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PRETENSE AS CREATIVE HALLUCINATION

Ch. S. Peirce's concept of "creative hallucination" (EP 2:192 1903) captures the myriad ways in which sterile conventional practices can be informed by word and role play. Word and person substitutions constitute not errors of judgment, but attain the status of metaphor, would-be propositions, and cultural myth. Naming practices come to represent instances of word play, in which metaphor and myth permeate new object identities, which, in turn reveal cultural dispositions. Accordingly, these newly conceived action habits express analogies of another to another other – illustrating potentialities for filling slots in role-play scenarios.

In short, different cultures develop creative action-habits from distinctive mechanisms according to culturally driven processes, but they all culminate in representational diversity, by persons/entities becoming another. These creative hallucinations supply iconic and indexical scaffolds to supersede literal word use, and conventional person identities. But for the holistic parameters which nascent envisionment provides, the painter's hunch that changing the colour to enhance the product may never have arisen.

KEYWORDS: Peirce, creative hallucination, word substitutions, role play.

Introduction

Deception can have affirmative consequences, especially obvious in children's theory of mind and in the day dreams in Firstness which eventually pervade adult consciousness. Peirce makes this plain with his commitment to the spirit of pragmatism. His claim that concepts, general mental signs and Logical Interpretants are inferior to action and that day dreams (in that they give rise to "action habits") are not "mere idleness" as many believe (Peirce 1893: 6.286) support this. Peirce indicates that day dreams can renovate our problem-solving approaches and reorient points of view; they can serve as a primary source for reception of novel, compelling belief and action habits. "Day dreams are often spoken of as mere idleness; and so they would be but for the remarkable fact that they go to form habits, by virtue of which when a similar real conjecture arises we really behave in the manner we had dreamed of doing." Dreams then are a vital force in the conception

and nurturance of hoping, seeing, and acting. They hasten and direct our reach for new attitudes, and identities.

Later at the point when pragmatism permeated Peirce's semiotic, dreams came to constitute the catalyst for courses of action (action habits) (Peirce 1910: MS 637: 12). He determined that belief habits are inferior unless they are embodied in habits of action: "When I speak of a man's real self, or true nature, I mean the very springs of action in him which mean how he would act" (Peirce 1910: MS 648).

Accordingly, Peirce expressly indicates that the most instrumental effect of concepts/Logical Interpretants is the habits they give rise to, particularly "action habits", as Stjernfelt (2014: 118; Stjernfelt in press) likewise asserts. Foundational to the Thirdness component of action habits is their iconic and indexical modes of existence. These action habits form the basis for beliefs, and likewise derive from beliefs, if the belief has any status at all.

Since within action habits resides a primary component of index and icon together, they drive consolidations of analogy with event sequencing – uniting conditions and events. Accordingly, naming practices come to represent instances of word play, in which metaphor and myth permeate new object identities, which, in turn reveal cultural dispositions. Beyond word play, dreams have the further means to suggest novel event relations / event complexes – substituting different others in event slots within distinctive worlds. Accordingly, these newly conceived action habits express analogies of another to another other – illustrating potentialities for filling slots in role-play scenarios. Inhabiting and switching roles ultimately provide the forum for realizing dreams – lending some ascendancy to pretend play. As such, analogy is fundamental to modifying conventional events through pretense, given application of common purposes to different agents, receivers, and the like. Ultimately, pretense embodies scenarios which require a different course of action from "real" events – with "real" players and "real" places. It entails using index to draw new parameters for where events begin and end, constructing new icons (participants/manipulatable objects) to carry out behaviour sequences with new purposes. This form of envisionment is akin to Peirce's insights regarding the purpose of day-dreams, in which the dream somehow becomes actualized in the dreamer's own actions. In Pretend scenarios, dreams through conjecture create new interpretants – hypothetical worlds in which what is not visible becomes present to the mind; and what is not possible gains some traction to materialize.

The primary tenet here is that different cultures develop these creative action-habits out of distinctive mechanisms according to culturally driven processes, but that they all ultimately culminate in double and reciprocal role-play practices – some via nominal metaphor, others through direct, embodied action indexes.

Cross-cultural pathways to pretense

Seeing the unseeable is a competency which marks primary and universal advances. This competence especially demonstrates representational skills far beyond early indexical showing, since, in the former, sign and object are coupled (co-existent) in space and time (cf. West 2013: 38 for a more particularized account). Although Western children (Italian,

Canadian, US) begin individuating objects at 0;8 via pointing and gaze, and begin shared individuation at 0;9 (Bates 1976: 61; Clark 2009: 94; Volterra *et al.* 2005: 9), non-Western children (Huli, Nepalese, Indian) appear not to individuate primarily by means of indexical gestures. Instead, they prefer to employ more symbolic representations, namely, legisigns to individuate¹. This preference is especially notable in Huli when common nouns function to single out objects under focus. Conversely, Iverson and Goldin-Meadow (2005: 369) found that in Western populations deictic pointing at an object preceded production of the attendant noun by approximately three months². In contrast, children of non-Western cultures (Nepalese and Indian children) point far less often to objects in the near surround (Lieven, Stoll 2013: 198; Callaghan *et al.* 2011: 65). Hence, pointing with the index finger to objects for purposes of individuation appears not to be universal; rather the means by which children individuate is culturally determined (Kita 2009: 147–148; Brown 2011: 50). Kita reports several other indexes used by non-Western cultures: lip extension, horn-hand direction, and head nodding.

Nevertheless, use of language to individuate present objects (as opposed to gestures), a later competency, emerges at similar ages for Western and non-Western cultures alike, and is sometimes preferred to gestures. One such case (Huli) is documented by Goldman (1998). The terms employed by Huli children to individuate are recorded to be nominal, not pronouns, demonstratives or verbs (Goldman 1998: 153). This use of nominals to individuate objects likewise classifies the referent, as opposed to merely attending to it as a single, distinctive object. The use of these classificatory terms establishes and maintains similarity relations across objects, in contrast to pronouns which are semantically rather empty. These nominals draw upon similarity relations with like objects, emphasizing at the same time the object's uniqueness, as well as accentuating its perceptual resemblances, e.g., having table-ness with legs and a surface. Although these nominals materialize at similar ages across cultures, their purposes are distinctive. While Western children begin classifying objects according to similar features (physically grouping them together) at approximately 1;0 (Oakes *et al.* 2007: 85), their intent is not to individuate. They perceive objects as but an instance of a kind. It is only when objects become dissociated from their context that they can genuinely stand for a prototype of that kind. Western children do not begin dissociating objects from their contexts until approximately 2;0 (Kavanaugh *et al.* 1997: 17). Non-Western children appear to classify and dissociate objects from their contexts at earlier ages, using primarily word substitutions; this is especially operational in Huli (Goldman 1998: 76). Dissociation operates here when non-perceptual characteristics originally closely associated with one class of object are applied to another, e.g., associating snakes with life-giving properties because of their longstanding medicinal affordances. Other examples of word substitutions include “stick for car,” “stump for patient,” and “leaves for pig meat” (Goldman 1998: 153). These newly acquired identities consequent

¹ Liszkowski *et al.* (2012: 707) have documented the absence of differences in individuating objects exist across Western and non-Western cultures: “Index-finger pointing emerged in all cultures within the same age range as reported previously for Euro-American samples. Even the frequency of infants' pointing did not differ across cultures.”

² For an extended literature review of the development of referential communication, cf. Küntay *et al.* (2014).

to functional analogies qualify as pretense, in that functions are ascribed to an object by analogy – attributes are only obviated after some intimate experience with both the original and the object classes. Children must transcend tight, inherent associations with object classes; otherwise, associations would constitute nothing short of mere associationism, truncating imaginative processes. In short, these nominal substitutions illustrate a special kind of pretense in which decoupling competencies liberate children to create new frames of logic through affordances from particular cultural vantage points, thereby assigning a novel symbolic status to objects and experiences which were once only stark automatic behaviour sequences. In other words, experiences which were originally but isolated schemes inform vastly different aggregates of experience. In this way, these word substitutions renew and renovate idiosyncratic and collective experience.

Leslie (1987: 419–420) outlines how dissociations have a decidedly cognitive foundation. He proposes a three-fold process to reach ultimate decoupling competency: copying primary representations into novel working memory (WM) storage by means of the “expression raiser” transforming decoupled representations into pretend events via the “manipulator” and consolidating and anchoring decoupled pretend events with conflicting perceptual representations (orchestrated by “the interpreter”) (ibid.). Leslie proposes that decoupling underlies any form of analogy or pretense, given the rather unconventional dissociations and associations characteristic of make-believe. But, “decoupling” processes likewise clearly result in a profound semiotic advancement, since children unequivocally must dissociate signs and interpretants from the objects to which they have originally associated them, and apply novel interpretants to different signs. The physical objects do not alter, but their recognition of new affordances creates new realities, permitting children to transcend restrictions imposed by impressions of perceptual data alone. Objects (which are the most likely component of the sign to be tangible) can then be imagined even in their absence – allowing for further dissociations. This semiotic advance emerges at approximately 1;4 (cf. West 2013, chapter 3) when children have free reign to incorporate new object purposes/contexts into the object concept (tantamount to Peirce’s Immediate Object). In fact, amplifying Peirce’s Immediate Object via substituting a sign for another, e.g., “snake” for “water” can supply the source for non-literal naming, ascending to hypothetical, metaphoric, and mythical extensions. As such children can begin to entertain propositions/assertions whose tenets require adjustments in the face of logically incongruent events – conflicts between antecedent and resultative event or between invisible contributory events and their visible consequences. Nonetheless, via the influence of dreams into object constructs, children can envisage features of invisible objects (cf. Weisberg 2015 for a review of the ontogeny of pretense and dreams), and can exploit emerging meanings.

At the outset, just prior to displaying active pretense behaviours, children recognize that replicas can be used for the objects they resemble, the original objects employed by independent agents. This form of proto-pretense emerges at 1;2 in Western children (Kavanaugh *et al.* 1997: 765). At a similar age (1;3), verbal habits consist in object substitutions, again application is made to Western children (Piaget 1945/1962: 96, 102), e.g., using a rubber donkey’s tail as a pillow. Linguistic examples include: referring to a

pencil as a hammer (Harris 2000: 35), or a banana as a telephone (McCune 1995: 206). This substitutionary behaviour likewise extends to non-Western cultures, and may, in fact, characterize the play preferences of non-Western children. This substitution of one name for another is not referred to as “overextension”; rather it is termed “identity transformation” or “word substitution” (Goldman 1998: 66, 77). All of Goldman’s examples of children’s early word substitutions (approximately 2;0) are nouns as opposed to verbs, e.g., using “taro [root]” for “sweet potato” and “snakes” for “water”: “These mundane interactions are of course reciprocated with children equally making pretense with their caretakers, and again there are standard rhetorical forms in Huli for such behavior” (Goldman 1998: 76). Goldman (1998: 76) is explicit that Huli word play consists not merely in overextensions, but qualifies as word substitutions; and they form the core of pretend behaviours: “All these interlinked, intersecting practices – what might be called the rhizome of pretense – are grounded in the calculus of culturally entrenched synonym conventions”. As is obvious in the “snake” for “water” play, overextensions and substitutions become blurred, even merging into the territory of the metaphor – snake capturing the sense of life-giving or basic Huli necessity. This emphasizes the analogous function of water and snakes, especially fitted to Huli society. This form of superimposing a noun upon a perceptually quite different object further emphasizes the primacy of functionality in the Huli society – the living nature of water. It likewise underscores substantial cultural dependence on metaphor. This kind of substitution transcends mere semantic overextensions, particularly given the lack of direct iconic relationship between objects which elicit the same word, because word substitutions are not literal comparisons, they are: “imaginal imposition[s] of meaningful relations” (Goldman 1998: 66). Nonetheless, naming endeavours are but the beginning of children’s pretend behaviours.

Implementing new verbal habits in the form of nominal substitutions is but the most elementary forms of exploiting Peirce’s notion of dreams. Examining how children generate verb substitutions will demonstrate how children enfold metaphor into events as episodes. It will reveal how children determine the regularity of event profiles. These verb sets experience the power of dreams when they are augmented with additional participant slots and when such roles are filled by different participants. These changes qualify as dreams, in that they express modifications of action habits useful in recommending novel courses of action, essentially producing indexical matrices for others to follow to successfully problem-solve. These action habits offer direction, limits and shape to ascertain newly conceived causes of consequences. These dreams often violate foundational conventional ways of thought and belief, constituting the very essence of habit change; they initiate active pretense schemes which showcase objects, places, and perspectives different from their original contexts.

Role alteration / alternation

Goldman (1998: 153–154) proposes three stages of pretense for Huli children: naming (in the form of word substitutions, as discussed), role appropriation and assignment, and role switching. Initially, word-play consists of a metaphoric word used in the context of a single object; later the same word is applied to several objects. Once pretend play becomes

social (between players), Western children display a preference for adult interaction; but Indian children prefer to play with peers rather than adults (Callaghan *et al.* 2011: 88). This preference for shared child-to-child play may have accounted for the lower frequency of pointing, mentioned above. In play scenarios, Nepalese children likewise interact with peers more than with adults, and they point less frequently (Lieven, Stoll 2013: 197). This trend, however, may not be a consequence of play partners or play objectives, but instead may result from the geographic construct of the playing field. Outside playing fields may suggest fewer spatial restrictions than do more bounded playing fields, e.g., rooms, militating against the need for pointing to near, as opposed to far objects. Fewer spatial restrictions may permit Nepalese children to operate in a more global, undifferentiated playing field. In short, it is clear that early in ontogeny, joint play scenarios across cultures materialize quite differently, engendering significant cognitive consequences.

Later (at 4;0), pretense metaphors progress to a higher social plane, that of “double play” in which the same child wears two distinctive roles (Goldman 1998: 156), e.g., doctor and parent or butcher and narrator (all within the same scenario). Taking two roles within the same situational context demonstrates Huli children’s facility identifying with potentially conflicting roles, and their awareness of the distinctive effects of different personages upon the outcome of the episode. This kind of role-play illustrates children’s competency in validating the individual and combinatorial influence of each perspective in the exchange. This means to represent self as other and other as self constitutes a rather advanced form of symbol, requiring substantial decoupling from Leslie’s vantage point. In these double role plays, children decouple when they repress self-inclinations to act, and instead inject the action habit of another – with the purpose of influencing event consequences. Goldman (1998: 156) interprets this double-play as a kind of myth – extending the social and cognitive reciprocations incumbent thereto: “The peculiar property of double-play in this context is that it is then possible for players to co-pretend on one level – i.e. making mythical speech – while seemingly engaged in independent parallel play on another level.”

This kind of mythical child play illustrates children’s means to defy ordinary event sequencing and participant contribution, to ascertain that effects can have several causes. As such, newly constructed indexical action habits surface to dissociate objects from more conventional places, properties, and functions, further illustrating the continued need for decoupling in pretense scenarios. It is obvious that to truly pretend, children must have the means to make these kinds of schema-based accommodations which transcend or which defy sense data and perceptual judgments. This kind of decoupling is characteristic of associating different Dynamical Objects with less conventional Energetic Interpretants. With the application of decoupling competencies to episodes, events are substituted for one event within a series of event structures; and children ordinarily retain the original outcome, while substituting the original antecedent event with its negation (Leslie 1987).

In Harris and Kavanaugh’s (1993) “naughty teddy” study, two groups of children between 1;8 and 3;0 demonstrated decoupling when they dissociated ordinary consequences of getting wet to the unexpected consequence as the experimenter depicted it. Subjects dried a toy pig with a towel, despite the fact that liquid was not poured over it from the

teapot which teddy was handling. In other words, children of this age range assumed that teddy was “naughty” even though they did not observe teddy wetting the pig. To pretend in the “naughty teddy” experiment, children must decouple, such that they copy the reverse antecedent event and consequence into the episode, while retaining the original course of action, to rectify teddy’s “naughty” conduct – drying the non-victimized pig. Here Western children even at two years of age were able to ignore perceptual antecedents; and engage in the course of action as they would were liquid present in the teapot. Their means to ignore the negation of a typically occurring antecedent may, however, result more from social inducements provided by the experimenters, than from their own reasoning process. Essentially, children accept the premise that tea is present in the teapot to wet the pig, simply to conform to social not cognitive principles – only because another implies that it is reasonable to believe such.

At this juncture, role play shifts exploit three genres: motor, social and linguistic. Accordingly, new action habits, together with new linguistic habits represent other selves in diverse participant and alternating roles; and the foundation for these social regularities is action habits – particularly as joint attentional ventures. They are packaged in conversational and role play exchanges. By 3;0, Western children inhabit the role of speaker, in view of their productive use of pronouns and/or person inflections on verbs. This role habitation does not refer to self, but to self’s function in the making of speech events (see West 2011: 93–95, West 2013: 15–17 for a more elaborated discussion). In taking conversational roles, the reciprocal structure of events is embodied (West 2014: 151); likewise the shape of event narration is established. This flexible structure – from speaker to listener and the reverse – provides necessary practice to substitute players in pretend routines. As such, children’s action habits establish event shape and draw contours (iconic and indexical) within the stream of real and imagined events. Children likewise learn that they can hold the role (speaker, listener), delaying another’s entry into that role. Their deliberate role assumptions provide snapshot illustrations of how Peirce’s notion of habituescence emerges – how children learn to “take a habit” (1913: MS 930) nonetheless, neither the role-play conduct (behaving as parent/teacher) nor the underlying or consequent belief is typically ascribable to the pretense agent – the action which they momentarily display is but an index and icon of another’s habits. The interpretant may represent a suggestion for the merit of the other’s course of action, or may serve to imply the inferiority / preposterous nature of the strategy.

In either case, this role-play has an affirmative effect, semiotically and psychologically, even if the role-play is more hypnotic in nature. Role-play in speech and narrated event turn-taking allows children (Western and non-Western) the advantage of trying on uncharacteristic traits – not their own tendencies. They, however unconsciously, see what others see, feel what others feel, and dream what others dream. As a consequence, the representations that they choose to associate with particular objects are expanded, together with similar amplifications of interpretants. Children think what others think by mapping it to imagined physical/social conditions, e.g., an illness, malfeasance of a sibling. Chance enters in here to the spectrum of pretense, in that would-be reactions in would-be

circumstances are not merely asserted, but are embodied, testing abductions. Here role-play constitutes a more advanced kind of action habit, approximating Peirce's concept of conscious, volitional habits, graduating to the creation of hallucinatory imaginations. This graduated form of action habit entails the "taking of a habit" – making an atypical kind of conduct one's own. It may even entail validating socially and physically improbable events. In fact, children attribute validity to socially impossible events, e.g., walking in a bath tub while wearing shoes, at far earlier ages (6;0 versus 8;0) than to physically impossible events, e.g., walking on the ceiling with special shoes, "glicks" (Brown, Woolley 2004: 241).

Pretense through hypnosis and hallucination – Peirce's account

Peirce's concepts of dreams, hypnosis, and hallucination illustrate how pretense can be cultivated to harness constructive imagination. All three can ultimately actualize diverse perspectives through inner dialogue. The latter consists in self-talk whose practices hasten plausible determinations of which action and belief habits should be adopted/recommended in particular instances (cf. West 2015: 69–694, West in press). Peirce intimates that hallucination is the most desirable state of mind in which abductions and good recommendations for courses of action can be fostered.

Although inner dialogue can inhibit the genesis and development of abductive reasoning necessary to encourage pretense (in that it can be hypnotic or can encourage hallucinatory imaginations), this kind of dialogue more often hastens its emergence: "All thinking is a sort of dialogue, an appeal from the momentary self to the better considered self of the immediate and general future" (1908: SS: 195). If we utilize this internal dialogue as a hypnotic instrument, the emergence of novel, insightful inferences is likely to be given short shrift. Ignoring envisagements which might beckon us in Firstness, can cause us to resist the element of chance when sudden insights depart substantially from conventional Thirdnesses. Peirce cautions us against squelching pretend imaginings when he showcases the power of internal self-directed imperatives to drive the perfection of inferencing, namely, "the supreme art". He determines that "the supreme art" (the means to harness insights in the most effectual way) is perfected when the self can integrate and even substitute logic for mere feeling to implement a course of action toward a selected goal. Peirce highlights the heightened function of Secondness as effort to inform pure feeling. He illustrates how "exertions of feeling" can be augmented/substituted with exertions motivated by insight, and determined that this marriage increases the likelihood that the exertion qualifies as an affirmative will to act: "an exertion... is a power... when the kind of exertion [feeling] is substituted for an act of giving a compulsive command to one's self. Some books call it self-hypnotization" (1911: MS 674: 11–14). The seventh and last stage of the supreme art (which Peirce refers to in this passage) is to exercise command over one's own actions and beliefs. This self-direction can ultimately serve as a power rather than a limitation, if, rather than hypnotizing and promoting sterile assertions, the inquiry opens up new ground. Opening up new ground entails fermenting dynamic (elastic

principles which can fit a host of instantiations), and trustworthy hypotheses in which viable hallucinations (realized as insights) can inform previously but faulty assertions.

Peirce recognizes three kinds of hallucination: hallucinations proper, social hallucinations, and hallucinatory imaginations (1903: EP2:192). The former characterize delusional/obsessional hallucinations, in which the envisionment does not have a logical foundation. It is tantamount to paranoid or schizophrenic states, within which inferences are devoid of a factual basis: "...hallucinations were so very common, while hallucinations coincident with truth beyond the ken of sense were so very rare (1903: 7.603). In these kinds of hallucinations, typical decoupling is not operational. Here feelings are not grounded in logic, such that Dynamical Objects that one thinks that one sees, are not the actual Dynamical Object. These hallucinations, unlike abductions, result in action and belief habits which fail to give rise to objective strategies for self or others to successfully follow. Obviously, as Peirce contends, these delusions virtually never supply truth value, especially necessary to seeking the Final Interpretant.

A seemingly quintessential example of Peirce's second kind of hallucination (social) is a *séance*. In such scenarios, beliefs of nearly impossible proportion are inflicted upon the observers, namely, that a dead individual has communicated with the agent. This constitutes hallucination, given its status as a fabrication. Nevertheless, reporting this hallucination has a hypnotic effect – convincing observers of the truth of the hallucination, without any evidence in fact. Despite the decidedly spiritual(ist) nature of *séance*-based hallucinations, Peirce categorizes them as social, consequent to their mesmerizing influence upon sign receivers, and their antithetical relationship to Peirce's empirical pragmatism. What observers think that they see, suddenly conforms to that which another claims to see. This power of influencing other's beliefs in the face of factual evidence to the contrary, is effectual even at 6;0, when magic is assumed to have a significant role in manufacturing events which are socially impossible (Browne, Woolley 2004).

Peirce's third kind of hallucination, hallucinatory imaginations, (unlike the other kinds) requires some form of objective creativity. To illustrate, in 1903 (EP2:192) Peirce describes a certain painter who spontaneously altered the backdrop for his painting in progress by changing its colour. Peirce was astonished by the painter's action, since the alteration demonstrated not merely that the painter possessed a culminating image of the final product, but likewise was instinctually aware of the element needed to arrive at the ideal depiction. Peirce indicates that the creative hallucination was not for social purposes – to convince Peirce who was observing – as to the credibility of his alteration, nor to acquire financial gain; rather it expressed a substantial step in giving life to the painter's final envisionment. In short, it was the painter's hallucinatory imagination alone that activated the decision to modify the curtain's colour. This creative hallucination served as the catalyst to frame plausible inferences supplying the iconic and indexical guidelines for producing the creative act. But for the holistic parameters which nascent envisionment provides, the painter's hunch that changing the colour to enhance the product may never have arisen.

Conclusion

Because Peirce's concept of creative hallucination validates the utility of ground-breaking insights, it captures both the essence of pretense and the myriad ways in which pretend actions and beliefs amplify sterile conventional practices. By synthesizing analogy with invariant/objective meaning, word substitutions are not errors of judgment, but are raised to the status of metaphor and cultural myth. Similarly, role-play is afforded renovative status as supplier of informative points of view, bolstering idiosyncratic constructions to would-be logical paradigms.

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