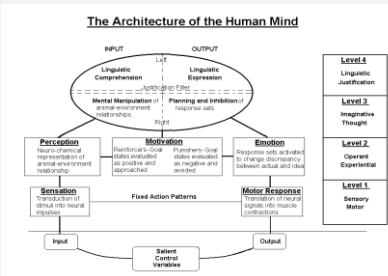


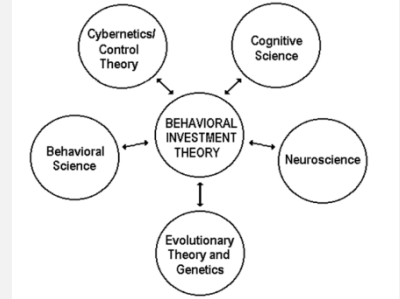
**Glossary of Terms and Concepts in the
UTUA Theory Of Knowledge
Framework**

| | |
|--|---|
| <p>ADAPTIVE LIVING EQUATION</p> | <p>The Adaptive Living Equation serves as a foundational framework for guiding psychotherapy (and orienting toward adaptive living more generally). It also explicitly connect to Kurt Lewin’s framework that human behavior is a function of the person and the environment. It is written:</p> $R \max VSB \text{ given } f(P, E)$ <p>It defines adaptive living as the process by which one realistically maximizes their valued states of being (<i>R max VSB</i>), given who they are (<i>P</i>) and the situation they find themselves in (<i>E</i>).</p> |
| <p>ARCHITECTURE OF THE HUMAN MIND</p> | <p>The AHM is a diagram grounded in Behavioral Investment Theory that represents the layers of neuro-information processing that have evolved, starting with simple sensory-reflexes into perceptions, motivations and emotions into cognitive simulations of actions into language and abstract reasoning in humans. It can also be thought of as a “cognitive processing complement” to the tripartite model, which emphasizes the consciousness elements of the human mind. (See here for an application of understanding these four levels to chronic pain.)</p>  <p>The diagram, titled "The Architecture of the Human Mind", illustrates a multi-level cognitive process. At the bottom, "Input" leads to "Sensation" (transduction of stimulus into neural impulses), which then leads to "Perception" (neural chemical interpretation of sensory information and environmental relationships). From "Perception", the flow goes to "Motivation" (desires, goals, values, and needs) and "Emotion" (response sets activated by change discrepancy between actual and ideal). "Motivation" leads to "Planning and selection of response sets", which then leads to "Action" (response sets activated by negative and avoided). "Action" leads to "Output" (Linguistic Expression), which then leads to "Linguistic Justification" (Level 4). The diagram also shows "Mental Interpretation of environment" and "Fixed Action Patterns" leading to "Motor Response" (transduction of neural impulses into motor contractions), which then leads to "Output". The diagram is organized into four levels: Level 1 (Sensory Motor), Level 2 (Operant Experiential), Level 3 (Imaginative Thought), and Level 4 (Linguistic Justification).</p> |
| <p>ATTENTIONAL FILTER</p> | <p>As explained here, conscious perception is a function of both bottom up (from sensory into higher order processes) and top down (from higher order to scanning and focus) processes. The attentional filter refers to how top-down focus influences what is broad on to the stage (as well as how bottom up signals draw attention. It relates to the Freudian filter, but also is different in that involves the experiential and justification systems working together. For example, if someone says, “Look what I found over here!”, it will serve to orient the attentional filter. First described in a very similar fashion by Donald Broadbent.</p> |
| <p>BACK STORY INTERVENTION</p> | <p>This is a “thought experiment” that highlights how people filter things behind other people’s backs (i.e., relates to Private to Public filter). It involves a set up where a group system engages in a process where each member watches, from behind a one way mirror, a discussion about them by the other group members, led by someone who works to reveal what people really feel about that person.</p> |
| <p>BEHAVIOR</p> | <p>Behavior, along with Energy and Information, is one of the most foundational concepts in UTUA. It refers to change in object-field relationship. The emergence of the word via Watson’s “behaviorism” and how it was defined and then adopted by the biological and</p> $X(X_0) - [X(X_0)]' = \text{Behavior}$ |

physical sciences (i.e., behaviors of genes and atoms) is seen as a crucial metaphysical issue that is under appreciated. According to UTUA, physics and the material sciences in general operate from an “Objective Behavioral Metaphysics” that includes objects and fields (objects in relation/space), and causes and effects (time and energy transfer). In addition, via the ToK view of the universe, a Periodic Table of Behavior emerges.

BEHAVIORAL INVESTMENT THEORY (BIT)

Behavioral Investment Theory is the “Life-to-Mind” joint point on the ToK System. It posits that the nervous system functions as an investment value system that coordinates animal actions on a cost to benefit ratio that emerges based on the principles of (1) energy economics; (2) evolution; (3) behavioral genetics; (4) neuro-computational control; (5) learning and environmental feedback; and (6) developmental stage/life history. Henriques (2004) characterized it as “Cognitive, Behavioral, Bio-Physical Systems Theoretic Approach to the Science of Animal Behavior or ‘Basic Psychology’”.

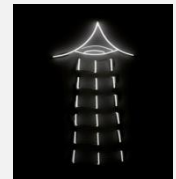


BEHAVIORAL SHUTDOWN MODEL (BSM)

The BSM claims that first and foremost we must describe depression as a state of behavioral shutdown and examine the shutdown via the lens of BIT (i.e., injuries, losses, avenues for investments, etc.). Only after this should we then classify the kind of shutdown as **(a) a depressive reaction; (b) a depressive disorder; or (c) a depressive disease.**

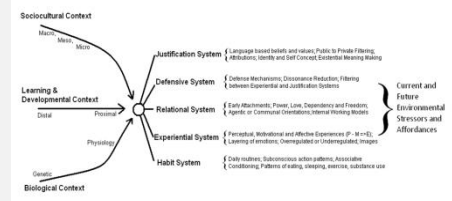
CALM MO


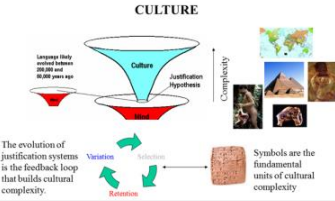
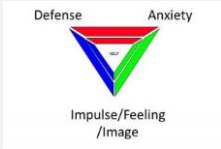
CALM MO is the fourth element of the UA and the 8th branch on the UTUA Tree. It refers to a way to adopt a psychological mindful stance while processing distressing or upsetting events. It stands for developing a Meta-cognitive Observer as one’s modus operandi (the M.O.). It advocates cultivated an attitude of the M.O. that is Curious, Accepting, Loving/ Compassionate and Motivated to learn and grow toward valued states of being. For blogs on CALM MO, see [here](#), [here](#), and [here](#).

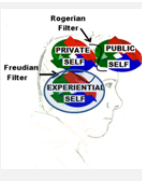


CAST

CAST is the first element of the UA and the 5th branch on the UTUA Tree. It stands for Character Adaptation Systems Theory and maps five such systems (habit, experiential, relational, defensive, and justification) in the bio-physiological, learning and developmental and socio-cultural contexts. For blogs on CAST, see [here](#) and [here](#).

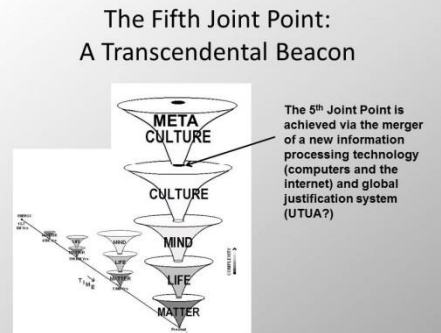


| | | |
|---|---|---|
| <p>CHARACTER WHEEL</p> | <p>The CW is the second element of the UA and the 6th branch on the UTUA Tree. It represents five key domains of personality (traits, identity, values and virtues, talents and abilities and psychopathology). The CAST domains sit at the hub of the Wheel.</p> |  |
| <p>COGNITIVE AND COGNITION</p> | <p><u>Like many words in psychology, these terms carry different meanings depending on context.</u> As such, it is crucial to understand what they mean in UTUA. First, there is the broad definition of cognitive, which is synonymous with covert mental processes and refers to the information instantiated within and processed by the nervous system. That is often what “cognitive” means when used in UTUA. Colloquially, cognitive means perceiving/seeing or higher cognition refers to reflective, effortful, largely verbal processes involved in reasoning and deliberation, as opposed to relatively automatic processes like sensation. In psychotherapy, UTUA shifts does not use the term “cognitive” as normally used in a Beckian meaning, but instead uses justification to refer to verbal meaning making, interpretation and self-talk.</p> | |
| <p>CULTURE</p> | <p>Culture is the fourth dimension of behavioral complexity on the ToK System. It refers to the language-based systems of justification that coordinate the actions of people. It is the “glue” that holds a society together. A society is a human social arrangement consists of Culture, behavioral practices, technology in a bio-physiological context.</p> |  |
| <p>DEFENSIVE SYSTEM</p> | <p><u>The Defensive System</u> is the fourth system of adaptation in CAST. It refers to the ways in which people work to reduce cognitive dissonance and maintain psychic equilibrium, including mechanisms such as filtering and rationalizing. The Malan Triangle of Conflict provides a good heuristic for the defensive system.</p> |  |
| <p>DIGNITY</p> | <p>Dignity is the first value listed in the ultimate justification. It refers to the process of valuing and respecting human life. It can refer to “fundamental dignity”, which is the general value conferred to human life by the United Declaration of Human Rights and provides the grounding for rights and thus justice. It also can refer to “incremental dignity”, which is when individuals behave in ways that are worthy of respect and admiration (or the converse).</p> | |
| <p>DIMENSIONS OF BEHAVIORAL COMPLEXITY</p> | <p>The ToK System posits that the universe can be understood as an unfolding wave of complexity that can be divided up into different dimensions which emerge, following Matter, because of novel information processing systems. One way to conceive of a dimension of behavioral complexity is to consider the process of talking on a cell phone. The language-based information resides “in and above” the physical materials that make up the phone.</p> | |

| <p>DISEASE-PILL MODEL OF MENTAL HEALTH</p> | <p>Psychiatry is a medical profession, which means it is, by professional definition, committed to treating medical disorders. This fact, combined with the fact that there are psychoactive drugs that can influence mood, has given rise to the disastrous idea that mental disorders are chemical imbalances treated by pills.</p> | | | | | | | | | |
|--|---|-------------------------------------|------------|----------|-----|---|-------------------------------------|------|--|--------------------------------|
| <p>EGO FUNCTIONING</p> | <p>Ego functioning refers to how the private self-consciousness system regulates feelings and actions. This blog identifies the six key dimensions of ego functioning as including the degree of: 1) insight; 2) agency and self-direction; 3) self-esteem, acceptance and self-compassion; 4) empathy with others; 5) integration, purpose and thematic coherence; and 6) moral and philosophical development.</p> | | | | | | | | | |
| <p>EMOTIONAL SWEET SPOT</p> | <p>The ESS refers to the effective processing of emotions. Described here, it refers to the sweet spot between being aware of and attuned to one’s feelings on the one hand and being able to adaptively regulate them on the other hand. The sweet spot figures prominently in understanding the adaptive processing of emotions.</p> | | | | | | | | | |
| <p>EXPERIENTIAL SELF</p> | <p>In the context of the updated Tripartite Model, it refers to the felt sense of being, organized by perceptions, motivations and emotions. In therapy, it often can be thought of as the “core” of the self, when referring to key emotional states that have been filtered out by the narrator portion.</p> | | | | | | | | | |
|  | | | | | | | | | | |
| <p>EXPERIENTIAL SYSTEM</p> | <p>The second system of adaptation in CAST; corresponds to the experiential self. Refers most directly to how an individual is guided by the fast, primary process elements of perception referenced against motivation which gives rise to emotion that energizes action to seek and approach or withdraw and avoid. It also connects also to episodic memory.</p> | | | | | | | | | |
| <p>FALSE-BAD JUSTIFICATION</p> | <p>This refers to a principle of justification that highlights the two primary forces driving the process of justification and investment. One is seeking accuracy or truth; the other is seeking valued outcomes. Sometimes individuals or groups will emphasize truth, even if painful. Other times, valued states (what is good or hoped for versus what is bad) will bias away from the truth. However, it is essentially impossible for individuals to justify and invest in things they know are both “false” AND “bad”. Stepping outside the common sense view of why this is (who would do that?), on can then step outside the stream and see the forces that drive investment and justification. For example, from an UTUA vantage point, Nazism is both false and bad. However, it was not that to the Nazis. Thus, false-bad justifications do exist, but they can only be seen if one is “outside” the system of belief. This highlights foundational features of how humans reason and the connections between reasons and investments.</p> | | | | | | | | | |
| | <table border="1"> <thead> <tr> <th></th> <th>Inaccurate</th> <th>Accurate</th> </tr> </thead> <tbody> <tr> <th>Bad</th> <td>No one tries to promote bad-false things.</td> <td>It sucks, but we have to accept it.</td> </tr> <tr> <th>Good</th> <td>Let us believe it because it makes us feel better.</td> <td>Follow me to the promise land.</td> </tr> </tbody> </table> | | Inaccurate | Accurate | Bad | No one tries to promote bad-false things. | It sucks, but we have to accept it. | Good | Let us believe it because it makes us feel better. | Follow me to the promise land. |
| | Inaccurate | Accurate | | | | | | | | |
| Bad | No one tries to promote bad-false things. | It sucks, but we have to accept it. | | | | | | | | |
| Good | Let us believe it because it makes us feel better. | Follow me to the promise land. | | | | | | | | |

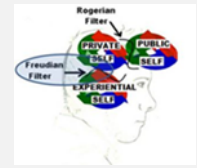
FIFTH JOINT POINT

The title of the final chapter of *A New Unified Theory of Psychology*, it refers specifically to the emergence of a “Meta-Culture” dimension of complexity and the processes that give rise to that. Specifically, based on the logic of the ToK, we are witnessing the emergence occur during this epoch because of computers, smart phones and the internet is giving rise to a whole new “information processing system”. The question raised is what, if anything will guide this emergence. The UTUA Framework calls for Wisdom to be paired with this emergence to foster flourishing and reduce the likelihood of a disaster.



FREUDIAN FILTER

The Freudian Filter refers to the way information is filtered from the experiential system into the private narrator that explicitly describes and explains how one feels. It is also called the Experiential-to-Private Self filter and corresponds closely to the Malan Triangle of Conflict and the defensive system in CAST. For blogs on this topic, see here, here and here.



GARDEN OF UTUA

The Garden is a new scientific humanistic, metaphysical empirical, theory of knowledge that seeks the cultivation of Wisdom. It consists of the MEUTUATOK Tree, the UTUA seed, the STEPPing Stone, and the two Wisdom Bees. The Garden is an artistic representation of a system of knowledge that offers a novel way to unify modern science, psychology, and philosophy into a coherent scientific humanistic worldview. The Garden is scientific in the sense that it offers a map of the universe that is consistent with modern scientific knowledge, from quantum mechanics to sociology. It is humanistic in the sense that it embraces value-based living, meaning making, creative expression, and the concept of the sacred. As such, the Garden provides a place for the two cultures of the academy, the sciences and the humanities, to come together in a mutually inspiring dialectical dance.



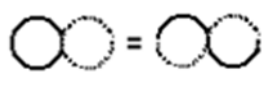
HABIT SYSTEM

The habit system is the first and most basic system of character adaptation in CAST. It refers to the basic process of learning (associative and operant) and how deliberative processes are transformed into automatic ones. It also corresponds some to the procedural action system. When assessed in the clinic room, five habits are emphasized, Sleeping, Eating, Exercise, Sexual Patterns,

and Substance use (acronym SEESS). For a good description of the habit system as conceived of here, see [The Power of Habit](#).

HENRIQUES EQUIVALENCY/PSEUDO-PROOF

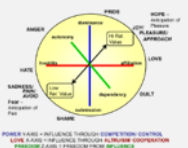
This is equivalency ($2\pi i f = 1$) is derived from an idealized case of the simplest possible “measured behavioral event”, which Henriques argues gives rise to a hypothetical equivalency between the Planck-Einstein relation ($E = hf$) and the Born-Heisenberg-Jordan fundamental matrix mechanics equation, which is given as: $pq - qp = h/2\pi i (I)$. This idealized case equivalency (where $I = 1$) reduces to $2\pi i f = 1$. This notation was conceptualized by Henriques as representing the fundamental conceptual, mathematical operators employed in humans perceiving/measuring/knowing behavior, and he regularly graphed it as depicted here. It is considered a “pseudo-proof” it makes a number of unorthodox assumptions and claims. However, as further analyses demonstrated, it closely relates to the Euler Identity (see Radical Mathematical Humanistic Equation).

$$i = \frac{1}{2\pi f}$$


particle = light = wave

INFLUENCE MATRIX

[The Influence Matrix](#) is the fourth branch on the UTUA Tree and the fourth piece of the UT. It maps the social motivational and emotional domains of the human relationship system. It also can be considered a conceptual bridge from BIT to JH via human social motivation and emotion dynamics.



INFORMATIONAL CAUSATION

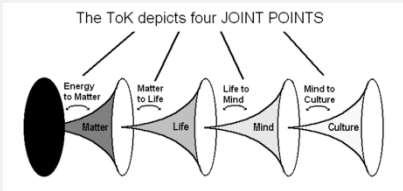
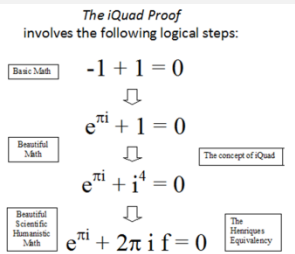
Information is one of the key concepts in UTUA. The universe depicted by the ToK can be described as an unfolding wave of Energy-Information (which is synonymous with behavior). In addition, informational causation (defined as input-processing-output) is a crucial concept; it is argued to be a fundamentally different kind of causation than Newtonian mechanical causation. The higher dimensions of complexity following Matter are qualitative shifts in behavioral complexity precisely because they involve information processing causation. Life involves genetic-epigenetic information processing, Mind involves neuro-cognitive information processing and Culture involves symbolic-linguistic information processing.

INTERSUBJECTIVE MENTAL BEHAVIORISM

ISMB builds off of the philosophy of mental behaviorism which resolves the mind-brain-behavior conundrum in basic psychology works to include the human-culture dimension via the inclusion of intersubjectivity. Via language, human minds are much more directly connected; they are the only animals who have an “explicit” intersubjectivity, achieved by sharing advanced self-reflective capacities and a language which allows for talking. It connects to the map of “Psychological F ACT T S”, and has been argued to be a framework in philosophy in general that can unite the objective, the subjective, and the intersubjective domains of knowing. The back half of the



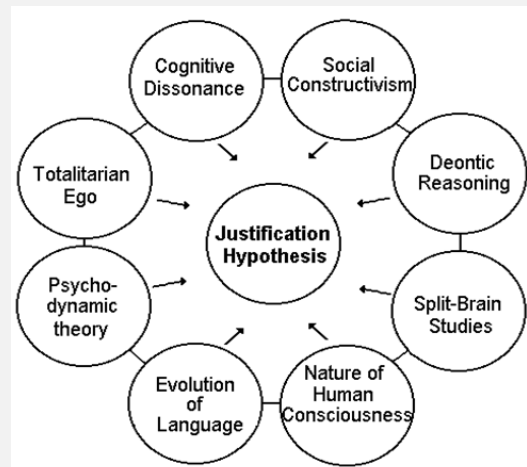
| | |
|----------------|---|
| | WKID WISMB includes a “WISM” triangle on it, representing this concept. |
| INTEGRITY | One of the “big three” core values that guides the “moral compass”. It corresponds to honesty, soundness, and truth. It corresponds in global society to the institution of science. As noted here , President Trump is completely missing the value of intellectual integrity. |
| iQUAD ENTRANCE | <p>The iQuad entrance refers to entering into the Garden through the Radical Mathematical Humanistic Equation ($e^{\pi i} + 2\pi i f = 0$) which sits on the top of the UTUA seed. The iQuad entrance walks individuals through the four steps of: 1) iQuad = 1; 2) the Euler identity is true and 3) beautiful and so is 4) $e^{\pi i} + 2\pi i f = 0$! One interesting feature of the “entrance” is how it frames the Garden as a self-contained belief system that one can view from either the outside (an “etic” view and consider it a curious collection of ideas that are “mythological”) or the inside (an “emic” view and consider it a “true” set of beliefs about the world). The logic of the Henriques Equivalency must be viewed from “inside” the Garden.</p> |
| iQUAD PROOF | <p>The iQuad Proof is refers to getting to the truth of the Radical Mathematical Equation that resides inside the Garden, where the Henriques equivalency is seen as true. At this point in time, it is recognized that the Henriques equivalency ($2\pi i f = 1$) is best thought of as a “pseudo proof” outside the garden (see iQuad Entrance). However, although some of the assumptions that allow for the Henriques Equivalency are “unorthodox”, the equivalency makes perfect sense inside the Garden and allows for a deeper, clearer linkage between mathematics and modern physics.</p> |
| JOINT POINTS | <p>Joint points are the links between the dimensions of complexity. They provide the theoretical framework that explains how the higher dimension evolved out of the lower dimension. There are four joint points (Quantum Gravity; Modern Synthesis; BIT; JH) that link the five essences (Energy, Matter, Life, Mind, Culture).</p> |
| J I I DYNAMICS | This refers to the complex interplay between justification, investment and (social) influence. To talk about “jii dynamics” is to examining human social interaction simultaneously through the lenses of these three elements of the unified theory to understand the unfolding nature of the exchange. Or to put it differently, it is when one asks, “What are the investment, influence and justification dynamics that are driving this process?” |
| JUSTIFICATION | This is one of the most important, but also most “multi-layered” words in the UTUA Framework. Its meaning expands from conventional usage to |



characterize virtually all propositional statements, each of which can be thought of as a statement of justification that does or does not carry legitimacy. Often a distinction will be made in using the term between social justification (what is legalized by social norms, or a specific person) and analytic justification (what is legitimized by logical argument or deductive reasoning). In related vein, there is the justification of facts and accuracy (what is) and of value (what ought to be). Justification is seen as both the central driving selective force in culture (culture evolves via processes of social justification and competition between justification systems), and as a central concept in epistemology (where justification is the relationship between belief and the truth, such that human knowledge is often thought of as *justified true beliefs*). It also has a “regressive loop feature”, as in this definition justifies my definition of justification, which gives the term a fluid and dynamic meaning.

JUSTIFICATION HYPOTHESIS

The Justification Hypothesis (JH) is second only to the ToK in importance to the UTUA Framework. The “whole” of the JH includes justification systems theory, the tripartite model of human consciousness, and the actual “hypothesis” itself. The specific hypothesis is the idea that there was a tipping point in the evolution of language, such that the capacity to ask question emerged, which created a window into the minds of others and forced “reason giving”. The capacity to give reasons in a way that managed social influence dynamics set the stage for shaping the human consciousness system into the form given by the Tripartite Model and also sets the stage for the evolution of culture and the concept of modern persons as deliberative actors who self-consciously justify their actions on a social stage. The JH also serves as a major “idea hub” for connecting many different, traditionally disparate lines of research.

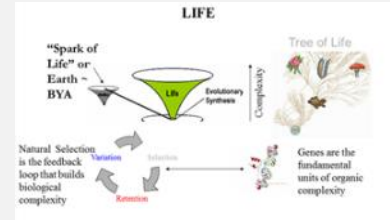


JUSTIFICATION SYSTEMS THEORY (JUST)

JUST refers to the idea that language-based beliefs are networked together to form systems of justification. Such systems include both claims regarding facts about the current state of affairs and values about what ought to be done. The linkage between the two emerges as a function of investment and influence dynamics, more so than logical deduction (i.e., as Hume noted, one cannot derive “ought” from is). All large scale Cultural belief value systems, from science to religions to law to political parties function as justification systems.

LIFE

Refers to the second dimension of behavioral complexity on the ToK System. Living behaviors, addition to being a function of material behavioral causes, also stem from genetic/epigenetic information processing causation (i.e., input-information processing-output), which ultimately gives rise to emergent forms of self-organization. The cell/organism is the fundamental whole unit, genes are the unit of information, and natural selection operating on genes and organisms giving rise to increasing levels of biological complexity.



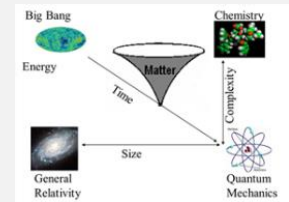
**METAPHYSICAL
EMPIRICAL
SYSTEMS**

Metaphysical refers to the concepts and categories used by the system to describe reality. Empirical refers to information pulled through the senses, or gathered via the scientific method. The Garden offers a “Big M.E.” view of the universe, meaning it offers a clear cosmological, ontological, and epistemological system to comprehend and live in the universe. Individuals are thought to have “small m.e.” systems of knowing, whereby the “small e” refers to information brought through the senses and their “small m” refers to how they rationally make sense of the world via concepts and categories. The M. E. Flower represents both the dialectic between Metaphysical and Empirical and the relation between Big ME and small me. [See here for a blog on psychology’s metaphysical problems.](#)



MATTER

Matter is the first dimension of behavioral complexity. It is conceived of as frozen chunks of energy, which, along with space and time, emerged following the Big Bang. Nonliving material objects range in complexity from subatomic particles to large organic molecules. The physical sciences (i.e., physics, chemistry, geology, astronomy) describe the behavior of material objects.



**MATRIX
SPLITTING**

Grounded in the Influence Matrix, it notes the “poles” on the Matrix and points to the fact that the poles exist in dialectical tension with one another and that people will often experience swings and splits around the poles. Thus, a narcissist might have a “pride-shame” split. Or an individual with borderline tendencies might have a “love-hate” split. [Or someone might have a dependent-counterdependent split. This blog describes an “anger-guilt” split.](#)

**MENTAL
BEHAVIORISM**

Mental behaviorism grounds the philosophy of basic psychology (i.e., the Mind-Brain-Animal Behavior sciences) and achieves this by using the universal behaviorism of the ToK System to resolve key disputes between Skinner’s radical behaviorism and cognitive neuroscience. Mental behavior emphasizes the fact that is not that animals behave that makes them unique (all objects behave), but it is that they behave so differently than other objects. The focus on this element provides the meaning of mental. Mental is the adjective that describes entities that exist on the third dimension of complexity on the ToK (Mind). Mental behaviors can be overt (as in a lion chasing an antelope) or

covert (as in the neuro-computational and conscious-experiential processes occurring within the lion). Covert mental behaviors include both neuro-information processing (broadly defined in UTUA as the general meaning of “cognitive”) and conscious experience.

MENTAL DISORDERS AND MENTAL DISEASES

[The UTUA framework argues that there are many “pure” psychosocial health problems that are not reducible to broken biology.](#) Many, if not most cases of anxiety, depression, problematic substance used, personality and relationship problems are problems characterized by maladaptive processes patterns, and are not primarily caused by or reducible to malfunctioning neurobiology. There are some mental disorders (a prototype example of schizophrenia, bipolar I or autism) that are best thought of as mental disease. The distinction has many important implications for the broad field of mental health and for how certain problems in living are characterized and suggests that a manual of psychosocial disorders is needed, much as has been done with the [Psychodynamic Diagnostic Manual](#).

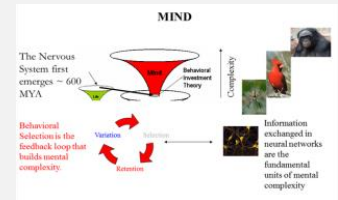
MEUTUATOK TREE

The MEUTUATOK Tree sits in the middle of the Garden. It stands for Metaphysical Empirical Unified Theory Unified Approach Theory Of Knowledge. It attempts to hold the key elements of UTUA together. The ME flower in the center, the four branches of the UT and four of the UT and offers a reference to the Theory of Knowledge blog.



MIND (AND THE MIND)

When capitalized, Mind refers to the third dimension of behavioral complexity on the ToK System and corresponds, observationally, to the behavior of animals (i.e., it is what makes animals behave so uniquely). The ‘mind’, in contrast refers to the information instantiated within and processed by the nervous system. [As this blog points out](#), it is crucial to differentiate the mind from consciousness, the two are far from synonymous.



MORAL COMPASS

This refers to the ultimate values that guide one’s life. [As described here](#), the UTUA Framework advocates for moral universalism regarding the following “big three” values: human dignity, well-being, and integrity. Dignity refers to the fundamental respect for human value and corresponds to the core concept in the United Declaration of Human Rights, well-being, defined by the Nested Model, refers to the central mission of the World Health organization, and integrity, referring to honesty, accuracy and soundness of thought, corresponds to the values of science. The moral compass is captured by the “ultimate justification”.



| | | |
|--|---|--|
| <p>NEGATIVE AFFECT SYNDROME (NAS)</p> | <p>NAS is a state of psychological difficulty suffering characterized by the preponderance of negative moods and emotions that impair adaptive functioning and well-being. It can be thought of as the cluster of psychological disorders that group together around depressive and anxious symptoms. Although there are times when it is useful to separate (as the DSM does much of), it also is the case that sometimes it is useful to “lump” based on fundamentally shared characteristics.</p> | |
| <p>NESTED MODEL OF WELL-BEING</p> | <p>The Nested Model is the third element of the UA and the 7th branch on the UTUA Tree. It provides a comprehensive conception of well-being, dividing it up into four domains (each of which has subdomains): 1) Subjective; 2) Health and Functioning; 3) Environment; and 4) Values and Ideology of the Evaluator.</p> | |
| <p>NEW THEATER OF CONSCIOUSNESS DIAGRAM</p> | <p>A diagram developed by Mandi Quay that updates Bernie Baars’ conception of the theater of consciousness with the insights from the UTUA approach. The yellow spotlight is what the attentional filter is shining its light on. It is divided into the experiential and linguistic streams, based on UTUA. The rest of the stage represents material in working memory. The backstage represents both long term memories and schemas and other information processing operations.</p> | |
| <p>P – M => E (THIS READS PERCEPTION OF EVENTS RELATIVE TO MOTIAVTIONAL STATE LEADS TO EMOTIONAL RESPONSE SET)</p> | <p>This is the “control theory equation” or formulation of operant-experiential mental processes. The ‘P’ stands for perception, the ‘M’ for motivation and the ‘E’ for emotion. It refers to the fact that perceptions are referenced in relationship to motives and the discrepancy gives rise to emotions, function as perceptual response sets that organize and energize responses toward certain outcomes. An example offered in Henriques (2011) was as follows: <i>Imagine you are camping and after about six hours between meals an internal state of hunger activates a goal template of eating a sandwich in the cooler. In that state you would be motivated to reduce the discrepancy between where you were and the end goal state of eating the sandwich. However, if you stepped out of your tent on the way to the cooler and saw a bear, a very different goal template would be activated, which would be one of your being safe, far away from the bear. Indeed, the perception of a bear would initiate a cascade of bodily responses, readying you for fight or flight. Some of those responses would include a massive sympathetic nervous system shift activating muscles and attention and energy would be diverted away from processes like digestion, and it is likely you would not feel hungry for quite some time after that occurrence. See here for a more complete description of the “control theory” nature of the formulation.</i></p> | |

**P300
WAVERIDER**



The P300 Waverider is a metaphorical extension of [Dehaene's P3 wave](#), which has been found to be deeply associated with the "ignition switch" for conscious experience in humans. The P300 Waverider represents the notion of aligning our physical, biological, experiential, and self-consciousness "behavioral waves" into one coherent whole via adopting the lens of the ToK System.



**PERIODIC TABLE
OF BEHAVIOR**

[The Periodic Table of Behavior](#) represents a novel general taxonomy for behavior writ large. It builds off of the ToK System representation that behavioral complexity must be mapped on the two axes of levels and dimensions rather than a single axis. The claim that falls out of the Periodic Table is that a much clearer definition of behavior can emerge such that we can now classify what actually are behaviors and where they fall.

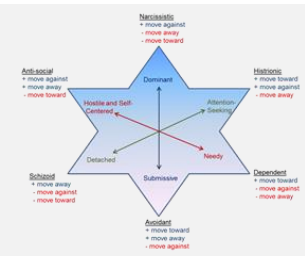
| The Periodic Table of Behavior | | | | | |
|--|---------------------|------------------|----------------------|-----------------|-------------------------|
| Dimensions of Complexity | | | | | |
| | Material/Physical | Unlva/Biological | Mental/Trachological | Cultural/Social | |
| Object-Field Relations | Contact of Behavior | Field | Ecology | Environment | Society |
| | Behavioral Entity | Object | Organism | Animal | Person |
| Three primary Levels of Object Complexity (Part, Whole, Group) | Groups of Wholes | Molecule | Group/Colony | Family Group | Family-Community-Nation |
| | Fundamental Whole | Atom | Cell | Animal | Human |
| | Fundamental Part | Particle | Gene | Neural Network | Symbol |

**PERSON, THE CONCEPT
OF**

UTUA argues that the concept of a "person" is very different than the concept of an object, organism, or animal. Unlike these other entities, and consistent with the idea that persons operate on the fourth dimension of complexity, Culture, a person is defined as a deliberative actor who operates within a social matrix of justification. This means that the behavior of people is defined, paradigmatically, by "deliberative action", which means the self-conscious justification of a deliberative act (see Peter Ossorio, *The Behavior of Persons*). For example, the act of developing this glossary is paradigmatic of self-determined, deliberative action. That is, I, the person of Gregg Henriques, am someone with a history of deliberative action, and I am self-consciously justifying my intentional action of developing this glossary to achieve a goal and can explicate that justification to myself and others as necessary and appropriate. Importantly, being a member of homo sapiens is not synonymous with being a person. Science fiction writers, for example, conceive of persons who are not humans (e.g., Jabba the Hut from Star Wars). [And, as noted here, not all humans are people. In fact, humans begin life as cells](#) and then grow into primates, and then finally, via development, language and immersion in human culture, they grow into being fully functioning persons.

**PERSONALITY
DISORDER
STAR**

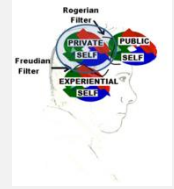
[The Personality Disorder Star](#) is a conceptual representation of six personality disorder types defined in relationship to one another based on the power, love and freedom dimensions of the Influence Matrix. It also draws heavily from Karen Horney's conception of three neurotic styles (moving against, moving away and moving toward). It suggests that Avoidant is the opposite of Narcissistic; Dependent the opposite of Antisocial; and Schizoid the opposite of Histrionic. The PD Star



suggests that the DSM PDs are better described in these categories than in the current A, B, C Cluster, whereby cluster A is detached, deviant and moving away, cluster B is competitive and selfish and moves against, and cluster C is anxious and dependent and moves away.

PRIVATE SELF-CONSCIOUSNESS

The Private Self Consciousness System is the term used to describe the capacity to verbally reflect on one’s own mental experience and report on that experience. The Private Self is one’s private, language-based self-concept and refers to the internal narrator, who functions as an “interpreter and justifier” of the world and one’s actions. For a blog on understand the self and the multiplicity of self states, [see here](#).

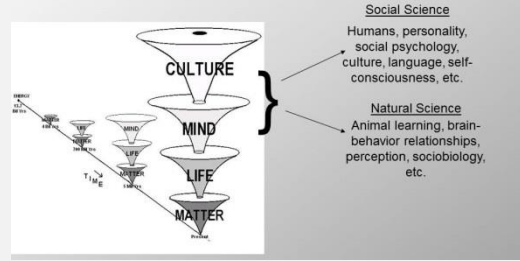


PROBLEM OF PSYCHOLOGY

[The problem of psychology](#) has been a central focus of the UTUA Framework, and it is claimed that one must contend with the problem if one is going to try to achieve any form of unified knowledge framework. The problem of psychology is that, unlike physics, which is the science of energy and matter, and biology, which is the science of life, psychology exists as a fragmented “collection of studies”. There simply is no clear, shared definition of the field, nor is there a clear, shared subject matter for the science, nor is there a general identity of the professional practitioner. The ToK System, with its dimensions of complexity analysis, shows clearly why there is a problem and how it can be solved.



The Tree of Knowledge System allows one to see clearly “Psychology’s Puzzle”: It has two different subject matters (dimension of animal mind and cultured person), but is only one science.

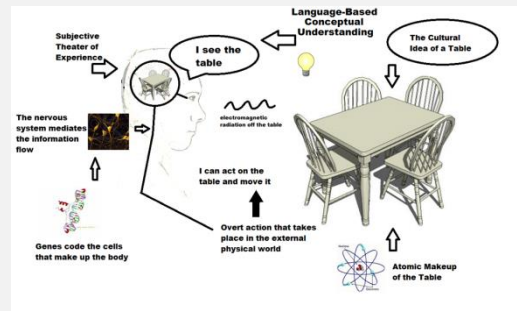


PSYCHOLOGICAL DOCTOR

A [psychological doctor](#) is a health service provider who offers distinctive skills and services that stem from their knowledge of the science of human psychology and training as an assessor and interventionist with psychosocial problems. This identity stems both from the way the UTUA Framework solves the problem of psychology by dividing it into the basic, human and professional domains, and it stems from the JMU C-I Doctoral Training program that seeks to train “unified health service psychologists”. The concept is meant to effectively leverage the identity with integrity, while differentiating it from academic psychology, psychiatry and other mental health professions.

**PSYCHOLOGICAL
FACTS**

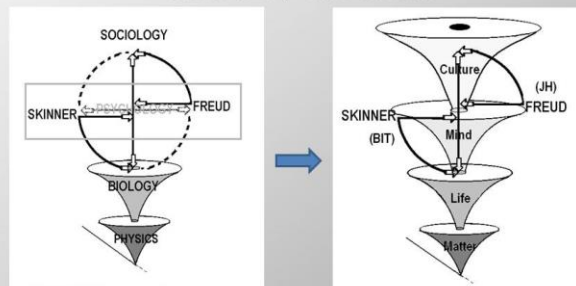
This refers to the key domains of human mental behavior. The “F” refers to feelings (the subjective theater of experience—including sensations into perceptions, drives/motives/urges, emotions); the “ACT” refers to actions (i.e., one’s acting in the external world); the “T” refers to talking-thoughts (i.e., one’s verbal narrative and explicit symbolic reasoning) and the “S” refers to situations (i.e., the place in the world that one finds oneself). Mapped in the diagram, Feelings refer to the experience of the table (which can never be shared directly with others), Talking thoughts refer to linguistic propositions/ideas I have about the table (that can potentially be shared publicly), ACTions refer to what I am doing to the table, and the Situation is my being in relation to the table and external world in general.



PSYCHOLOGY

According to UTUA, psychology has not been defined because it has awkwardly straddled two dimensions of complexity, Mind and Culture. [UTUA defines the field as follows:](#) *Psychology is the institution devoted to the science of mental behavior, the human*

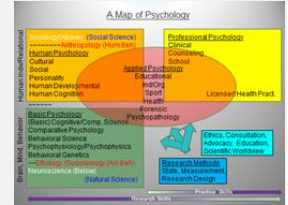
The first paper on the ToK showed how it can solve “the Skinner-Freud Problem” and give rise to a clear vision of the field.



mind, and the professional application of such knowledge toward the greater good. The field needs to come to grips with its subject matter and a general discussion and decision needs to be made whether or not psychology is really only human psychology or if human psychology should be a subset and basic psychology corresponds to the “mind-brain-animal behavior” (MBB) sciences. Although this is the logic preferred by UTUA, it is also the case that the field is completely dominated by a focus on humans and there are other professional identities in neuroscience, cognitive science, behavioral science and ethology that converge on and inform the MBB sciences. Thus, there is decision that needs to be made about the meaning of the term from an institutional perspective. Regardless of that decision about semantics and identity, the ToK solves the problem of psychology and offers up a logically clear conception.

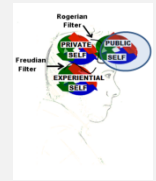
PSYCHOLOGY'S THREE GREAT BRANCHES

According to the UTUA Framework, the field of psychology straddles three different identities. The first is the science of mind-brain-animal behavior relations, which is labeled basic psychology. The second is human behavior at the individual and small group level, which is labeled human psychology. The third is a professional practice identity, labeled health service psychology. [As noted here](#), one can draw some parallels between these branches and Skinner's behaviorism (first), Freud's psychodynamic theory (second) and Roger's humanistic approach to therapy.



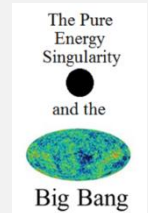
PUBLIC SELF

The public self is the portion of consciousness that what we publicly share and proclaim ourselves to be. It is our persona, the image we attempt to project to others. According to the JH, we generally strive to maintain a justifiable image in the eyes of important others, such that we maintain social influence and relational value.



PURE ENERGY SINGULARITY

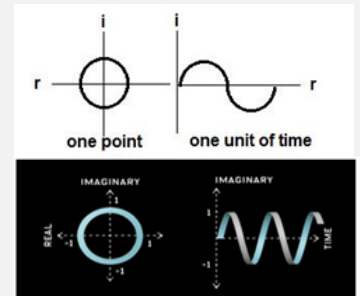
The pure energy singularity refers to the UTUA Framework's conception of the "singularity" that existed at the beginning of the universe just prior to the Big Bang, which resulted in the emergence of Matter. It follows from this argument that Energy is the fundamental "essence" and the ultimate common denominator of the universe.



RADICAL MATHEMATICAL HUMANISTIC EQUATION

Residing in the top portion of the UTUA seed, this equation represents the merger of the Henriques Equivalency with the Euler Identity. Henriques argued that with his equivalency he was attempting to deduce the "core mathematical operators" that were in the most basic conceptions of energy and measurement behaviors. Although he was aware it consisted of unorthodox assumptions, he argued it was a way of going from physics to mathematics, as humans constructed the latter. This analysis gained credibility when it seemed to parallel the Euler Identity. To see this clearly, consider the two graphs. The first (white) was how Henriques graphed his equivalency in 2001. The second (black) is a representation of the Euler Identity. They are identical.

$$e^{i\pi} + 2\pi i f = \theta$$



REASONABLE PEOPLE OF GOODWILL

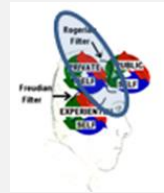
Reasonable People of Goodwill (RPGs) refers to the basic necessary conditions for argument and debate, namely that individuals must have minimum capacity for reasoning and must embrace some basic shared values for "the good".

RELATIONAL SYSTEM

The relational system is the third system of character adaptation in CAST. It refers to the core, nonverbal “self-other” schema that guide people in their social interaction. Attachment theory is crucial in understanding the relationship system. The Influence Matrix serves as a map of relational value and of the process dimensions of the human relationship system.

ROGERIAN FILTER

The Rogerian Filter is depicted on the Tripartite Model of Human Consciousness as the “Private-to-Public” Filter. It refers to how individuals will filter private thoughts and deliver them in different public spheres depending on the dynamics of social influence.



RV-SI LINE, AND THE CONCEPT OF RELATIONAL VALUE

RV-SI stands for “Relational Value-Social Influence”. It is the central black line on the Influence Matrix. It refers primarily to the felt sense of relational value, which refers to the extent to which individuals feel known and valued by important others. It also refers to the degree of social influence, which refers to the extent to which one can influence important others to act in accordance with one’s interests.

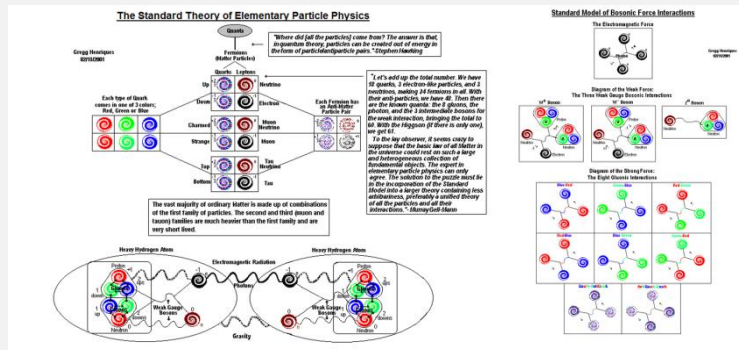
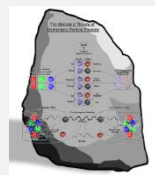


SCIENTIFIC HUMANISTIC PHILOSOPHY

The UTUA Framework is a Scientific Humanistic Philosophy. The concept of a ‘SHP’ was described by Henriques (2005) in *Toward a Useful Mass Movement*. It refers to a knowledge system that include both objective, knower-independent descriptions of reality and “knower grounded” dependent positions, phenomenology, and human values.

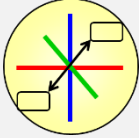


STEPPING STONE AND STANDARD THEORY OF PARTICLE PHYSICS DEPICTION

Refers to the depiction of the Standard Theory of Elementary Particle Physics that Henriques developed in 2001. It also sits as a “stone” that metaphorically grounds the Garden in the physical sciences.



TEST REPP

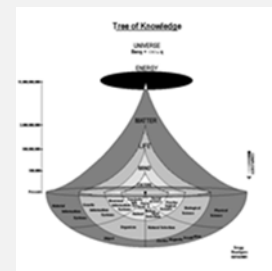
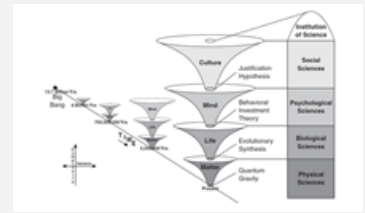
This is a heuristic that informs mental health professionals how to make effective, holistic, clinical decisions in a wide variety of different professional contexts. It stands for Theoretically and Empirically Supported Treatment and

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|---|---|
| | <p><i>Relationship Processes and Principles</i>. It works explicitly in response to the great psychotherapy debate between those that emphasize an “empirically supported treatment” view and those that emphasize a more general psychosocial process view.</p> |
| <p>THREE PROCESS DIMENSIONS OF RELATING (PLF)</p> | <p>The “three process dimensions” refer to the Power, Love and Freedom lines on the Influence Matrix. Power, the blue line, refers to rank, dominance and competitive status, Love the red line, refers to the level of affiliation, and Freedom refers to freedom from influence. Note that relational exchange can be characterized both in terms of content (the ‘what’ that is being exchanged) and the process (the ‘how’ in regards to self-other positioning).</p>  |
| <p>THEORY OF EDUCATIONAL DOMAINS</p> | <p>This symbol sits in the middle of the UTUA Seed and represents the domains of education that should be taught in schools. Currently, there are four central and standard domains of education, curriculum and instruction in K-12 in the US. These are: Language, Math, Science and Social Studies. An analysis of domains of justification in Henriques 2011 overlaps with these four domains and identifies two others. One is Phenomenology (or psychology and the world of subjectivity), and the other is Ethics (including morals and values). The UTUA framework argues that these two additional domains should be foundational domains of curriculum for K-12 education. (Also, these two additional domains deliberately stand for “P.E.”, which is a reference for the need for Physical Education and activity in school). The letters around the symbol in the middle of the seed represent these six domains. In addition, this middle of the symbol attempts to capture the dialectic between “facts and accuracy” (UT) versus “oughts and values” (UA) or between scientific and humanistic enterprises. It also represents the sign for infinity, and the idea that human knowledge systems are complicated mixtures of facts and values that need to be placed in a scientific humanistic framework.</p>  |
| <p>THEORY OF KNOWLEDGE (TOK)</p> | <p>This is the title of the blog developed by Gregg Henriques. It consists of over 300 individual blogs on psychology, philosophy, politics and specific aspects of the UTUA Framework. The UTUA framework can also be characterized as a unified Theory Of Knowledge. It is worth noting that when the “O” is capitalized as in TOK, it refers to Theory Of Knowledge, when the o is not as in ToK, it is the Tree of Knowledge System.</p>  |
| <p>THEORY OF THE PERSON</p> | <p>This refers to the capacity to understand the person in question as a whole entity. It also implies a strong critique of mainstream empirical psychology’s emphasis on variables operationalized and then analyzed in the aggregate. The problem here is that individual and aggregate levels of analysis are very different and jumping between the two is highly problematic. Psychology</p> |

needs a vocabulary that is up to the task of generating a theory of the person. It currently lacks this capacity; and it is a lacuna the UTUA framework fills.

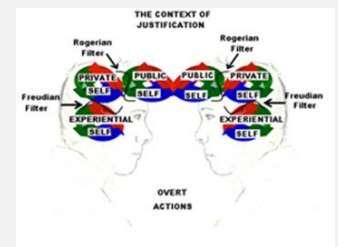
TREE OF KNOWLEDGE (TOK) SYSTEM

[The ToK System is the first branch on the UTUA Tree](#), and is the broadest and most important framework in UTUA. It is a new view of the universe that depicts cosmic evolution on the dimensions of time and complexity. The most novel contribution of the ToK is the notion that there are four different dimensions of behavioral complexity, Matter, Life, Mind and Culture, and these dimensions of complexity are different than levels of complexity (i.e., part, whole, group, system). The recognition of the different dimensions gives rise to the concept of joint points, another crucial, unique feature of the system. A tremendous advantage of the visuospatial Gestalt provided by the ToK is that it simultaneously defines extremely broad concepts (e.g., life, mind) and defines how they exist in relationship to one another in a single, coherent knowledge system. The system of interlocking definitions ultimately provides the potential framework for a shared “metaphysical empirical” system from which scientists from all disciplines could work. See here for the [ToK on Wiki](#) and here for the original [ToK webpage](#).



TRIPARTITE MODEL OF HUMAN CONSCIOUSNESS

The Tripartite Model is a map of human consciousness that is grounded in the logic of the JH. It argues that there are three separable domains of consciousness, the experiential theater, the private narrator and the public self. In addition, it claims that there are filters between them, namely the general attentional filter, and also the Freudian and Rogerian filters. The Tripartite Model is deemed to be a “common sense” view of consciousness and a view that assimilates and integrates many perspectives and has much clinical utility. [It is often called the “updated” Tripartite Model, as it is a clear reference to Freud’s structural tripartite model of id, ego and superego.](#)



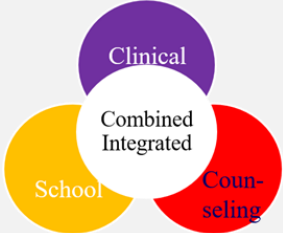

ULTIMATE JUSTIFICATION

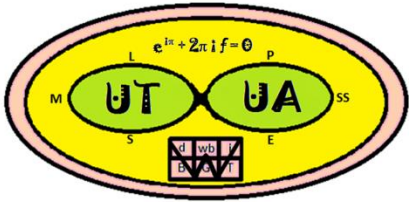


The statement, “Be that which enhances dignity and well-being with integrity” is the “ultimate justification” in UTUA. This corresponds to Wisdom and serves as the backdrop for a universal moral compass for legitimizing investments and justifications.

UNIFIED APPROACH

The Unified Approach is the “UA” in the UTUA Framework, and refers to the unified approach to psychotherapy. Formally, it consists of CAST, the Character Wheel, the Nested Model and CALM MO. It also connects closely to the Well-being Checkup System, TEST RePP, the Unified Psychotherapy movement and the identity of Unified



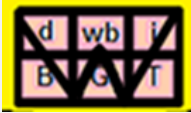
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| | <p>Health Service Psychology. In the original 2011, the movement toward a unified psychotherapy was articulated.</p> |
| <p>UNIFIED HEALTH SERVICE PSYCHOLOGY (COMBINED INTEGRATED TRAINING AT JMU)</p> | <p>The identity of a Unified Health Service Psychologist is what we seek to train at the JMU C-I Program. It transcends the traditional practice areas (i.e., clinical versus counseling versus schools) and the major paradigms that have historically be defined against one another (e.g., humanistic, psychodynamic, behavior, and cognitive). Instead, we cultivate an identity in which we function and practice as psychological doctors who are broadly trained in the science of human psychology (e.g., cognitive, developmental, and social), and especially in personality, psychopathology, and human change processes in the context of therapy to foster psychological adjustment and more optimal psychological functioning for individuals in need of psychological care. We engage in a comprehensive assessment that examines key domains of psychological adaptation (e.g., habits and lifestyles; emotions and emotional functioning; relationships and interpersonal styles; defenses, coping, and identity), places those domains in biological, learning and developmental, and social and cultural contexts to delineate a clear case formulation of the problem in a way that leads to a treatment plan, which is developed--in collaboration with the client, taking into consideration their values, level of functioning, stage of change--from a menu of bona fide interventions that might be appropriate. Through a process of awareness, acceptance and change, we work with the client to meet appropriate goals, which are set relative to prognosis based on the conceptualization. Progress (and the quality of the relationship) is monitored. If successful, we then turn to maintenance and ultimately, when appropriate, termination.</p>  |
| <p>UNIFIED PSYCHOTHERAPY MOVEMENT</p> | <p>A small group of scholars and practitioners who view the next phase in the evolution of psychotherapy to be unification. The UPM seeks to enhance practitioners' capacity to draw from the diversity of approaches, processes, techniques, and research findings by providing an evolving, comprehensive, and holistic framework.</p> |
| <p>UNIFIED THEORY</p> | <p>The Unified Theory is the "UT" in the UTUA Framework, and refers to the unified theory of psychology, as spelled out in the A New Unified Theory of Psychology (Henriques, 2011). Formally, it consists of the ToK System, Behavioral Investment Theory, the Influence Matrix and the Justification Hypothesis, and how they work together to solve the problem of psychology. For a "blog tour" of the unified theory, see here.</p>  |
| <p>UTUA</p> | <p>Pronounced (ə tü ä'). The word comes from the combination of "UT" and "UA", where UT stands for the unified theory of psychology and UA stands for a unified approach to psychotherapy. This glossary can be considered the</p> |

| | | |
|---------------------------|---|---|
| | dictionary of the UTUA “language game”. | |
| UTUA SEED | One of the key features in the Garden of UTUA, the Seed includes a way to link mathematics to humanistic thought (via the Radical Mathematical Humanistic Equation), a new theory of educational domains, and a symbol of the ultimate justification in the service of cultivating wisdom. |  |
| UTUA TREE, ORIGINAL | The idea for the Garden of UTUA began at a conference for Cultivating the Globally Sustainable Self. In listening to a panel discussion on how to accomplish this, the thought emerged that what is needed is to plant UTUA seeds and grow UTUA trees. The original UTUA Tree only includes the four branches of the UT and the UA. The ME and seeds, stone and bees were added from 2016 to 2017. |  |
| VERBALS | Verbals is a way to characterize humans that intentionally rhymes with “gerbils” to foster an “exterior” perspective on humans as a particular type of animal on the planet. The goal is to help provide a “distancing” perspective on humans so as to provide some understanding of our own biases. | |
| WELL-BEING | One of the “big three” values in the ultimate justification. Corresponds to “the good” in Wisdom, is delineated by the Nested Model, and explicitly defined as, “the positive alignment of subjective happiness and life satisfaction with good psychological and biological functioning in a healthy environment in resulting in life lived in a manner aligned with universal moral values”. Or, as Kant put it, happiness with the worthiness to be happy. | |
| WELL-BEING CHECKUP SYSTEM | A systematic assessment of character functioning and well-being, grounded in the UTUA Framework. It is a central aspect of the practice grounded in the UA. It consists of a series of quantitative and qualitative questionnaires, an interview (which can range from structured to semi-structured), a written assessment, and an informing, in which the assessment is shared. The written assessment is divided into three areas: 1) Domains (Habits and Lifestyle; Emotions and Emotional Functioning; Relational Value and Interpersonal Style; and Identity and Coping); 2) Developmental Narrative and Conceptualization; and 3) Recommendations for adaptive living going forward. | |
| WIC-WB | One of the two “Wisdom” Bees in the Garden. WIC-WB stands for Wisdom, Interests, Character and Well-being, and corresponds to the eight branches in UTUA (two for each of the four concepts). The WIC-WB is the “structure and content” bee and represents the goal to build and foster these four things in society. It parallels the functions of the National Honor Society, in the sense that it symbolizes the need for wise, honorable |  |

citizens who foster character and good will in others.

WISDOM

Wisdom is the ultimate goal and value of the Garden. It refers to knowledge that fosters the values of Beauty, Goodness, and, Truth, which correspond to dignity, well-being and integrity. This is captured by the wisdom symbol in the UTUA Seed.



WKID WISMB

One of the two “Wisdom” Bees in the Garden. WKID stands for Wisdom, Knowledge, Information and Data, where WISMB stands for Wholistic Intersubjective Mental Behaviorism. The WKID WISMB is the “knowledge pollinator” bee, meaning that it provides frameworks for understanding the knowledge hierarchy and for spreading knowledge and connecting objective, subjective and intersubjective domains of knowledge.



WORLD OF UTUA

The World of UTUA is a “game” that metaphorically solves the problem of Trump. More specifically, it is an archetypal test and quest (titled the Quest for the Scepter of UTUA) that takes kids through a journey in which they need to courage and character to seek Wisdom in the Garden, represented in the Unified Scepter of Understanding. The ultimate message is that if we seek to cultivate Wisdom (the fundamental construct of the Garden) we can turn our country around. The Quest-Game shows is how the Garden can be used as new platforms for sharing knowledge. And how it can be thought of as a kind of “Trumpidote”, a way to transform our thinking about politics and truth and where we are and what we need to do as a society to return to the values of intellectual integrity.

