytelling, each person also creates in their mind, through a subconscious and/or unconscious process, personal life stories (i.e., narrative identities) to explain not only their life experiences but how those experiences have shaped them into "who they are." This, of course, involves a selective reinterpretation of past experiences as well as an imaginative version of the self in the future. A growing body of psychological research in personality, developmental, and social psychology demonstrates that the life story a person creates provides them with a greater sense of purpose and continuity over time. As previously discussed, people naturally seek out similarities in others (homophily, in sociological terminology), as people's perspectives and performances earn them social embeddedness and increase the chances that the social identities they desire will be reinforced. Consider the natural

prosocial bias in human actions and language. Language is in many ways an evolutionary

adaptation (and/or invention) to influence group dynamics, developed throughout history

to facilitate socialization. While the exchange of information has always benefited

humanity (when seen through the lens of increasing "survival value"), the

synchronization of group activity has not—with the social element of language as the

basis for how people exchange not only information but also new ideas and advancing

theories, people indirectly and directly use it to create and/or reinforce unconscious and

conscious social biases.

Those implicit and explicit biases and prejudices are among the innate human

survival skills that have led to various cultural, ideological, and socioeconomic barriers

and larger systemic governing policies that constrain and outright reduce people's

chances of reaching their fullest potential. This has a larger negative impact on people's

lives (despite, perhaps, building overtures within the psychology or the psychological

market oriented toward *optimism bias*, e.g., a broadly promoted "positive psychology"),

as independent emotional freedom and social mobility are inherently limited for many. In

theory, finding one's true passion (or purpose) in life and expressing that passion, then

educating oneself and/or gaining high levels of evidence to support one's ideas or, in

some cases, showcase one's advancing theories or acute expertise should be a recipe for

acceptance and expansion of one's societal and/or outward success. In practice, this is

more the exception than the rule, regardless of a person's earnest intent and overall

sociability.

The complicated nature of addressing and understanding the interior and social

realms brings back into focus a vital component of One Divide's methodology: the fusion

of pioneering behavioral and psychological theories and concepts in behaviorism (e.g., Skinner's radical behavior and the cognitive revolution, Ellis's REBT, and Beck's work on cognitive and cognitive behavioral therapy). One Divide's philosophy and methodology are centered on the individual and their Pattern of Emotional Warfare, which has a dual existence, as the Pattern of Emotional Warfare takes place both inwardly and outwardly and accounts for the interplay of the Patterns of Emotional Warfare; among other theories as described in previous materials, One Divide combines behaviorist (e.g., mechanistic) and cognitivist traditions (e.g., functionalism) that have otherwise remained distinct from one another or lacked coherency with one another, creating noticeable theoretical contradictions that cannot hold up to philosophical examination and argument and failing to meet scientific methodology and prediction standards.

Remembering that the inward Pattern of Emotional Warfare and the outward Pattern of Emotional Warfare are a single behavioral pattern that works in a dual setting, cognitive reconceptualization techniques (developed through the cognitive revolution and pioneering influencers) speak directly to this duality of mental processes as well as the capacity to think, imagine, and/or conceptualize how it affects people psychosocially. This applies not just to how the interplay of Emotional Warfare takes place within and between people but also to how people can reshape their perceptions of themselves and the environments they participate in. More narrowly, the duality of Emotional Warfare's interplay relates to how people can more accurately understand, and capture through a psychological model that examines behavior fractionally or in a time lapse (e.g., the *field* of Emotional Warfare), the human being and the human experience (e.g., consider

intentional stance) and how they exist biologically and operate behaviorally (e.g., consider a physical or design stance), whether privately or publicly, mentally, psychologically, or psychosocially.

Final Notes on Philosophical Background and Further Influences

It is generally accepted within the sciences that evolution gradually creates organisms of greater potential and intelligence. However, this evolutionary process also leads to greater complexity that, in humans, demands not only adaptability but also accountability. In other words, the human species will either consciously learn about its underlying nature and take advantage of its evolutionary traits collectively, or it will fail collectively. Darwin's (1859) theory of evolution and social Darwinism in particular, E. L. Thorndike's (1911) work in human and animal learning (social intelligence, "law of effect"), and Salovey and Mayer's (1990) work in defining emotional intelligence are all contributing influences here. They also contribute to One Divide's theory on the False Self; the False Self is rooted in the desire not only to survive but to thrive, which gives it some Darwinian behaviors and characteristics and makes a level of social and emotional intelligence useful to it. These Darwinian attributes also appear in Emotional Warfare, which has slowly become an inherent part of overall Emotional Survival as humanity has evolved as a species.

Within the various disciplines of psychology, there are two key elements, both of which have been themes of this volume: nature and nurture. Their influences will vary from person to person, and their values have been heavily debated and will continue to be for the foreseeable future. However, humans certainly have a nature, and if humanity

hopes to evolve into intelligent beings of greater potential or to create meaningful change within or between individuals, society must learn how best to nurture that nature.

There is a confluence between Carl Jung's work—specifically his theory of individuation (1969)—and One Divide's goal of reaching a state of well-being or unity, individually and, ultimately, collectively. These theoretical frameworks have some overlap, including the way they extend from the psychological into the contemporary spiritual. They overlap with some behavioral aspects common to other theories of psychology as well, particularly those developed by pediatrician and psychoanalyst Donald Winnicott; psychologists Piaget, Vygotsky, Fernyhough, Adler, Maslow, Rogers, Berne, Sigmund Freud, Fritz Heider, and R. D. Laing; philosophers John Locke and Friedrich Nietzsche; and psychiatrists Robert Lifton and Aaron Beck. Most notably, the Philosophy of One Divide develops Winnicott's theory of the false-self disorder and builds on Freud's subconscious and unconscious motivators and Jung's theory of individuation. However, the Philosophy of One Divide is distinct from all others because of its introduction of the theory of Emotional Warfare and with it the Darwinian conception of the individual-to-collective repeated cycle.

Just as these influences are foundational to many neuropsychological, psychological, and social psychology approaches, in One Divide's cognitive science positioning and philosophical principles, consider the work of Kierkegaard (*Either/Or*, 1843/1987; Evans, 2009, pp. 68–89); Sartre (particularly his conception of subtle self-deception he terms *bad faith*, which "functions as an instrument of moral criticism, as it is identified as a vice to be overcome, and is contrasted with a corresponding virtue, that

of 'authenticity'" (Detmer, 2013, p. 119)); and Nietzsche's *Genealogy of Morals* (1887/1967).

Other notable influences on One Divide come from the ancient Greek philosophers Socrates, Plato, and Aristotle and their interest in self-knowledge; William James and the philosophical movement pragmatism and the psychological movement functionalism; David Hume, who stressed the importance of undeniable experience, observation, and ensuring that students of a philosophy understand the importance of that experience and observation thoroughly and can discuss a philosophy through a common language; René Girard's (1976) mimetic theory; and Albert Bandura (1989), particularly for his social-cognitive learning theory. Also relevant are the works of Thomas Hobbes and Paul Ekman.

Regarding gestalt psychology and its pioneers, especially relevant are Kurt Lewin (1943) and his field theory and the ideas of Max Wertheimer, a founder of gestalt theory through his paper on phi motion (1912/1961)—perception of pure motion, without object motion. I have also drawn from Kurt Koffka (i.e., *Principles of Gestalt Psychology*, 1935), along with neurologist and psychiatrist Kurt Goldstein (i.e., *The Organism*, 1939, and *Human Nature in the Light of Pathology*, 1963). Goldstein first coined the term *self-actualization* (1939), which has been most notably used by Rogers and Maslow, the founders of the American humanistic psychology movement (McCloud, 2015).

With evolutionary theory, also of influence is the work of evolutionary biologist and theorist William D. Hamilton. So too are Mihaly Csikszentmihalyi's (1990) concept of flow; John Stuart Mill, Karl Popper, Ludwig Wittgenstein, and Arthur Schopenhauer; Husserl, Heidegger, Sartre, and Merleau-Ponty (i.e., *Phenomenology*, Merleau-Ponty,

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1962); Michel Foucault; B. F. Skinner's theory of radical behavior and operant

conditioning (Morris, Smith, & Altus, 2005); and Albert Ellis, particularly for his work

on rational emotive behavioral therapy, which created the foundation for cognitive

behavioral therapy. Also relevant are the works of John Dewey and Noam Chomsky.

Conclusion

Supporting the psychological elements of One Divide's principles and theory of

Emotional Warfare and its Pattern(s) are the philosophical components of its inquiry into

human unity and conflict, which include metaphysical, epistemological, ethical, and

logical explorations. Every theory must predict the real world; this theory not only allows

for the proper observation of the phenomenon of Emotional Warfare but more

importantly makes the Patterns of Emotional Warfare and their interplay predictable. The

necessity of the Philosophy of One Divide and the validation of the theory of Emotional

Warfare itself—and the phenomena it explores and captures—can best be understood

simply by observing the natural world that contains the human experience, human

interaction, and all human conflict.

The theory of Emotional Warfare and identification of its patterns and intra- and

interpersonal interplay extend beyond the normative understandings of *why people do*

what they do and *why people do what they do to each other*. Indeed, how society will deal

with universal behavioral laws of nature and human nature itself will not come directly

from the ideal of peace or human unity, but rather from the reason society has so far

proven unable to attain this ideal. Just as one would with any other natural law, one must

delve further into the One Divide in order to elevate the individual and collective

consciousness. Advancing human nature in a meaningful way through evolutionary

means requires an explicit understanding of that nature and an ability to nurture it. This

demands an in-depth inquiry into human conflict. This is the intent behind the purposive,

actionable steps I have taken to establish this universally applicable philosophical

psychology, as supported through the foundational principles and concepts of the Philosophy of One Divide and theory of Emotional Warfare.

A unification of psychology by means of a common denominator, with an integrated, universally applicable theory and methodology that can maintain integrity and model flexibility to accommodate ongoing scientific advancements, must go beyond symptoms and diagnosis and address the phenomenological, the human experience, the whole human person, and human nature. Only this way can a unified psychology come to offer effective clinical-to-practical application and simultaneously look outside the domain of psychology to the humanities and the quality of scientific interpretation. A more complete understanding of human unity, taught through an accessible universal and purposive language system that moves beyond the language games in modern and postmodern approaches, could provide the metatheoretical to clinical and practical to socio-political-cultural shift toward a unification of psychology (through an irrefutable common denominator in humanity) and reduction of the derivatives of human conflict and disunity, improving everyday life experiences and the individual-to-collective relationship or the overall human condition. This is what I propose through the groundwork that outlines the Philosophy of One Divide and its mechanistic, functional-causal theoretical framework—or, as I frame it, the mechanistic-functional theory of Emotional Warfare, centered in an implicit–explicit conception of human unity.

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Appendices

The appendices further establish the meta-perspective view and metaphilosophical positioning of the One Divide/Emotional Warfare Platform as discussed in the preceding sections. They delve further into the complexities of the human being and conceptualized human person, human culture, and the contemporary perspectives of metamodernism, in tandem with technological advancements and a new type of intra-interactive and/or intra-interacting human person and culture that necessitate a deeper understanding of human conflict to build human unity. This understanding, which points toward a common cause and incorporates the shared intent of those who have attempted to advance wisdom philosophies that would support an acceptable and workable grand theory (or grand metatheory), is provided at the end of the original Emotional Warfare book series, within a philosophical defense of the platform. However, given the nature of the questions proposed by this inquiry into human conflict, this answer also demands further philosophical exploration and intellectual support, which is provided and articulated here.

HUMAN CONFLICT AND HUMAN UNITY

Appendix A

Anatomy of the Pattern of Emotional Warfare: The Map

The Map—an anatomical view of the Pattern of Emotional Warfare—is

One Divide's key learning implement to help students of the platform visualize the

algorithmic sequencing and algorithmic information of the Building Blocks. For ease of

access, I have included it here. Shaded areas and arcs (dotted lines) illustrate the nine

Building Blocks of Emotional Warfare and thus the Pattern's interconnectedness. The

arcs show direct relationships between one Building Block and another, and the arrows

show the directions in which the relationships travel. *The Map*, originated by Kroger, publicly

introduced in 2015, design updated 2019, has been presented for academic or scholarly review and/or direct

engagement through discussions, paper presentations, and so on at universities and official American

Psychological Association conferences (Division 24–Society for Theoretical and Philosophical Psychology:

Mid-Winter Meeting, Nashville, 2019; Summer Meeting, Chicago, 2019).
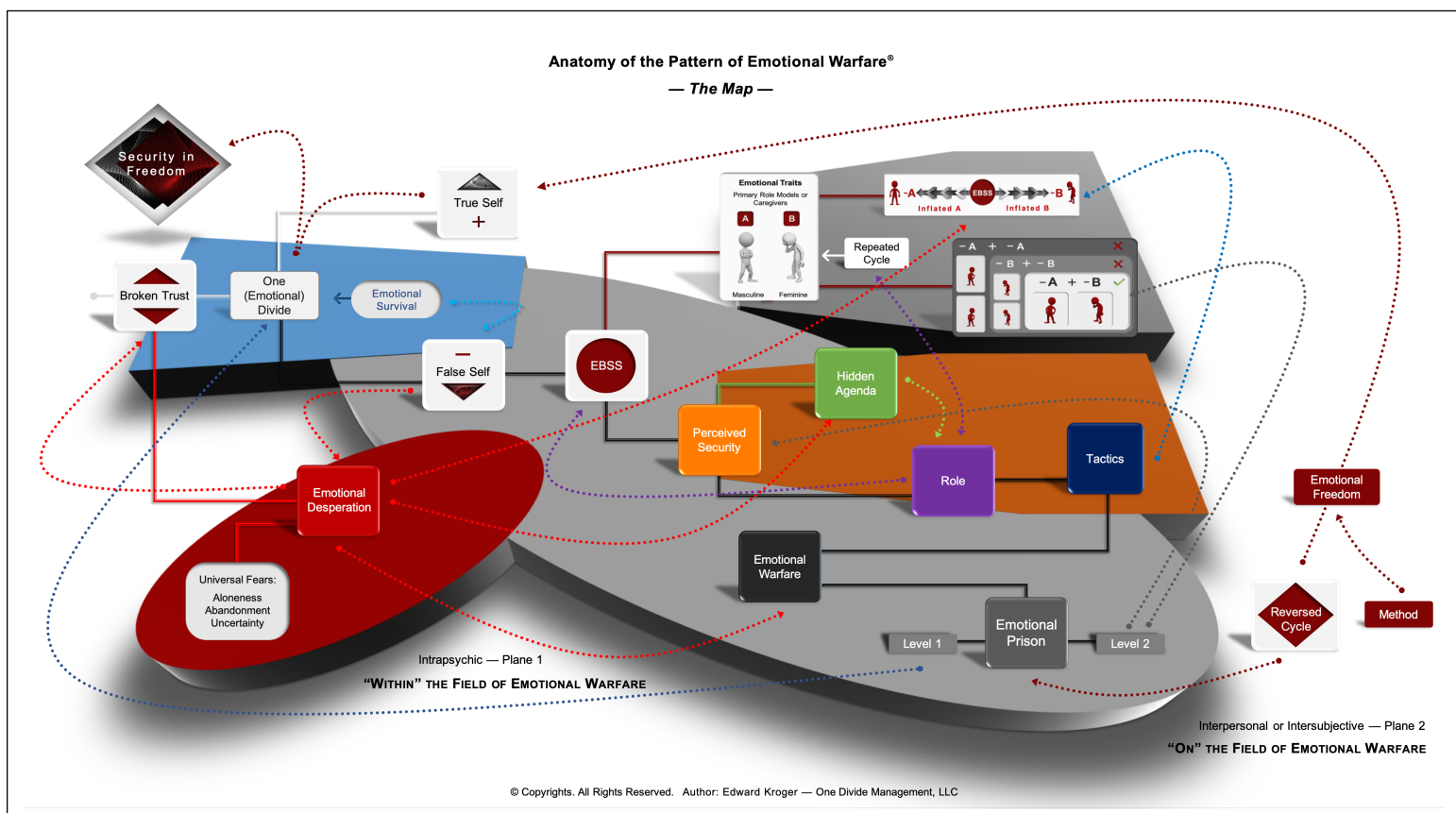
Appendix B

Exercises in Terminology

- *Avoiding the Language-Game Trap*

- *Universality: One Divide's Language System and Hermeneutics*

- *Moving from Hermeneutics toward Analytical Philosophy*

- *Lyotard's Phrases and the Definition of Emotional Warfare*

- *True Self Currency*

Avoiding the Language-Game Trap

One Divide's language system and the semantic value of the Building Blocks work alongside their algorithmic information in a manner that uniquely informs the human person about the Pattern of Emotional Warfare and its anatomy. In this exercise in terminology, I embrace the pursuit of not only articulation but also the use of language, phrases, and phraseology that contain a high truth value and symbolic meaning making and best convey the ideas and messaging behind the Building Blocks themselves. In this purposive construction of the Building Blocks and use of category theory to capture both the simplicity and intelligibility of folk psychology or philosophy of psychology and the more refined and granular knowledge of the natural sciences, the Building Blocks and the Map provide an interface and a communication tool that allows for both self-discovery and intersubjective discourse.

Despite the postmodern disposition, in which facts and truth claims have fallen out of use, the preciseness and "rigidity" of One Divide's language system, which also

provides a contemporary understanding of self states of being, becomes liberating once understood. Once the individual becomes familiar with the linguistics, phraseology, and semantic valuing process of each proposition and inference in the principles of the Philosophy of One Divide—which is constructed to provide a common language that will work practically and pragmatically within the actual and/or natural world, rather than perpetuating the in-grouping and out-grouping language games that people produce as perpetual language-game users—the individual will begin to explore the nature of self (including its sociopolitical nature) in a more just way. Once the individual begins to use the language of the platform, even if they continue operating within the False Self and being a purveyor of Emotional Warfare, that language itself is by design antidotal to Emotional Warfare and transcendent of language-game maneuvers. Thus, the individual will create a basis for deeper pursuits of understanding, wisdom, and knowledge to begin cascading between people—returning to philosophy as a discipline, a pursuit of truth and of one's own truth through rational analysis, in a manner that can expand throughout social discourse. This broadens the Philosophy of One Divide and what I posit as True Self help beyond the normal understandings of self-help through bridging the philosophy of psychology, the natural sciences (including the scientific method and the study of experimental psychology), and the social psychologies, all feeding into the broader analytical assessments of human nature that inform understandings of the human experience and continue to shape it.

One Divide's grounding in philosophy is twofold: first, bridging psychology back toward philosophy, and second, bridging philosophy back into psychology. The platform operates within the intersectionality of these territories and fields of discipline. Thus, as

influenced by the transition from G. E. Moore to Russell to Wittgenstein in analytical philosophy, the Philosophy of One Divide advances analytical philosophy through the theoretical framework of Emotional Warfare while grounding itself in many sound philosophical and psychological notions. This provides a bridging or a denouement of various philosophical and psychological platforms by relating them indirectly and/or directly through their categorical positions and connecting them into One Divide's purposive language system, designed for micro and macro explanations, its granular knowledge acquisition, and its common-sense knowledge and language, all while operating within the practical and pragmatic. (Also, consider the work of Jürgen Habermas; as James Bohman and William Rehg summarized in the *Stanford Encyclopedia of Philosophy* (2017), Habermas "explicates the meaning of accurate representation pragmatically, in terms of its implications for everyday practice and discourse. Insofar as we take propositional contents as unproblematically true in our daily practical engagement with reality, we act confidently on the basis of well-corroborated beliefs about objects in the world.")

    As referenced in the Emotional Warfare book series (Books 1–5), Russell and Wittgenstein's influences are very relevant here and their contributions were incorporated into this meta-analysis. Among their key concepts, it was Moore's initial insight regarding "common-sense realism" that I started with and returned to repeatedly to ensure that the theory of Emotional Warfare remained applicable and retained utility within the context of today's natural world.

    With the understanding that each person wants to be autonomous or independent in some manner while attaining social acceptance and belonging, and that each person

uses their own various forms of free association to gain conceptual understanding, the act of centering concepts through personal relevance and/or personalized information to increase a sense of clarity—even at the risk of altering the context of those pieces of information—creates confusion. It moves the meanings of common-sense propositions away from logic, reason, and rational thought and alters the greater whole that those concepts and data constitute, falling into a language-game trap.

For example, and as a direct exercise in terminology, I will outline the original conceptualization of the True Self. This is a behavioral state that is revealed over time and/or attained or optimized in a qualitative empirical manner, resulting in agency and efficacy within one's energetic qualities of the positive (+) masculine (A) and feminine (B) emotional traits. Moreover, because in the One Divide language system there are no additional or unnecessary adjectives describing a "true self," e.g., a "true-good-beautiful" self state—which can add subjectivity or ambiguity or can be utilized tactically to skew objective interpretation or conceal contradictory behavior(s)—the human person's epistemological and ontological conception of a True Self more concisely or objectively allows for the necessary conceptualization of the EBSS and subcategorization of the Inflated A and Inflated B positions and/or the binary spectrum that the EBSS operates on, creating one primary behavior-mapping axis, i.e., the dominance–subjugation–variance dynamics binary spectrum. These ultimately are traceable and identifiable using the further subcategorization of the EBSS's genesis: the concepts of Cycle A and Cycle B, which produce the genetic (and even epigenetic) and psychological intergenerational "emotional blueprint" that informs the individual set of EBSS and the larger repeated

cycle that is central to the Pattern(s) of Emotional Warfare, their interplay, and the acts and/or uses of Emotional Warfare.

Note how the language in this explanation lacks descriptive or subjective terms, reinforcing the explanation's clarity and objectivity.

Universality: One Divide's Language System and Hermeneutics

Moving beyond theory and into application in the natural world (i.e., practice), and looking at the context of universality and hermeneutics, traditional philosophical-psychology platforms—whether generalized or hyperspecialized, ranging from psychoanalysis to the biological molecular elements that inform understandings of the human mind—simply don't account for how, for example, when a person's base foundation of Emotional Survival is being examined, that person's False Self self state and agency will utilize terms like *true* (i.e., subject matter of logic), *good* (i.e., ethical), or *beautiful* (i.e., aesthetics), or how terms such as *altruism* or even claims of *authenticity* can be and often are easily exploited to control, maintain, or attain levels of Perceived Security. To create a form of categorical filtering, I have specifically chosen phrases like "the positive (+) energetic masculine/feminine (A/B) emotional qualities" not only to support the meaning making that the Philosophy of One Divide instills to educate about Emotional Warfare and the moralities within the philosophical and psychological notions of morals (e.g., ethics, moral psychology, etc.), but to establish the necessary hierarchy or linguistic structuring required for making value claims. These are supported by metrics that can instantiate claims that remain consistent or act congruently in theoretical and empirical contexts, especially in a manner that provides self-evident mechanisms—or language that allows one to experience the True Self in the way that one experiences the

truth—and pathways to improve both internal (private) and outward (public) discourse simultaneously outside of the gamification of identity.

One must learn about the opposite "negative (-) energetic masculine/feminine (A/B) emotional qualities" to attain either firsthand or second-hand knowledge of the True Self beyond conventional, overly normalized nouns or adjectives such as *good* and *beautiful*. These, crucially, are the notions or ideals that the True Self aspires to and practices (repetitiously) within the context of the human person's cognitively available— or biologically and/or genetically provided—"positive (+) energetic masculine/feminine (A/B) emotional qualities." In this principled manner, the phraseology and terminology (by their definitions within the Philosophy of One Divide) cannot be taken out of their semantic context, used in linguistic gamesmanship, reduced to a subjective value claim, or subjected to a double standard. Within the formal logic of One Divide, there is indeed a *true* and a *false* that one can begin to know and thus pursue earnestly.

The notion of practice here is predicated on learning about Emotional Warfare through gaining an awareness and explicit understanding of it and its Pattern(s). One Divide's methodology is built on "understanding" and "learning," which are mediated through a common language, while adding the vital component inspired by category theory that allows for proper articulation of the particulars and the universals of these principles and concepts to create a shared understanding, regardless of its refinement or generalization.

It is important to note the influence of the work and philosophical hermeneutics of Hans-Georg Gadamer, specifically his views on language, conversation, and universality as he discussed in *Truth and Method* (1960). Gadamer states:

Where there is understanding, there is not translation but speech. To understand a foreign language means that we do not need to translate it into our own. When we really master a language, then no translation is necessary—in fact, any translation seems impossible. Understanding how to speak is not yet of itself real understanding and does not involve an interpretive process; it is an accomplishment of life. For you understand a language by living in it—a statement that is true, as we know, not only of living but dead languages as well. Thus the hermeneutical problem concerns not the correct mastery of language but coming to a proper understanding about the subject matter, which takes place in the medium of language. Every language can be learned so perfectly that using it no longer means translating from or into one's native tongue, but thinking in the foreign language. Mastering the language is a necessary precondition for coming to an understanding in a conversation. Every conversation obviously presupposes that the two speakers speak the same language. Only when two people can make themselves understood through language by talking together can the problem of understanding and agreement even be raised.

I have focused on the gamification of identity and the language system of One Divide in this volume—these topics are central to the issues of human conflict and establishing a platform for building human unity. This is accomplished by accounting for human behaviors that are phenomenologically and psychologically experienced, expressed and shared, through forms of language. Keeping in mind Gadamer's influence regarding the role of hermeneutics within the Philosophy of One Divide and theory of Emotional Warfare, it is important to look more closely at a distinction between

Gadamer's view of language and how it is viewed in the One Divide/Emotional Warfare

platform. First, Gadamer's views, as summarized by Jeff Malpas in the *Stanford*

Encyclopedia of Philosophy (2018):

> A conversation involves an exchange between conversational partners that seeks
>
> agreement about some matter at issue; consequently, such an exchange is never
>
> completely under the control of either conversational partner, but is rather
>
> determined by the matter at issue. Conversation always takes place in language
>
> and similarly Gadamer views understanding as always linguistically mediated.
>
> Since both conversation and understanding involve coming to an agreement, so
>
> Gadamer argues that all understanding involves something like a common
>
> language, albeit a common language that is itself formed in the process of
>
> understanding itself. In this sense, all understanding is, according to Gadamer,
>
> interpretative, and, insofar as all interpretation involves the exchange between the
>
> familiar and the alien, so all interpretation is also translative. Gadamer's
>
> commitment to the linguisticality of understanding also commits him to a view of
>
> understanding as essentially a matter of conceptual articulation. This does not rule
>
> out the possibility of other modes of understanding, but it does give primacy to
>
> language and conceptuality in hermeneutic experience. Indeed, Gadamer takes
>
> language to be, not merely some instrument by means of which we are able to
>
> engage with the world, but as instead the very medium for such engagement. We
>
> are "in" the world through being "in" language. This emphasis on the
>
> linguisticality of understanding does not, however, lead Gadamer into any form of
>
> linguistic relativism. Just as we are not held inescapably captive within the circle

of our prejudices, or within the effects of our history, neither are we held captive within language. Language is that within which anything that is intelligible can be comprehended, it is also that within which we encounter ourselves and others. In this respect, language is itself understood as essentially dialogue or conversation. Like Wittgenstein, as well as Davidson, Gadamer thus rejects the idea of such a thing as a "private language"—language always involves others, just as it always involves the world.

The Philosophy of One Divide's and theory of Emotional Warfare's architecture—which, of course, includes the structural diagram of the Dual-Transactional Behavior Model specifically—includes private language as a determinate factor, metric, and analytic within Emotional Warfare's interplay. While my general notions of "conversation" are similar to Gadamer's, especially regarding the communication of One Divide's supporting principles and concepts and theory of Emotional Warfare, the distinction lies in the identification of private language within the human person as a determinant phenomenological and psychological experience that includes a conversation between one's True Self and False Self. This is a departure from Gadamer's rejection of private language.

To return to the notion posited at the beginning of this section, while terms like *good* and *beautiful* are in wide use in the communal language of society, the terminology of the True Self and its attributes, categorically captured as "the positive (+) energetic masculine/feminine (A/B) emotional qualities," is not. This means the student of One Divide will not have meanings already assigned to these terms and can instead come to understand them specifically within the common language of the One Divide platform.

With only these particular meanings associated with these terms, they cannot be used negatively (or offensively and defensively as Emotional Warfare Tactics, whether in IEW (private) or OEW (public)) to advance False Self agency—and harden False Self efficacy—toward procuring Perceived Security and a Hidden Agenda through an inward- or outward-facing False Self Role.

This purposive language system designed to be antidotal to Emotional Warfare and its Pattern(s), and these ontological and epistemological understandings of self states and states of being (i.e., True Self verses False Self), are especially crucial regarding issues central to human conflict outside the realm of treatment psychologies and to combat the use of applied psychologies by another or by social forces the human person must navigate and interpret.

Note: The above passages tie back into the discussion presented earlier regarding the friction point between the Emotional Prison Level Two and Level One. This, again, can occur between individuals or on a larger scale as the individual navigates the social structures and language(s) that define and/or shape conceptions of what is normal and acceptable or not and that determine one's level of acceptance, belonging, status, and identity. The individual and the collective—and the Emotional Prison Levels One and Two—are interdependent; neither the individual nor society is a closed system. In this sense, neither is private or public language. In the Emotional Prison Level Two, working in tandem with Level One, is where Emotional Warfare Patterns' interplay—and private and public language—between the individual and another or others (or society) takes shape both on and within the field of Emotional Warfare. This is why I have established One Divide's language system to be closed and complete (though open to improved

articulation as the theory of Emotional Warfare improves and strengthens with time and application).

Moving from Hermeneutics toward Analytical Philosophy

As Malpas (2018) summarizes Gadamer's views:

Gadamer claims that language is the universal horizon of hermeneutic experience; he also claims that the hermeneutic experience is itself universal. This is not merely in the sense that the experience of understanding is familiar or ubiquitous. … Hermeneutics concerns our fundamental mode of being in the world and understanding is thus the basic phenomenon in our existence. We cannot go back "behind" understanding, since to do so would be to suppose that there was a mode of intelligibility that was prior to understanding. Hermeneutics thus turns out to be universal, not merely in regard to knowledge, whether in the "human sciences" or elsewhere, but to all understanding and, indeed, to philosophy itself. Philosophy is, in its essence, hermeneutics.

In this sense and for deeper philosophical consideration, One Divide's language system is specifically centered on the implicit and explicit *universal* messaging of the philosophy's principles and supporting concepts and theoretical framework of Emotional Warfare, which present the macro-level conditional chance as deterministic and provide all of the information needed to predict Emotional Warfare and its Patterns' effects on the human person and between human people. Appealing to the micro level (e.g., the biological, molecular, etc., or the scientific methodologies rather than the macro-philosophical, psychological, or theoretical approaches) will not alter, let alone improve, the prediction (consider Sharp & Miller, 2019).

Returning to Moore, Russell, and Wittgenstein, and to transcending Wittgenstein's language game, which is central to establishing effectual, qualitatively empirical results across multiple areas of application and utility in a multitude of industries: to transform the human person (or change society by reducing human conflict and building human unity) demands a language system whereby Emotional Warfare—and by extension, linguistic gamesmanship or an internal language game—cannot exist or become wittingly or unwittingly a derivative of the Philosophy of One Divide in a manner that prevents (1) the finding of one's unique self-expression and emotional freedom and (2) the often-missing part of the equation of modern-day structurings of well-being—learning how to defend and protect that emotional freedom. Both parts of this equation must be completed to attain a state of well-being that contributes positively, and undeniably, to social value.

The explicit use of One Divide's language system is designed to produce a *high truth value* (as influenced by Gottlob Frege) that is intuitively identifiable and advances *truth valuing analysis* (e.g., improved conversation context building, whether in private inner speech, public interpersonal dialogue, non-assisted or assisted forms of talk therapy, etc.) through identifying and exposing both IEW and OEW. This adds to the social influence factors and human-to-human sociopolitical dynamics that One Divide's philosophy addresses—and simplifies through a common-sense proposition and conceptualization of self states of being that can be utilized within the broad context of the *gamification of identity*.

One Divide's language system avoids overcomplication and provides conceptual clarity to One Divide's methodology, in individual or collective contexts: the same

methodology that properly identifies the False Self (-1) reveals the potential and optimal

True Self (+1), as defined by the positive energetic qualities of the masculine (A) and

feminine (B) emotional traits available genetically, cognitively, and so on to the

individual, which are also made available as derivatives through the same Cycle A and

Cycle B EBSS blueprint. This works in conjunction with the necessary instrumental skills

and "hard skills" the individual may have attained through specific disciplinary training,

education, and/or pursuit of authentic intellectual interests; any of these skills may

advance the person's understanding of self states of being and optimization of True Self

agency and efficacy.

In this way, the analytical Philosophy of One Divide moves subjective and

ambiguous notions such as *good*, *beautiful*, and *authentic* into the objective energetic

qualities of the +A (masculine) and +B (feminine) emotional traits and provides a

categorical synthesis of archetypical attributes, such as *power* and *love*, to be optimized

and even attained with practice of One Divide's principles, establishing One Divide's

power–love–synthesis dynamics produced by the DTBM and the Method. The power–

love–synthesis dynamics are a categorical reference to the positive (+) energetic qualities

of the +A (masculine) and +B (feminine) emotional traits, covering the premises of True

Self investment and true intent, both designed for optimizing True Self self states of

being and agency and earned efficacy. These dynamics develop as the individual learns to

move away from the qualities of the -A (masculine) and -B (feminine) emotional traits,

the categorical and archetypal dominance–subjugation–variance dynamics, and the

deterministic binary spectrum of the EBSS positions the False Self operates within.

The value claims of what constitutes the self states or energetic qualities of the positive and negative masculine and feminine emotional traits (influenced by Eastern philosophies and Jung's animus and anima) and commonly known considerations such as "self over others" or "others over self" (influenced by modern Western philosophy and psychologies) are derived from an individual's unique Cycle A and Cycle B blueprint, which yields either the True Self (+A and +B) self state of being or the False Self (-A and -B) self state of being.

Lyotard's Phrases and the Definition of Emotional Warfare

Among his central ideas, which include transcending Wittgenstein's language game, Lyotard posited that in light of the loss of modernity's metanarratives there was a need to account for the "differends" among different language games—irreducible ways in which people operating in different milieus lack access to any all-encompassing order in which to have discussions over what is just, true, and so forth—all of which fits within the Building Block of Role(s) and the writ-large gamification of identity. Beyond the micro (e.g., molecular, biological) and the macro (e.g., philosophical, psychological) explanatory ladders that support interior notions of self, identity, society, and culture (whether viewed as postmodern or metamodern), beyond the political, governmental, and economic structures that surround the exterior notions of self, identity, society, and culture, it is the use of language, the lack of proper language utilization or rules for language games or phrase regimens, and even at times silence that become central. As Peter Gratton wrote for the *Stanford Encyclopedia of Philosophy*: "Lyotard is clear that subjects are only such in the way that they move and are produced by moves within different language games. The 'object' of *The Differend* will be 'phrases,' which are

indubitable since 'to doubt that one phrases is still to phrase,' he argues, since even 'one's silence makes a phrase' (*Differend*, 11)" (Gratton, 2018).

With Leotard's attention to phrases and how even "silence makes a phrase" in mind (or how the action of using silence as a Tactic by *silencing another or others* to punish, by going silent as a consequence, and so on), consider the additional technicality that can be included in the definition of Emotional Warfare, featuring attributes from a few more of the Building Blocks: Emotional Warfare's definition could be further refined as *the mental conduct of the human person consciously, subconsciously, and/or unconsciously redirecting unwanted (known, subliminal, repressed, and/or suppressed) inward emotions onto another or others—through the use of specific overt or covert Tactics that causally correlate with cyclical patterns and recurring/desired mental representations (i.e., Roles) that house the emotional models and implicit-to-explicit functional-causal attributes informed by given neurophysiological orientations, behavioral predispositions, and distinctive Emotion-Based Survival Skills (EBSS)—which takes place interiorly to psychologically persuade the person of the validity of their own conceived/perceived notion of "self" and identity and externally to elicit specific emotional responses, intrapsychically manifested and externally presented, from another or others for the purposes of acquiring, controlling, or manipulating a perceived sense of security for themself.*

The intermixing attributive relationship between Roles and Tactics of Emotional Warfare that appears in this more refined definition is similar to a phrase's relation to silence—the pursuit of a Role and the Tactics utilized to attain or maintain that Role are a

causal attribution and form of Emotional Warfare, one that does not need to be defined within or by specific terminology or phrases.

True Self Currency

In the private sector or professional (monetary) sphere of life—which includes the professional psychology and corporate environments—the terminology outlined in the Philosophy of One Divide and theory of Emotional Warfare speaks in terms that correlate to a return on investment (ROI), producing another simple equation: *True Self investment + True Self currency = social value.*

True Self currency, provided through the DTBM's structural diagram and thus defined by the positive (+) energetic masculine (A) and feminine (B) emotional traits and attributes, is the personal value and/or self-worth a person has or can develop—and the commodity they are (in a manner of speaking) within their unique True Self and the attributes they then bring into the evolutionary market (this is a variant of adaptive radiation, which I cover in both the False Self and True Self terminology and conceptualizations). This value develops through proper *investment* in one's behavior or the mental states of human behavior (i.e., True Self investment) but also through the symbolic thought behind working to close the One (emotional) Divide, both individually and collectively, to improve the quality of humanity. The attractiveness of this True Self currency is multidimensional, as the metaphor of the One (emotional) Divide has the kind of accessible symbolism necessary to reach large segments of the population—including both consumer and professional audiences—all due to the wide scope of behavior that the DTBM captures.

The professional sphere of life is particularly prone to language games that expand the identity matrix. One Divide's methodology and language system establish a "third position" that allows the human person to communicate with themself and allows communities to communicate outside of these language games or the disciplinary maneuvers prevalent in various industries. This position also avoids the mishaps previously outlined regarding the acceptance of a (proven) theory and reactions of a False Self to that theory (e.g., consider the theory of climate change and its deniers). One Divide's platform doesn't invite a new language game but addresses linguistic gamesmanship and provides the basis for a common language and general or wide acceptance.

HUMAN CONFLICT AND HUMAN UNITY

Appendix C

The Interplay Equation

The Dual-Transactional Behavior Model allows for agreement and disagreement

modeling through equal examination of both inward transactions (e.g., interior

dialogue—influenced by past and present stimuli and including emotional and

physiological needs and future-tense elements such as desires, goals, and so on that come

together to comprise the standard view of the psychological field) and outward

transactions (e.g., social interaction, personality dynamics, group dynamics, and person-

to-person verbal and/or nonverbal dialogue) through the identification of Inward

Emotional Warfare (IEW) and Outward Emotional Warfare (OEW). Essentially, the

DTBM can be looked at this way:

Inward Emotional Warfare

+

Outward Emotional Warfare

=

Patterns of Emotional Warfare: Interplay

One Divide's all-inclusive *Interplay Equation* can be expressed in symbolic terms

with the two main variables of the EBSS positions of the Inflated A and Inflated B

inserted:

Person 1

IEW(A, B) + OEW(A, B) =

Personalized Pattern of Emotional Warfare: Interplay of Person 1

*Expressed fully in symbolic terms: IEW(A, B) + OEW(A, B) = PEW(i)(A,B)1

Person 2

IEW(A, B) + OEW(A, B) =

Personalized Pattern of Emotional Warfare: Interplay of Person 2

*Expressed fully in symbolic terms: IEW(A, B) + OEW(A, B) = PEW(i)(A, B)2

The Interplay Equation can also be expressed in symbolic terms with the variables of the dominant EBSS positions of the Inflated A and Inflated B inserted as greater than (>) or less than (<) values:

Dominant EBSS Equation

IEW(A>B, A<B) + OEW(A>B, A<B) =

Personalized Pattern of Emotional Warfare: Interplay of Person 1

*Expressed fully in symbolic terms: IEW(A>B, A<B) + OEW(A>B, A<B) =

PEW(i) (A>B, A<B)

Note: Apparent here is the influence of Kurt Lewin's (1936/1969) heuristic, or equation for behavior, which states that behavior is a function of the person interacting within their environment, or B = f(P,E).

The importance of this is the similarity between the theory of Emotional Warfare and Lewin's field theory. Consider Lewin's abstract found in the APA's *Psychological Review* issued May 1943:

The field theory cannot be called a theory in the usual sense for it can hardly be called correct or incorrect. "*Field theory is probably best characterized as a*

method: namely, a method *of analyzing causal relations and of building scientific constructs.*" In discussing the principle of contemporaneity and the effect of past and future, it is emphasized that any behavior or any change in a psychological field depends only upon the psychological field at that time. To determine the properties of a field at a given time, one may base one's statement on conclusions from history, or one may use diagnostic tests of the present. The latter has been employed extensively in psychology. Nevertheless, psychologists need to take into account a certain time period which depends upon the scope of the situation. The psychological past and the psychological future are simultaneous parts of the psychological field existing at a given time.

All of this is the foundation to my repeated assertion that until people gain awareness and an explicit understanding of Emotional Warfare and its Patterns, through an understanding of the fields in which they are operating, they (and their available potential for free will) remain governed by the reactive False Self; they seek or wait for events outside of themselves to act as stimuli, triggering and/or supplying them with transactions to redirect their unwanted inward emotions. This means that the Reversed Cycle works from the inside out—not the outside in. The DTBM creates a way to look at the direct link and causal relationship between a person's unwanted emotions and the Emotional Warfare interplay that redirects those unwanted emotions through social transactions.

These unwanted emotions fuel an interplay that extends beyond what is first obvious to the participants, as Emotional Warfare and its agent, the False Self, are built on deception. But the personalized uses of Emotional Warfare in the transactions between

the individuals involved are usually felt subconsciously and then responded to, either

right away or later, continuing the redirection of the unwanted emotions. The transaction

continues this way until the individuals' desired end positions are reached. If the initial

transaction does not sufficiently unload the unwanted emotions, the participants will try

again in a new transaction. Usually, this will take place in a safe and/or consciously

predictable emotional paradigm (or relationship) that allows the participants to unload

emotion, reposition themselves, and regain Perceived Security. It is like a game of hot

potato—the participants throw the unwanted emotions back and forth until they find a

transaction that makes them feel better. However, this can take place in a multitude of

ways; it is not always in a purely obvious "negative" manner, and not always

immediately recognized or acknowledged by the participants.

All individuals have the potential for a True Self, and there are no exceptions to

the rule. However, some individuals have divides between their True Selves and False

Selves that may be too wide to close; the emotional confusion created by the dialogue of

the False Self and the conceptual barriers that keep them from realizing their True Selves

may be too strong. In severe cases, an individual may be unhelpable; such a person has

Uninterrupted Interplay.

Another concept relevant to variants of the Interplay Equation is *asymmetrical*

warfare. Asymmetrical warfare, as defined by the *Encyclopædia Britannica* (2016), uses

"unconventional strategies and tactics adopted by a force when the military capabilities of

belligerent powers are not simply unequal but are so significantly different that they

cannot make the same sorts of attacks on each other." The concept of asymmetrical

warfare—consciously used as a form of psychological warfare—usually involves a

weaker military power using unconventional tactics and strategies against a stronger military power. This type of conflict can be traced back to ancient times and involves the use of random attacks spread all over the place to erode and exhaust the adversary's resources without directly engaging them. This prevents them from concentrating enough force in any one place to produce a decisive outcome. Asymmetric methods generally seek to create a strong enough psychological impact (e.g., emotional confusion) on their intended targets to affect the initiative, freedom of action, or will of those who are targeted—and, like most forms of psychological warfare, this relies on a knowledge of the opponent's vulnerabilities. Most asymmetric approaches do not require that one side be stronger and the other weaker. Rather, they involve one side exploiting the other side's weaknesses.

This concept is reflected in some Emotional Warfare interplay. A reminder: Overt and covert Emotional Warfare Tactics are embedded in the Inflated A and Inflated B positions utilized by the False Self, and the False Self may slide back and forth between the EBSS of the Inflated A and Inflated B positions, always using the most appropriate and effective Tactic for a given situation.

Emotional Warfare's interplay effectively uses both EBSS positions, whichever is best suited for the individual's Pattern of Emotional Warfare to efficiently create emotional confusion in another or others to attain and/or maintain Perceived Security and when striving to obtain the Hidden Agenda (e.g., when encountering another's or others' Emotional Prison Level Two; OEW). However, what separates this use of OEW from the general understanding of OEW is the almost simultaneous—and seemingly balanced—

utilization of both EBSS positions, the Inflated A and the Inflated B. This is *Asymmetric Interplay.*

Uninterrupted and asymmetric instances of the Interplay Equation can also be expressed in symbolic terms, with the variables of the EBSS positions of the Inflated A and Inflated B inserted in equal values:

<u>Uninterrupted and Asymmetric Interplay Equation</u>

IEW(A:B) + OEW(A:B) =

Personalized Pattern of Emotional Warfare:

Uninterrupted and Asymmetric Interplay

*Expressed fully in symbolic terms: IEW(A:B) + OEW(A:B) =

PEW(i) (A:B)

Without an awareness or explicit understanding of Emotional Warfare and the interplay of its Patterns, Uninterrupted and Asymmetric Interplay simply create too many variables. They exhaust rational thought, logic, and reason and create intellectual stress and emotional taxation, leading to confusion—which, of course, is the result for a person suffering from Uninterrupted Interplay and the goal of a person using Asymmetric Interplay. The key to identifying Uninterrupted Interplay or Asymmetric Interplay and navigating their attributes, beyond the mathematical model that aids in proper adaptive behavior mapping, is using the Philosophy of One Divide's principles and theory of Emotional Warfare in a balanced and nuanced fashion.

In the therapeutic setting, the practitioner must be in a high state of practice of One Divide's principles and concepts and have a sophisticated grasp of the theoretical

framework of Emotional Warfare—the DTBM's mechanics and analytics—and must

always be applying the overall platform's axioms. This is a significant advantage to the

Emotional Warfare educational platform when used as a form of assisted intervention, as

the theory of Emotional Warfare is not merely put into practice in an abstract manner by

the practitioner when interacting with a patient or client (e.g., as a psychotherapist or

cognitive behavioral therapist during one-on-one or group sessions) but is put on the

table, out in the open. This creates a learning environment in which the process of

identifying the False Self and the Pattern(s) of Emotional Warfare are revealed or

exposed, making it possible for the patient or client to understand the intervention much

more deeply and therefore to engage much more deeply with their own transformative

work.

Note: This outlines the connection from the practitioner's vantage point between

the last Building Block of the Emotional Prison: Level One and Level Two—which the

client (or the "counseled") will be dealing with—and the underlying interconnective

attributes of the first Building Block, the Broken Trust, in effect reducing and eliminating

transference and counter-transference or underlying biases and prejudices (present in all

interactions) through education about the One (emotional) Divide and theory

of Emotional Warfare for all participants. (For further contextualization and a visual

reference, see the Map and the connecting arc illustrated between the Building Blocks of

the Emotional Prison Level One and the Broken Trust.)

Appendix D

Emotional Warfare Education

- *Acceptance of a Theory and Stages of the False Self Reaction*

- *From Aristotle to Hebb: The Learning-by-Doing Approach in the Modern World*

- *A Neo-Piagetian, Neo-Vygotsky Framework*

- *The Nature of Knowledge: The Brain/Mind/Body Problem, Plato's Cave, and Self-Help*

- *True Self Help: Unification and Universalization*

- *Evolution of Emotional Warfare and the False Self: Addressing Modern Advancements in the Fields of Psychology and Neuroscience*

- *Emotional Warfare Education in Practice*

Acceptance of a Theory and Stages of the False Self Reaction

Before an individual can benefit from the One Divide educational platform, they will need to accept the basic evidentiary premise that the theory of Emotional Warfare is valid. This is likely to take some time, as the person's False Self may well attempt to reject the theory initially. As with everything in this platform, that individual reaction will be mirrored in society as a whole; the broad acceptance of a theory has stages, which others have already outlined. For example, in *The Art of Scientific Investigation* (1957, p. 113), William Ian Beardmore Beveridge wrote,

> It has been said that the reception of an original contribution to knowledge may be divided into three phases: during the first it is ridiculed as not true, impossible or

useless; during the second, people say that there may be something in it but it would never be of any practical use; and in the third and final phase, when the discovery has received general recognition, there are usually people who say that it is not original and has been anticipated by others.

When learning about the Philosophy of One Divide and theory of Emotional Warfare, the False Self also goes through these stages. First, the False Self may deny the existence of Emotional Warfare, deny the person's own experience of it or uses of it, or claim that Emotional Warfare is "nothing new" or already known. Second, the False Self may find the theory of Emotional Warfare has real value or even contains a high truth claim that is self-evident or undeniable—the person may claim, "that's exactly what I'm experiencing" or "that's exactly what is happening to me"—but avoid the utility and practical uses of learning about Emotional Warfare and its Pattern(s) and their interplay, particularly in their own life. Third, after general recognition of the theory of Emotional Warfare by another or others, the False Self attempts to dismiss it as not original, to say that it has been anticipated by others, to claim that the subject matter has already been defined through more refined platforms, or to take direct ownership of the theory of Emotional Warfare and/or its supporting principles and concepts, either to avoid hindsight bias (e.g., "I've always known this," "I have been saying this or meant to say this") or to utilize the platform for core False Self interests: Perceived Security, Hidden Agenda, or Roles.

The well-known stages of a theory's acceptance/denial are neatly folded into One Divide's principles as an Emotional Warfare Tactic. This is an example of how inner speech can be a result of a specific Tactic of Emotional Warfare, though it may also be

found in the public domain, where it can create an emotional effect that acts as an emotional trigger to one's EBSS and induced gamification of identity. This can be further understood through what is more broadly known as manipulating reality, for which people use acquired and/or otherwise learned emotional schemas and schematics (i.e., EBSS, Roles, and correlating Tactics) to generate individual Perceived Security in the shared reality or the intersubjective human experience. Working dualistically with another's or others' IEW and taking shape in the shared reality as OEW, this promotes the emotional paradigms that ultimately construct the postmodern or current post-truth era, which allows a shared collective repeated cycle—and the Emotional Prison Levels One and Two—to be perpetuated in plain sight.

However, there is an additional underlying energetic notion, the production of an input/output synapse current or *currency* between language itself and One Divide's purposive language system, which generates an outward qualitative dialogue or language currency for dispelling underlying gamifications of identity and currents of Emotional Warfare and works to counteract the deeper subconscious denial of the theory of Emotional Warfare and to expose the False Self's reaction to it. This fits within the categorical agreement and disagreement modeling provided by the DTBM.

From Aristotle to Hebb: The Learning-by-Doing Approach in the Modern World

Aristotle's learning-by-doing approach has obvious longstanding influence, including on the Philosophy of One Divide's methodology. It also aligns with contemporary understandings and foundational neuroscientific principles such as Hebbian learning or Hebb's rule (see Hebb, 1949).

As well known in the field,

[Donald Hebb] proposed a neurophysiological account of learning and memory based on a simple principle: 'When an axon of cell A is near enough to excite a cell B and repeatedly or persistently takes part in firing it, some growth process or metabolic change takes place in one or both cells such that A's efficiency, as one of the cells firing B, is increased' (Hebb, 1949, p. 62). A careful reading of Hebb's principle reveals his understanding of the importance of causality and consistency. He writes not that two neurons need to fire together to increase the efficiency of their connection but that one neuron needs to repeatedly (consistency) take part in firing (causality) the other. (Keysers & Gazzola, 2014, pp. 1–2)

A coupling of age-old philosophical wisdom that has stood the test of time with new scientific understandings that build off and advance foundational principles of Hebbian learning provides a shift in thought process that will assist in deeper contextualizing of One Divide's methodology and approach to achieving a Reversed Cycle. (Consider sophisticated reinforcement learning in AI or the training of deep neural networks; understanding the complexities of emergent phenomena central to human conflict and human unity from simple rules that allow for "active play" or "self-play" as found in AI programming; and/or the way levels of self-expertise are attained via the learn-by-doing educational approach in psychological, therapeutic, self-help, or self-improvement platforms.)

True Self agency and efficacy are centered on the individual's interrelated properties of motivation and learning capability and on the person's learned attributes directly associated to the positive (+) A masculine and positive (+) B feminine emotional

energetic qualities and/or emotional traits, grouped broadly as power–love–synthesis

dynamics. In this structuring, the classic Aristotelian learning-by-doing approach takes on

granular contextualization and foundational neuroscientific premises and technicality in

the form of the synaptic plasticity that occurs during learning processes. The same applies

to False Self agency and efficacy, which is centered on the same potentiality (and even

synaptic potentiality) but is directly related to the observed, learned, and survived

attributes associated to both negative (-) A masculine and negative (-) B feminine

emotional energetic qualities, broadly grouped as dominance–subjugation–variance

dynamics.

In either the True Self's power–love–synthesis dynamics or the False

Self's dominance–subjugation–variance dynamics, the associative learning and/or

Hebbian learning that takes place on a granular neurological level can also be understood

on the macro level for practical purposes, and through One Divide's language system can

both be expressed in technical terminology and be talked about conversationally in

practical terminology. This is yet another example of One Divide's intellectual conduit

structuring, designed for wider audiences and, crucially, for real-world deployment

through One Divide's behavior-based moral framework, which reaches practical and

sociopolitical domains without oversimplifying neuroscientific and psychoanalytic

behavior complexities or detaching from the weakly emergent.

While topics such as the brain's neurophysiological structuring, neurochemical

process, and/or network interaction and sequencing properties (as well as network

simulations, e.g., advancements in cognitive architectures and artificial intelligence)

remain robust areas of inquiry, what I am addressing can be narrowed down to the

anatomy of the Pattern of Emotional Warfare (i.e., the Map) and the DTBM. Both are designed to work toward capturing the complexities of the domain of Emotional Warfare and identifying the Pattern of Emotional Warfare's intra-interplay, which produces additional psychoanalytic entanglement and adaptive behavior complexities and phenomena found broadly and narrowly in the everyday human experience. The Map and the DTBM are each comparable to a graph or a graphical model—consider the arcs that show directional relevance and the intermixed causal attributes of the Building Blocks, or the fluid situational dynamics that the DTBM, as a pattern-seeking device, works to identify (also consider probabilistic graphic models here). This additional contextualization can be coupled with foundational neuroscientific theories such as those in Hebb's work or more recent discoveries such as mirror neurons, which to some researchers offer significant information not only in their linkage to disorders but in their influence on the shaping of the human species. Consider Acharya and Shukla and their article "Enigma of the Metaphysical Modular Brain" (2012):

> Mirror neurons are one of the most important discoveries in the last decade of neuroscience. These are a variety of visuospatial neurons which indicate fundamentally about human social interaction. Essentially, mirror neurons respond to actions that we observe in others. The interesting part is that mirror neurons fire in the same way when we actually recreate that action ourselves. Apart from imitation, they are responsible for myriad of other sophisticated human behavior and thought processes. Defects in the mirror neuron system are being linked to disorders like autism. (Abstract)

Other researchers have found further application of Hebbian learning in advanced neuroscientific methodology. Keysers and Gazzola (2014) "propose that what we know about spike-timing-dependent synaptic plasticity shapes our modern understanding of Hebbian learning and provides a framework to explain not only how mirror neurons could emerge, but also how they become endowed with predictive properties that would enable quasi-synchronous joint actions" (p. 9).

However, interestingly, the authors highlight a note within this research that could fall in line not only with the principles behind the intra-interplay of Emotional Warfare— "this could create a system that can provide an approximate solution to the inverse problem of inferring hidden internal states of others from observable changes in the world, but that this solution is a projection plagued by egocentric biases" (Keysers & Gazzola, 2014, p. 9)—but also the Reversed Cycle: "mirror neurons are probably a special case of vicarious activations that Hebbian learning and fMRI data suggest to also apply to how we share the emotions and sensations of others" (p. 9).

Among other foundational arguments in this volume and elsewhere in the book series, Hebbian theory and mirror neurons are important in both indirect and direct learning and decision-making processes and in cognitive functioning. They also extend through each of the Building Blocks that ultimately provide the full conceptualization of the True Self state of being and the False Self disorder. In both the intrapsychic and interpersonal domains, mimicking and aping are fundamental elements of social and emotional learning for humans, intrinsic and integral to the species' survival and cooperative evolution trajectory. In this way, the learning-by-doing approach is key to

understanding the platform as a whole and especially to effective use of the educational platform.

A Neo-Piagetian, Neo-Vygotsky Framework

Whether in a specific context or more broadly in the context of psycho-education regarding Emotional Warfare, the universalism of One Divide's platform and the Reversed Cycle is a key point, not only terms of providing a neo-Kantian move toward a universal, transcultural moralism but in terms of the evolutionary, intergenerational component of the human experience and ongoing education of the human person, both for intervention in and actualization and optimization of their given attributes (the +A (masculine) and +B (feminine) emotional traits attributable to the individual's True Self agency and developed efficacy). This ongoing education extends into and beyond problem-solving techniques or hard skills utilized to perform tasks, particularly in the modern-day professional or monetary sphere of life, one of the primary areas specified in One Divide's identity matrix that contains Roles and the attributes associated with the gamification of identity; the professional or monetary sphere, crucially, includes the disciplines and professions found in the various mental health (and/or improvement) fields, as well as the self-help field.

The meta-theoretical framework of Emotional Warfare and the overall Emotional Warfare psycho-educational, psychotechnology premise allow for the intervention methodology of the One Divide Method to work in non-assisted and assisted interventions, as well as establishing long-term learning environments for oneself and/or creating a learning environment for another or others that is both scalable (or considered to be universal) and applicable throughout a person's lifespan. The Emotional Warfare

education platform and the One Divide methodology work both narrowly within various stages of cognitive development and broadly within the different learning stages in the human experience, such as childhood, adolescence, adulthood, middle age, and old age, while operating within given familial structures, groups, communities, societies, and the overall human network.

Beyond intervention purposes, the platform also involves *learning*, extending past traditional emotional regulation techniques and the various diagnostic quandaries addressing the clusters of symptoms associated with mental health diseases and/or disorders. Beyond familiar notions of what is or is not an acceptable path toward "emotional growth" or "spiritual development," the platform moves into the realm of discovery learning, self-evolution, and the collective cooperative-evolution element of educating offspring, such as in epigenetic or hereditary traits which can be expressed not only as *passing down* but as moving evolutionary traits *forward and upward*, establishing a purposive directional arc. Such an arc is a life-spanning, intra-inter-actionable form of efficacy that is, by extension, an intergenerational component of the Reversed Cycle. This can be considered, more foundationally, as a *neo-Piagetian, neo-Vygotsky* move and an education-based fusion of cognition and environment that includes several classic views that Piaget and Vygotsky each held. For example, and in brief:

(1) Individual and cultural developmental processes include combined aspects and complex information gained from early life into adulthood.

(2) Abilities are developed in sequence and at certain stages of life or cognition, although not necessarily uniformly.

(3) Nature, nurture, and the demands of the environment are all considered.

(4) Self-discovery, a classic Piagetian emphasis, and learning through internalizing and self-regulation and/or performance via social interaction, collaborative dialogue, and tutelage from peers or Vygotsky's (1978) "more knowledgeable other" are included.

(5) Cognitive development is both inbuilt through adaptation to new experiences (Piaget) and driven by social interaction (Vygotsky).

(6) Learning, on genuine or authentic levels (e.g., learning outside of consequence or punishment frameworks and/or power hierarchies, such as classic dominant/subjugation frameworks), takes place when the individual is both ready and available or open to new information and/or experiences, which depends on varying factors such as, but not limited to, the learner's cognitive abilities, the primary role model, caregiver, teacher, or "more knowledgeable" person's intent and capabilities, and so on. Consider the term *scaffolding*, introduced by Wood, Bruner, and Ross (1976), defined as a process "that enables a child or novice to solve a task or achieve a goal that would be beyond his unassisted efforts" (p. 90). Scaffolding is essentially synonymous with Vygotsky's zone of proximal development (1978), which he defined as the "distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance, or in collaboration with more capable peers" (p. 86).

(7) Language is both a result of cognitive development (Piaget) and key to cognitive development (Vygotsky) and, as previously discussed, exists autonomously within an individual and adapts to the individual's use of it.

With this outline (generalized for the purposes of this essay) as a backdrop, the One Divide/Emotional Warfare educational platform incorporates advancements in human behavior in general, especially regarding psychology, and more specifically neuroscience to further establish One Divide's universal methodology and support a potential intellectual move toward the unification of psychology via the natural sciences.

The Nature of Knowledge: The Brain/Mind/Body Problem, Plato's Cave, and Self-Help

To understand the need for a firsthand understanding such as that which the Philosophy of One Divide's educational platform builds, one can work backwards through several longstanding philosophical debates and begin with René Descartes' famous conclusion regarding metaphysical dualism, "*Cogito, ergo sum*" (1637/1998), *I think, therefore I am*. This ongoing attempt to understand the mind/body relationship is central to the domains and divisions of inquiry that inform the varied fields of psychology today. Consider the following thought-provoking exercise: Are humans essentially in a contrived dream state, in which each person is stuck in a form of personal and interpersonal psychosis? Are people deceiving themselves by tricking their senses through brain modifications to "perceive" human unity rather than intrinsically knowing it firsthand and truthfully understanding human nature—and thus recognizing the emotions or emotional traits central to an overall sense of self and identity in a way that will lead to a more evolved person and progressive (liberal) society? (Note: There are

many examples that further elucidate the issues of placing a value on and/or finding

meaning to one's own life or the *why* behind human existence—and thus the human

experience—that are perhaps far more thought-provoking and expand on these questions;

however, for a general point of reference beyond Descartes' thought experiment, or other

contemporary debates such as whether humans operate within a simulation and the like,

consider Robert Nozick's thought experiment of the experience machine as presented in

his book *Anarchy, State and Utopia*.)

In modern times, psychologists must consider epistemological questions of

firsthand versus second-hand "knowledge," even if this means one can only learn about

overall well-being and/or societal health through the unpleasant experience of

discovering that one does not truly have them. Consider Plato's allegory of the cave,

which contains the underlying theme of education or moving—at times painfully—from

sense-perception belief attained second-hand toward true knowledge attained firsthand. In

other words, to abstractly grasp truthful forms of what is mutually beneficial between

individuals and/or between individuals and societal norms and constructs through

epistemic foundations involves the understanding and knowledge of counter-emotions, or

the duality of emotions. This is not necessarily to state that one emotion cannot exist

without the other, but rather that they co-exist in an interconnected and complementary

way. This is also demonstrated in Chinese philosophy and science or Daoism or Taoist

metaphysics, in which distinctions between good and bad, or in this case self-interest and

a mutual recognition of beneficial interests between people (consider Scanlon, 2000), are

not real but perceptual, as their duality is an indivisible whole. Understanding *who one*

really is or what it is to have knowledge of one's self is complicated, as it relates to

desires, rationality, and complex interconnections within one's identity. However, even if

one does not consider that one's identity in and of itself may not exist entirely on its own

and one purely pursues life experiences through amoral means—or a subjective hedonic

calculus, as described in Jeremy Bentham's (1789) architecture of utilitarianism—one

would have to seriously grapple with arguments outside of utilitarianism to arrive at a

confident conclusion about whether this type of existence would be the best option.

Consider modern philosopher Paul Churchland (1981) and his position centered on

eliminative materialism, which William Ramsey describes in the *Stanford Encyclopedia*

of Philosophy (2019) as "the radical claim that our ordinary, common-sense

understanding of the mind is deeply wrong and that some or all of the mental states

posited by common sense do not actually exist and have no role to play in a mature

science of the mind. Eliminative materialists go further than Descartes on this point, since

they challenge the existence of various mental states that Descartes took for granted."

Another example of contemporary philosophical literature that questions human

existence is Mark Twain's *What Is Man?* (1973).

　　　　If one knew with certainty that no one who entered a nonpluralist utopian realm

would ever choose to leave it, this scenario would reach to the heart of metaphysical

notions on the nature of reality and/or existence—not to mention the nature of self or

what constitutes identity. Does this caveat not beg the question: Outside the individual, if

there are those who are maintaining or shaping the perception of reality (or the

mechanisms the individual must utilize to find a sense of well-being or societal health),

are they any different than the ones casting shadows on the walls of Plato's cave, keeping

the prisoners in an imaginary state and only generating opinion? Is each individual a

prisoner in the end, just looking at the shadows of reality?

Ultimately, in my overall metaphysical philosophical position, a life based on ideas of identity and society derived from this type of perceptual machinery that produces a sense of self—which includes using Emotional Warfare for a perceived sense of emotional security—and perhaps based on the promises of an attainable utopian life of equality and peace (and even total freedom from manufactured experiences), would be a human life devoid of *living*.

A simple form of perception management (through theoretical or overreaching premises and promises) designed to produce peace or equality can move society away from real-life experience and essential firsthand knowledge of what the human experience truly contains and of the true human nature. With the ability to think and experience living for oneself in mind, I return to Descartes' dream-versus-reality scenario. I have structured the Philosophy of One Divide to give the individual the choice to "think" and thus exist, *living emotionally free* within True Self agency, in the pursuit of knowledge. In other words, pursuing True Self knowledge allows one to fully enter the natural world that contains the human experience, which includes Emotional Warfare and its Pattern(s), rather than living in a self-induced augmented reality, an intrapersonal gamification of identity creating a pair of hyper-rose-colored glasses that presents the human experience as perfect or part of a structured utopia. Such a view of the world can lead to a life lacking a true sense of self or identity and society, as it requires no contemplation or thought of life or of those things that really make one who one is, even if such contemplation is unpleasant.

All humans are provided the quintessential classroom: the human experience itself

and human nature. The intrinsic value of this approach and One Divide's Method arises

when one not only finds what one has been searching for but can grasp the full nature of

it and can begin to understand the elements that have so far been elusive. Those who

chase their intellectual curiosity will only be truly satisfied when presented with an

exhaustive pool of information that allows them to reach and continually explore

conclusive and definitive perspectives (or "truths").

The modern iterations of Plato's cave have caused a need for an updated form of

self-help, oriented toward common sense and consistent with modern theory and science.

This is the intent behind the Philosophy of One Divide's platform and exploration into

human conflict: to encourage deep exploration and offer True Self help designed to

provide a way out of Plato's cave and understanding beyond the shadows on the wall.

Without question, there have been many theoretical frameworks designed to move

society toward greater peace and civility, with human rights extended to all individuals,

while simultaneously securing the collective survival of the human race. Indeed, when

speaking of human conflict, there are many essentially equivalent theories that discuss

the same class of behaviors but describe them differently. The same is true of self-help

platforms and books.

Self-help and books that offer "how-to" methods date back at least to the Greek

Stoic philosopher Epictetus's works (composed by his student Arrian, the *Discourses* and

the *Handbook)*, which taught that philosophy is a way of life and not just a theoretical

discipline. Whichever belief system or ideology one subscribes to, it almost certainly

contains systematic approaches that provide principles to live by or codes of conduct. In

this context, One Divide's strength as a self-help platform is its adaptability and its fusion

of philosophical and theoretical principles with practice—leading not only to practical knowledge through the learning-by-doing approach but also to advanced levels of self-expertise, emotional intelligence, and social intelligence. Of course, learning by doing is not new, especially when it comes to utilizing rigorous self-discipline to build good habits and to deepen one's morals (once again, consider Socrates, Plato, Aristotle, Hebb, etc.). However, while historical principles that outline the pursuit of moral virtue and an ethical life—whether on an individual or collective level—by the great ancient philosophers still endure, the modern world that is seeing unprecedented advances in understanding human behavior, technology, and globalization demands a revised view of how to pursue a virtuous and ethical life and society.

True Self Help: Unification and Universalization

One Divide's methodology has a "True Self help" framework that works in both the psychological market (e.g., professional psychologists) and in the self-help or non-assisted genre in the contexts of self-activism or phenomenological "lifeworld activism." This further supports the educational platform's psychopathology structuring and the methodology's utility in both diagnostic frameworks (assisted intervention) and non-diagnostic frameworks (non-assisted intervention). The importance of this centers on the Philosophy of One Divide's metaphilosophical positioning and the principles and supporting concepts central to the theory of Emotional Warfare that are positioned for unification and universalization of that theory.

Philosophically speaking, if there is such a thing as Emotional Warfare and the interplay of Patterns of Emotional Warfare within and between people, there can only be one such thing—due to the simple fact that if there were another it too would be

classified the same way—and possible derivatives of it. The most probable derivatives are the positive and negative characters of Emotional Warfare and its interplay.

Simply stated, the condition of Emotional Warfare itself creates any possible derivatives. As demonstrated throughout One Divide's materials, the current of Emotional Warfare that circulates in society, conducted through the interplay of its Patterns, is the true negative of human life and interaction. Education about Emotional Warfare and its Patterns is aimed at eliminating personal uses and interplay of Emotional Warfare, producing a true positive. The current of Emotional Warfare and the need to identify the true negative in order to identify and produce the true positive is much like the attributes of electricity.

The terms *energetic qualities*, *current*, and *conducted* have particular meaning in the lexicon of One Divide, related to *psychic energy* and *cathexis*—the concentration of mental energy on a particular person, idea, or object, especially to an unhealthy degree—which is originally a Freudian concept most often applied in psychoanalysis and which gives context to these more familiar terms as used here. *Psychic energy* and *cathexis* are terms that Carl Jung and Eric Berne each used extensively. However, in recent times, the terms *energetic qualities*, *current*, *conducted*, and even *cathexis* have taken on new (and perhaps empirical) meaning. Studies on the human brain have shown evidence that emotions act as electrical currents, as demonstrated by David Anderson (2014) of the California Institute of Technology and his research group's work on studying neural circuits and their relation to humans' innate emotional behaviors, which "suggests a revision of how emotion should be operationalized within psychology and psychiatry" (abstract).

One Divide's DTBM and structural analytics have many objectives, one of which is to facilitate or put into place a strategy or conflict-abatement stratagem that directs the flow of energy from the individual's reactive False Self to the individual's intuitive True Self so that the True Self can retain the executive decision-making power within the individual's personality or emotional realm—while also understanding weakly emergent phenomena and incorporating neuroscientific advancements regarding mechanistic influences, such as Anderson (2014) explores in terms of how "emotion states exhibit certain general functional and adaptive properties that apply across any specific human emotions like fear or anger, as well as across phylogeny" (abstract). Moreover, both the False Self and True Self have a boundary—putting metaphysical abstractness, ambiguity, and metaphysical uncertainty aside for a moment, the interior emotional and/or conceptual barriers that construct the "walls" of the Emotional Prison Level One—across which energy may flow or be restricted depending on the boundary's "thickness." According to the quantity and quality of energy available to the individual, either the False Self or True Self is experienced.

To properly understand the experience of the True Self, consider how One Divide's Method of achieving a Reversed Cycle shares psychological and theoretical parlance with Berne's concept of cathexis. Berne sees cathexis as having three states: bound, unbound, and free. Bound energy is inactive—potential only. Unbound energy is active kinetic energy released without deliberate direction by the individual, and free energy consists of choices and involves a deliberate exercise (and in One Divide's framework, practice) by the individual. The sum of unbound and free cathexis is called *active cathexis*. An individual's executive power is taken over by their instinctual primal

self and/or False Self, whichever has the most active cathexis. The True Self, on the other hand, has the freest cathexis—and in addition has access to the person's bound, unrealized energy. It is here, with the sum of these three parts, that the True Self not only becomes the conduit of future realities but also achieves complete independent emotional freedom. Therefore, these three parts together—the bound, inactive energy of unrealized potential; the unbound, active energy released without deliberate direction; and the free energy of choices and deliberate exercise—make up what I classify as *True Self cathexis*. (Note: This harkens back to the topic of free will and further substantiates my proposed utilization of the phrases *cause-derivative choice* and *True Self potentiality*.)

Consider how a person may feel that they are acting in a manner that they have no control over and that they are not themselves in this action. This is an example of what it feels like when the executive function and the True Self are separated; it is experienced as inner conflict (i.e., True Self versus False Self; the Emotional Prison Level One).

When the executive power and the experience of the True Self are in alignment within the individual, there is a feeling of self-agreement; the action or feeling is centered, intuitive, independent, and emotionally free. The individual is free to be or act within their most authentic True Self and exhibit and exercise their most positive energetic qualities of the masculine and feminine emotional traits that they uniquely possess in a fluid, energized, and engaged state where their True Self efficacy and unrealized potential become realized, their undirected energy becomes deliberately utilized, and most importantly, their free energy honed through practice becomes stronger and more precise.

Evolution of Emotional Warfare and the False Self: Addressing Modern

Advancements in the Fields of Psychology and Neuroscience

I contend that modern advancements in the fields of psychology and neuroscience and the current level of understanding of human behavior give the individual and their False Self a broader and more precise set of tools for Emotional Warfare than people had in the past. At the same time, for many (though not for all), technological and lifestyle changes have simplified the physical aspects of survival, and so life centers more on emotion now than it used to. Because of this, Emotional Warfare is more a part of modern society than it was in previous generations.

Despite the fact that while there are currently higher death rates due to war, this is also the most peaceful time in human history (Pinker, 2011), and while some may see this as just one interpretation of the data or perhaps a biased view that supports a claim (consider Kuhn's theory on the dependence of observation), regardless, what is inarguably evident is that the current of Emotional Warfare circulating in society has intensified, and the basic need to survive and evolve has made people more efficient in the use of Emotional Warfare. As I've discussed extensively throughout the treatise on Emotional Warfare, the human population (individually and collectively) has suffered deeply from this. It has increased and distorted the obsession with a perceived sense of security (or, conversely, higher levels of anxiety or existential concern) because it has generated a higher level of conflict and mistrust among people—which, of course, makes them feel all the more the need for Emotional Warfare to gain a sense of security, as Emotional Warfare taps into physical and emotional instincts innate in humans. So how

do people learn to survive this world emotionally when confronted with the behaviors of others, or more importantly, their own?

Basic psychoanalysis and standard self-help aren't the answer. Even the person who originated the concept of the True Self and the False Self or false-self disorder, Donald Winnicott, feared that psychoanalysis could end up reinforcing a patient's False Self. Authoritarian interpretations by the analyst could pressure the patient to comply with those interpretations in search of acceptance and/or approval from the analyst (1971). The cognitive development (Piaget, 1936) and "Machiavellian intelligence" (Byrne & Whiten, 1988, 2008) of an individual has been associated with such things as ability to lie (particularly to avoid punishment), control of outward social behavior, ability to learn what is accepted, and manipulation of others within the social group, all of which have only validated the development of an advanced and expanded conception of a False Self state of being (and disorder variances) and its agency in the intra-interplay of Emotional Warfare stratagems/tactics. In this structuring, cognitive development also allows an individual and their False Self to use the IQ to build individualized forms of Emotional Warfare, such as a child's early-stage attempts to lie (as conceived by Darwin, 1887; or recently Evans & Lee, 2013) or, in general, later-stage attempts to verbally or nonverbally persuade and/or manipulate the intersubjective or socio-subjective environment (i.e., constructed or perceived reality), because the person knows how to make reasonable, believable, justified arguments—whether operating within conceptualized mental representations or mental systems of a moral construct or model (e.g., belief system or ideology) or not. This then leads to a level of emotional and social

intelligence—both of which have evolved along with the species (consider earlier works such as Thorndike, "Law of Effect," 1905, "Animal Intelligence," 1898, 1911).

In regard to the Pattern of Emotional Warfare, cognitive development combines nature and nurture. A person's False Self and EBSS of the Inflated A and Inflated B are thus defined by the masculine and feminine negative emotional traits not only as they were passed down through the repeated cycle but also as they were developed through observation and learning and, ultimately, as they were reinforced—especially through surviving those cycles directly. The *polarized view* of the negative masculine and feminine emotional traits determines the degree of Emotional Desperation that is also passed down and, consequently, the degree of deception that the False Self (and its EBSS) then uses in the outer world. And, of course, all of this determines the effectiveness and potency of the individual's Emotional Warfare as the False Self perfects its arsenal of Tactics (along with not only its EBSS but, ultimately, the repeated cycle it is bound to) with each successful use of them. This leads to the first level of the Emotional Prison—the deployed False Self learning whom it has to be—setting the foundational aspects of the individual's emotional imprisonment.

For the researcher, the accepted understanding in the field is that the amygdala (a ganglion of the limbic system adjoining the temporal lobe of the brain) is the integrative center for human emotions, emotional behavior, and motivation, and it is involved in the experience of fear and aggression. It is also responsible for fear conditioning, emotional learning, association of memories with negative events, and defensive behavior (visceral reactions within the body such as "fight or flight," which can lead to, among other things, the development of what I classify as the *dominant EBSS* and immediate domination or

subjugation between individuals, such as the establishment of Inflated A or Inflated B False Self Roles). Along with the sympathetic nervous system, it is part of what responds to Emotional Warfare on an instinctual level (consciously, subconsciously, and/or unconsciously), as emotional primal instincts—equal to but separate from physical primal instincts used for survival—react to fear. This reaction has intensified particularly as emotional primal instincts have become, mistakenly, intertwined with False Selves due to the notion that acceptance and belonging equal security, which has led to the sacrifice of independent emotional freedom. The neurological aspects of how people respond to Emotional Warfare also contribute to the formation of the Emotional Prison (Levels One and Two). For example, the emotional and critical-thinking components of the mind further the internal conflict in Level One: True Self versus False Self (e.g., primal emotional survival mechanisms vs. critical or cognitive functioning—the cerebral cortex and its lobes, the most recent structure in the development of the human brain to evolve). They also help create the Emotional Prison Level Two, as outside influences (another or others) respond, instinctually, when their Perceived Security is threatened. This, in return, exposes the Pattern(s) of Emotional Warfare that govern each of them and, therefore, their own Emotional Prisons (Level One).

Both philosophy and, more recently, psychology, with its distinction as a science from philosophy and biology (consider the work of Wundt, 1832–1920, Reiber & Robinson, 2001), have heavily explored the area of the *self* and its identity and/or personality or personalities. The "blueprint" that comes with the development of the EBSS, through nature and nurture, creates the disposition of the False Self and thus the eventual emotional models the False Self takes. These emotional models or Roles evolve

as the False Self learns to survive its environment and/or emotional paradigm(s) and derive Perceived Security for itself. This aspect of how the False Self sees itself continues to evolve as the individual and their deployed False Self move into the outer world. As understanding of these identities and/or personalities has increased, so has the False Self's ability to craft and embody emotional models more proficiently. The emotional paradigms in which these outward-facing personas operate also become more complex to accommodate the more-proficient False Self. In turn, the False Self develops greater ability to conceal both its levels of Emotional Desperation and its Hidden Agenda. Remember, as the False Self Roles evolve, the repeated cycle matures and the Pattern of Emotional Warfare intensifies. Moreover, the Pattern's thresholds, which govern the individual's life, become ever more complex and enigmatic. This has only made exploring identity more problematic—especially in today's more emotion-based world, which furthers the mission of a False Self through new teaching techniques (i.e., critical thinking, positive thinking, etc.), the increased insertion of Emotional Warfare Tactics into society as a whole (i.e., educational systems, businesses, leaders, groups, etc.), and technological advancements (i.e., accessibility of information, social media, online forums or platforms, etc.). As a result of all of this, it has become increasingly imperative that the individual learn to find, defend, and protect their independent emotional freedom. Emotional freedom is earned through finding security in one's True Self, which one does by *learning* to identify and reverse the Patterns of Emotional Warfare.

Emotional Warfare Education in Practice

When applying or exploring One Divide's theoretical and philosophical psychology, individuals will find that Emotional Warfare and its Building Blocks'

attributes will not change, no matter how deep into their divides they descend or how difficult the process of truthfully looking at themselves becomes. This is true for all participants, as the universal nature of the Interplay Equation, or the grand theory its structural analytics set forth, produces an inevitable, scalable, and potentially sustainable "end result" through the retention of methodological individualism and situational logic and the resistance of utopian social engineering (as influenced by Popper). The Philosophy of One Divide and theory of Emotional Warfare uniquely apply to everyone, even those assisting another or others through them. In this sense, the field of Emotional Warfare is a *field of study* in and of itself, and the Philosophy of One Divide is a *discipline* to be followed. It specifically addresses "a general problem in psychology: the question of the time- and culture-centric nature of psychological work presented as universal—an ontological as well as an epistemological and ethical problem" (Teo, 2016, p. 59).

One Divide's educational platform about Emotional Warfare provides an approach to reaching humanity's individual–collective potential in a way that allows for the creation of a contemporary, cognitive philosophical and psychological understanding of ONEness within the self and between people (as influenced by Aristotle's (350 BCE/2009) view of living well and eudaimonia or "human flourishing" and social interaction). Ultimately, the Philosophy of One Divide's purpose is to elevate the discourse about this purposive implicit and explicit conception of human unity and intra-inter explanations of conflict—and to educate. This philosophical-psychology endeavor will aid in deepening the moralities—which, by human nature, people do have the ability to gain. This holds especially true for people walking down the path of epistemological

knowledge and ontological self-knowledge and tackling the larger transformational

intellectual transitions they encounter as they peer into the behavioral laws of nature and

seek answers to *why people do what they do* and *why they do what they do to others*.

Note that the concept of *practice* takes center stage here, as it is applicable not

only interiorly (intrapsychically) but also outwardly (interpersonally) in daily life

(consider the antiquity of this approach, which extends back to Confucian philosophy,

and its contemporary relevance in terms of "training," which includes those in the

academic or professional sectors of philosophy and psychology). Practice also applies

throughout one's lifespan in a way that is transcendent of history and culture, increasing

levels of self-expertise and self-governing in terms of agency, efficacy, and sovereignty

within the context of societal pressures and structures that influence and can directly

inform consciousness or notions on what it means to be human; consider the effects of

social class, economics, and so on and influential works on the interdependency of

mental life and society (e.g., Marx, 1848–1894/1983).

In the Philosophy of One Divide and the metatheoretical framework of Emotional

Warfare, the physical and psychological understandings and experiences of the human

person are addressed in terms of human nature and the nature of society, and in terms of

the phenomenal life-world, while providing a system into which to place the individual

that can give context. Note: My use of the word *sovereignty* is not to be confused with

security, which is a state-of-being attribution that is metacognitively yielded through One

Divide's methodology and is strengthened with continued practice (or training, when

speaking of the academic, scholar, or professional mental health practitioner). Attaining

an awareness and explicit understanding of Emotional Warfare and its Pattern(s) allows

for the individual to recognize—intuitively, as well as sympathetically or

empathetically—and gain self-expertise (e.g., higher states of metacognitive practice,

emotional intelligence, social intelligence, and abstract intelligence) within and through

the theoretical framework of Emotional Warfare and the interplay of its Pattern(s), which

allows for further effectiveness and proficiency, whether within or outside of therapeutic

settings or diagnostic frameworks, within academia, or within one's experience in

general. A person who has gained understanding of Emotional Warfare and its Pattern(s)

will also achieve greater self-expertise whether the emphasis of mental conduct, distress,

disorder, or disease is centralized within them or is a byproduct of social hierarchies or

power structures that oppress, diminish, or discriminate (i.e., the *collective*), in which

case the individual must establish associations and meaning making to further understand

what is happening to them (consider the ongoing debates and disputes within the main

modern-day diagnostic frameworks in the discipline and profession of psychiatry and/or

psychology or mental health in general; in no particular order or standing: *Diagnostic and*

Statistical Manual of Mental Disorders (DSM–5); *International Classification of*

Diseases (ICD); *Hierarchical Taxonomy of Psychopathology (HiTOP)*; *Psychodynamic*

Diagnostic Manual (PDM); Research Domain Criteria (RDoC); the Power Threat

Meaning Framework (PTMF)).

Appendix E

Final Thoughts

- *The Theory of Emotional Warfare and Social Contract Theory*

- *The Higher Faculties and the True Self*

- *Beginning to Recognize the Gamification of Identity*

- *Patterns and the True Self: Art in the Making*

- *An Elevation of Consciousness: Closing the Divide*

In this extended conclusion, I will provide additional final thoughts and expand into a few traditional, philosophy-based foundational arguments that support this platform, while also detailing some of my personal focuses and interests in the material.

What follows is a brief discussion of some of the philosophical background to this new platform and an explanation of how the Philosophy of One Divide advances some of these established theories. I will discuss social contract theory and how it must evolve to apply in the post-truth era; John Stuart Mill's higher faculties and how humans learn who they are; human nature, Nietzsche's self-actualization, evolutionary game theory, and the gamification of identity; Rudolf Arnheim's productive or generative idea, Susanne Langer's presentational symbolism and human development as art; and finally Hume's is/ought dichotomy and how it relates to the elevation of human consciousness.

The Theory of Emotional Warfare and Social Contract Theory

Western languages have traditionally followed Aristotelian binary logic. However, there is a question that arises from this framework of logic: to explore what lies

beyond reasoning, does one have to abandon Aristotelian logic and thus (perhaps) Western language altogether? In various settings, such as mathematics, philosophical science, and formal logic, a *truth value* is something that is answerable by true or false. As discussed throughout this essay, One Divide is very much centered within truth values, yet it still addresses what lies beyond reasoning (while, within reason, leaving the ineffable ineffable).

The central aim of this involves the theory of Emotional Warfare and one of the oldest philosophy theories, social contract theory. The Philosophy of One Divide illustrates how irrational and rational choices are made strategically and tactically (although counterintuitively) for nonmaterial interests, such as self-concepts or projected notions of self, and/or material payoffs for the Roles or emotional models relevant in intrapsychic and interpersonal constructs. It provides the phenomenological or first-person perspective and basis for new behavior-pattern identification and processing and pattern recognition of Emotional Warfare and its interplay.

It is important here to ask whether or not traditional philosophical or psychological pursuits related to self, identity, and society, based on the conventional conceptions of freedom and social contract theory utilized to reach a universal approach to a pluralist, morality-based form of individual and societal well-being, are possible today given the existence of Emotional Warfare and the interplay of its Patterns.

To advance social contract theory and evolutionary game theory to meet this need, I take a nontraditional position on two key philosophical-psychological concepts: the conception of intrapersonal freedom, and interpersonal social contract theory. These are well-trodden territory, with many leading theories and critiques of those theories. One

can look all the way back to Plato's parable of the Ring of Gyges, the moral of which

demonstrates that humans are driven by desires and self-interests that can cause those

humans to be unjust. When people are caught being unjust, they then choose to become

just—for the sake of their public reputations. They then convince others through their

personalized versions of persuasion that others can only see them as just. All the while,

when one looks more closely, people's desires and subsequent actions tell another story

altogether. People cannot escape the power of their desires unless they are aware of them

and hold themselves accountable.

One can also look to more contemporary times and the continued attempt to

advance social contract theory from a Hobbesian perspective (consider David Gauthier,

Morals by Agreement, 1987); however, in today's society, one must consider whether

attention is moving away from these traditional notions toward other views of social

contracts and of justice, social justice, and morality, and through that transition moving

toward a state of intellectual dysfunction or, even worse, an intellectually dishonest

understanding of those notions—and human nature itself—to accommodate philosophical

and psychological subjective positions and to perpetuate postmodernism, cultural

relativism, or the ongoing debate between the natural sciences and nonscience-based

ideologies (e.g., religious beliefs, mysticism). In either of these cases, with the self-

evident, continuous fractioning of people—the widening of the One Divide—in the

contexts of numerous personal, professional/industry-driven, and cultural beliefs, it is

vital to ask: is society in need of a revised critical assessment of human nature?

It is my contention that this is indeed the case, and that the lesser-

known Machiavellian and more familiar Hobbesian nonutopian views—combined with

the contemporary and evidentiary Darwinism of human nature—are ever more present in contemporary times, combining to create levels of Emotional Warfare that are penetrating the psyche of human cultures, which are rapidly moving toward rewriting the rules to the social contract altogether, and contributing to the widening of the One (emotional) Divide and the evolution of Emotional Warfare.

The Higher Faculties and the True Self

The human experience that people are capable of understanding, being consciously aware of, and knowing from an epistemological stance—not simply what is alive biologically but rather what comprises the human life—provides physiological and psychological stimuli that humans learn through. People's senses and experiences are integrated, and when they come together, their inferences give the broad understandings and more refined nuances of the overall human experience. Thus, people become conscious of the reality, which does indeed include a True Self and an authentic identity—along with the False Self and Emotional Warfare and its Patterns—which instantiates that person's struggle in life for oneness and True Self agency and authenticity, sans False Self agency and uses of Emotional Warfare, and an elevation of consciousness, not solely through experiencing the attributes that make people who they really are, but also through understanding the suffering or struggle of *discovering* who people truly are.

Put succinctly, one can learn about self and identity through what John Stuart Mill referred to as "pleasures" derived from education and development of one's "higher faculties" (e.g., thinking, feeling, reflecting, etc.).

By denying the interconnectedness and full spectrum of human experiences—and,

perhaps more importantly, not thinking and reflecting upon them and attaining a more truthful understanding of the vast array of human emotions—one denies oneself the opportunity not only to understand the True Self but also to grow emotionally and evolve as part of the human species. The world at large, it appears to me, does not give one a full range of physical or emotional freedom nor security, only heightened perceived senses of security and notions of self and identity.

The simple contentment of a life well lived is also worth having; does the human experience, along with human nature as it is, provide or deny that? Emotions such as sympathy and empathy and the seemingly innate response to goodness or love have been simplified in contemporary times—perhaps at the risk of not being understood without the engagement of higher faculties. The individuals, collectives, and social mechanisms that shape reality (i.e., "the powers that be"), on this premise alone, are a hindrance and barrier to people's higher faculties, as these emotions and experiences come out of the difficult situations that human nature produces and should not be simplified. Given the information in this essay about Emotional Warfare, I posit that the human experience as it is deprives people of the ability to develop and experience a sense of self and identity and perhaps, in the process, true empathy—which includes synthesized forms of cognitive and emotional empathy.

With the loss of this complexity, has there also come a lack of understanding of emotions or how they lead and mislead people? For example, the Greeks used to have different words for different types of love, such as *eros* for erotic love, *philia* for brotherly love or the love found in friendship, and *agape*, an unconditional, transcendent love. Examples such as this have been used by many philosophers (e.g., Dr. Martin

Luther King's "Love, Law, and Civil Disobedience" address in 1961) trying to move people toward a deeper understanding of the role of ethics and the moralities in society. Without differentiation and clarity in language, does modern society lack this clarity in emotion itself? In other words, whatever the cause that one is trying to "bring into the light of the sun" (as Socrates may have described it to Glaucon), doing so involves embracing the complexity that surrounds understanding and knowledge of what it means *to be* a human being, removing the naiveté that casts shadows and shields people from understanding what it means *to live as* a human being.

Simply put in the context of this platform, it isn't possible to know one's True Self without knowing one's False Self and uses of Emotional Warfare—not that knowing one's False Self automatically means knowing one's True Self. Contemplating human nature, I return to Mill's thoughts and conclude that to deny the full spectrum of the individual is to deny the human ability not only to reach the higher faculties but to cultivate or elevate them in a way that would allow one to attain an advanced understanding of them and their most authentic form.

In summary, while I do not necessarily agree with all the positions or views taken by the likes of Machiavelli and Hobbes in their philosophical architectures, like them I believe in a realistic assessment of human nature. Moving to higher faculties such as reason, rationale, thought, emotion, and reflection through education as well as pursuing interests and passions helps people find their individual levels of emotional freedom and has the potential to reveal entirely satisfactory forms of interpersonal interaction—including those that lead to advanced intra- and interpersonal moral norms that will form a new *social contract paradigm.* Each individual must balance self-interest with the

human nature that includes Emotional Warfare and the interplay of its Patterns to understand what the pursuit of emotional freedom in the human experience means, just as to truly find hope, one must know despair.

In many ways, this individual knowledge can be a powerful social, collectively inspired force—and, when in (emotional) equilibrium, can be harnessed and directed toward the aspiration shared by many philosophers: improving humanity through the increased understanding and application of ethics and the moralities.

Beginning to Recognize the Gamification of Identity

One of my aims in developing the supporting principles and concepts and psychological theories of the Philosophy of One Divide is to build a platform inspired by evolutionary game theory, in which qualitative and/or quantitative empirical evidence and logic-based values and/or metrics can be established to enhance the cognitive value of the platform through identification of new patterns, providing the basis for new predictions: One Divide's predictive theory of human behavior. Additionally, the structural diagram and DTBM reveal an identity matrix that constitutes a conceptualization of the behavioral phenomena found in the intra- and interpersonal psychology of human beings. The identity matrix depicts the push/pull or attract/repulse structural skeleton of an individual's emotional realm or psyche and psychosocial fields, which operate in sets of intra- and interpersonal pervasive patterns (i.e., Emotional Warfare and the interplay of its Patterns) that include static and dynamic approaches, all driven by the principles of evolutionary game theory.

Due to the constraints of this volume, I will attempt to condense the complexities of the philosophical-psychological topics and arguments of self, identity, and their

interaction and relation within societal constructs that humans have built as a social species. To achieve this, I will provide an overarching analogue. While I have been inspired and influenced by the works of many notable philosophers, psychologists, theorists, and so on, I'll focus on Wittgenstein's intent to draw attention to the everyday language games in which people entrap themselves and how he undertook his work in philosophy as therapeutic or akin to *working on oneself*, and Nietzsche's view on the will of the individual and the need to reach for one's full potential or, in more contemporary terms, become actualized. As generally understood in many philosophical and psychological disciplines, the individual is in many ways created by the societal constructs and zeitgeists or social norms presented in that person's perspective of reality. Society builds and constrains the individual.

With this in mind, one purpose of this volume is to expose the gamification of identity: an underlying individual and social-contract paradigm and evolutionary game theory framework of behavioral patterns revealed through the theory of Emotional Warfare (specifically the Building Block of the EBSS and the repeated cycle) that supersedes rational thought and that people rely on when interacting and constructing social norms and, even more so, "society," which by many accounts is already an augmented reality, metaphysically and epistemologically speaking.

Recognizing and sidestepping the gamification of identity is easier said than done in today's world. Perhaps this may be best understood if one looks closely at the dilemma created when someone, perhaps providing encouragement or offering support to help another achieve success, suggests, "Just be yourself." This instruction, when examined, challenges the very concept of identity, from the point of view of both the one saying it

and the one on the receiving end. Perhaps this advice would be more accurately presented this way: "Just 'act' as the best version of who you think you are or desire to be." This is a suggestion from a fellow social actor, who may or may not operate differently in their public and private lives, who may or may not be driven by an underlying belief system that provides a safe haven and perpetual perceived emotional security as well as their desired psychic energy or narrative-driven simulation, who may or may not be vying for the same outward-facing Role as the person to whom they are speaking, and so on. Perhaps, the best advice would be, "Choose your position and corresponding Roles and Tactics wisely, and plan strategically whom to portray!"

Patterns and the True Self: Art in the Making

Another way to elaborate on my personal views on the need to search for patterns, and pattern recognition, in a manner that relates directly to the notions of self, identity, and society (as well as the cultivation of culture) is to refer to Rudolf Arnheim, who examined art in terms of visual perception as dealt with by gestalt theory.

Arnheim believed that the patterns and other visual elements of the world contain the meaning of life and therefore have to be studied. He also believed that artwork is visual thinking and a means of expression, not just putting shapes and colors together in a way that looks appealing. "I consider art to be a means of perception, a means of cognition," he wrote for *Cabinet Magazine* (Arnheim, 2001). "Perception makes it possible to structure reality and thus to attain knowledge. Art reveals to us the essence of things, the essence of our existence; that is its function."

In combination with Susanne Langer's theory of presentational symbolism, Arnheim's work influenced the supporting principles of the True Self, which embodies

the truth-value-based, positive (+) energetic qualities of the (A) masculine and (B) feminine emotional traits and attributes and characteristics that are revealed over time through self-examination, emotional excavation, and earned opportunities to discover and reinforce the core axiom of one's unique life force, enduring only when they are presented repeatedly in their most authentic form—with the authentic intent of expressing them outside of the interplay of Emotional Warfare's Pattern(s).

It is the latter part of this equation, the authentic intent of expressing the True Self, that this methodology focuses on: just as a work of art "comes to life" through the artist's purposeful use of media, it is the underlying *intent* of one's True Self and *earned* emotional freedom—not a mere projection of the self or a conceptualized version of the self solely rooted in a positive mindset—which reveals the optimization (rather than actualization) of one's True Self and the ability to create meaningful change, even when faced with challenging or stressful situations.

An Elevation of Consciousness: Closing the Divide

One of the central aims of One Divide's methodology and educational platform is to bring about an individual and collective elevation of consciousness—rather than an expansion of consciousness.

Thinking of the terms *self* and *identity*, and how they relate not only to the individual but within society, there is a natural gravitational pull of the philosophical and psychological inquiries into those terms that undoubtedly leads toward an expansion of consciousness. This occurs as the inquirer moves past the limitations of the language or the language games that have been used to describe such notions and thus the inquirer's relationships with them, making the ineffable *unreasonably* ineffable.

However, this expansion is an ever-developing, convoluted intellectual rabbit hole. It has confused the issues central to human behaviors and how to accurately depict them and deal with them (e.g., think of David Hume's well-trodden is/ought problem, which presents a peculiar challenge given how truth, as well as one's own truth in terms of who one really is, has become more subjective and epistemologically removed from a baseline of acceptable knowledge), all of which has become increasingly arduous to contend with, whether or not one considers the presuppositions that are infused into human conflict instigators and how to resolve them. It is challenging simply to accept *what is* and forget about *what one ought to do*.

There is much recorded history about how humans "act" and present variations of self to acquire identities that another or others find acceptable or that allow them to attain a greater sense of perceived emotional security. For humans as social actors, relationships, groups, communities, societies, and humanity itself can reinforce and validate in healthy ways or constrain, invalidate, and limit in unhealthy ways. In either scenario or in combination, it is these two ends of the spectrum that ultimately decide what is or ought to be normal and/or accepted, applauded, or booed. (In-grouping and out-grouping, and determining who ought to be shamed or silenced versus who ought to be immortalized, are, of course, Tactics of Emotional Warfare.) The identities people desire are interactively co-dependent through interaction in the social constructs that create the human theatre. Consider sociologist Erving Goffman's views of face-to-face social interaction as a subject of sociological study—views he depicted entirely through the imagery of theatre in his book *The Presentation of Self in Everyday Life* (1956).

HUMAN CONFLICT AND HUMAN UNITY

It is my theory that, regardless of how one portrays oneself in the world as a social actor, the roles one fights for and the emotional "parts" one uses to craft and create narrative identity are all informed by one's personalized, subconsciously driven Pattern of Emotional Warfare and its agent, the faceplate of the False Self. This leads to an identity matrix that allows for multifaceted and multidynamic personalities in the three main spheres of life (belief systems and ideologies, personal life, and professional or monetary life) that constitute the overall human experience.

Simply stated, the human need for expansion of consciousness, which has been a predominant force in human social and intellectual evolution, must now progress into an elevation of consciousness if there is to be an escape or a freedom from the identity-matrix construction of the psyche or emotional realms, and from the resulting psychosocial interplay of Emotional Warfare, which is infused with colliding personalized schemas, narrative identities, and desired identity scripts that add complexities and layers to that matrix.
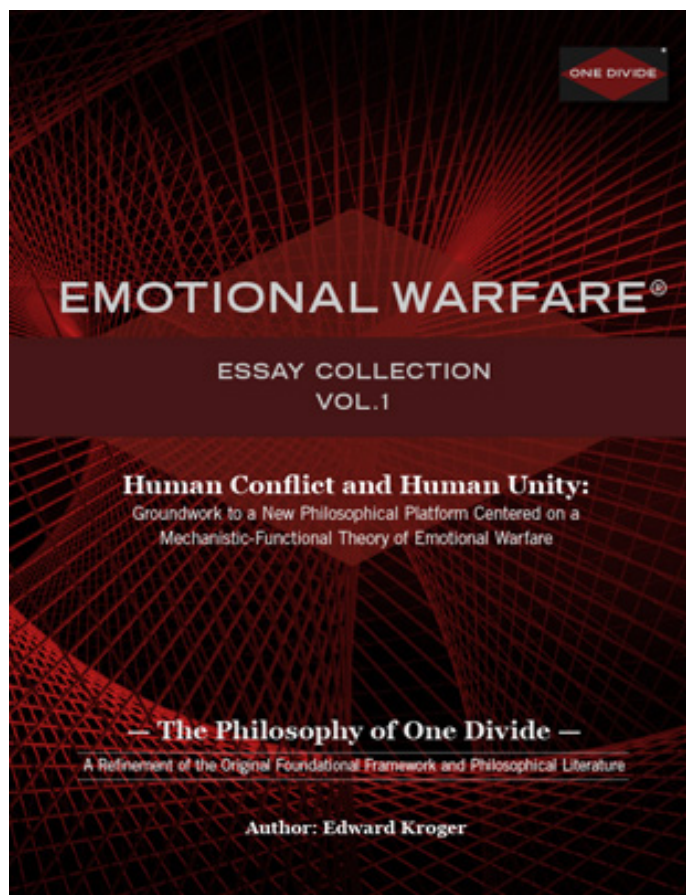
In conclusion, it is my position that the phenomenon of Emotional Warfare and its interplay found within the individual and the overall human experience simply cannot be ignored in the modern, more emotion-based world. Truthful communication about the common thread of Emotional Warfare—which has plagued the species, keeping people tethered to individual and collective repeated cycles—must be established if the human race is to begin to reach an elevated state of collective consciousness or ONEness.

One Divide was created not only to initiate conversation about Emotional Warfare and its Patterns with the intent of spreading universal awareness—an overall message of ONEness—but to have that conversation about what needs to change and how to make

the necessary shifts, whether or not the subject matter of the *why* or the *what* makes one feel uncomfortable or the *how* seems too difficult.

This extends into the realms of academia and the sciences and expands into the overall human consciousness. In these realms, both discomfort and difficulty accompany the meaningful change that is created once the *why*—or indeed the *is*—is properly understood. Human beings are resilient and always imaginative and creative, especially when it comes to finding ways to augment the overall human experience out of the fundamental need for physical and emotional survival—to find the *ought* that society has yet to achieve. People are extremely skilled at protecting themselves not only from the physical world but also from the emotional realm or psyche through which they interpret and process that physical world. The uncertainty that comes with the physical world and the human experience has created a shared tradition in humanity, and pillars of personal politics and sociopolitics extend across the three main spheres of life in every situation. Rules of conduct and societal nuances are of course cultural, and they provide various roles for people as social actors. However, the Philosophy of One Divide's concepts and principles and the theory of Emotional Warfare are universally applicable, from person to person and people to people. With this, I come full circle, returning to a philosophical question: Is it not time to start the conversation about Emotional Warfare and its Pattern(s) among people, and at the very least internally, if balance and unity within individuals and between people is to be struck? Perhaps at this point, after this deeper dive into the meta-theory, meta-perspective, and contemporary metaphilosophical approach and methodology of One Divide and the functional theory of Emotional Warfare, on analytical and practical levels, it is safe to say there is an answer.