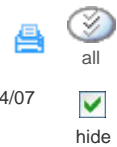


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Start Date: 02/24/07

1



Sara Ross

- Purpose**
1. To explore our assumptions about "information" in general, everyday terms
 2. To see if that may be a bridge to understanding "in-formation" in the Bohmian sense used by Laszlo
 3. To invite using the laboratories of our own lived experiences to "test the hypothesis" that the concept of "in-formation" integrates interiors and exteriors, individually and collectively
- Outcome**
- If we engage in this, I guess we'll find out!
- Questions**
1. What do *we* each generally mean by the term "information"?
 2. What do we see ourselves *do* with information (however we have defined its meaning)?
 3. What are all the kinds of changes in us that "result from" our using information?
 4. What are all the kinds of ways we **use the changes** in us (those "caused" or elicited by information we have taken in and been changed by)?

Introduction

I propose that if we are willing to engage in - and exchange - our self-reflections on our own lived experience, that we may discover from the inside-out whether or not Laszlo's theory involves interiors or not.

The questions posed above refer only to our own basic experience. They invite reflection on that experience. If some of us post our responses to that sequence of questions, we will have some valuable - and valid - data about information and in-formation.

This topic proposes that if we reflect on the data thus generated, then we can *test* the hypothesis that the concept of "in-formation" integrates interiors and exteriors, individually and collectively.

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11

Edward Berge

02/28/07 9:42PM



I responded as I did because I use information from books, film, lyrics etc. to support my current worldview. It's "evidence" to support my current belief structure about the world, myself, others, culture. And I'm curious how and when I start to interpret that same information in a new way, to support another worldview.



private

12

Sara Ross

03/01/07 12:10AM



hide

Sounds like you're a pattern seeker too, Edward. If I were to guess, it would be a guess that all humans do this. It's one form of synthesizing. I do too. We may have different reasons at different times and on different subjects. For instance, if there's a subject we are wrestling with a question on. I have heard you do an admirable amount of sustained inquiry when you were trying to figure something out. I do too. Cannot generalize from just two of us, but surely others will eventually show up here (!?!). I have the impression that Mark's extensive writing has been question/answer-driven too - is that right, Mark?

It seems to me that when we have questions that we are motivated to inquire into for whatever reasons - that we are far more "open systems" than later when we feel or think we have it all figured out. At the "finished" point, we arrive at a new synthesis on the particular question. Between forming a Q and finding an answer to a puzzle, we become sponge-like toward information in our quest to find answers that fill in pieces of the puzzle. If we reach real synthesis (as compared to a resting place along the way) where we have new knowledge/understanding, we get there by going through a mini-developmental process. If we reach that point, it may be a new perspective/vantage point/worldview on that specific subject. That would be development on that slice of life. whatever it was.

Based on my study, I believe development of new worldviews often starts in a narrow application or question, and may expand from there in that subject area. Some people transfer the learning to other domains, some don't. This is one reason that we score specific tasks rather than generalizing about someone's worldview. Anyway, I guess I'm getting off track a bit.

Could the answer to your curiosity ("And I'm curious how and when I start to interpret that same information in a new way, to support another worldview.") lie in the process of what happens in your thinking when you have pursued such a quest and found an answer?



private

13

Tom Murray

03/07/07 2:16PM



hide

I know I have read a lot of stuff on informatin theories, and my comments would be much more useful if I had the time to pull out those sources and refresh my neurons. But...just off the top...

Information is a slippery concept. Would it be useful to differentiate whether we are talking about the knowledge sense of information or the physical/physics sense? Physicists and philosophers have various perspectives on whether the essence of everything is mass/energy, or information, or processes, or holons, or something else (A-fields for example); or whether there IS an essence to reality. I would propose that all are true and each of these represents a different perspective on the ultimately unknowable nature of the reality.

I appreciate that this thread started by Sara is an attempt to get into some of the key concepts in Laszlo's work (in contrast to the Wilber vs Laszlo generalities we have been engaged in). But I'm not sure I have a sense for what

I'd like to hear more about what Laszlo says about information and entropy. We can say that all matter, or all processes, or all holons, are in relationship and co-create each other. What does bringing in the concept or perspective of information add? Asking from my ignorance and curiosity here, not making a rhetorical statement :-)



private

14

Sara Ross

03/07/07 9:18PM



hide

I think maybe I did a rather lousy job of communicating, when creating this topic.

If it would be useful, for other purposes, to draw upon "outsiders" definitions, teased-apart concepts, etc, then I'd like to see it be a different topic than this one.

Rather than create "talking head" discussion space about others' concepts, definitions, etc. related to information/in-formation, my poorly conveyed notion was to open up a space where we could participate in first person experience, perspectives on experience, reflections upon experience, self-and-other inquiry. To co-create our own valid data about "in-formation and information" and then look at and reflect upon what we co-created. That we could do some integrated first-, second-, and third-person research together for a purposeful goal of trying to get closer to mutual understanding, insights, using our own "primary data" anchored in lived experience. To not rely upon someone "out there" to tell us what "In-formation & Information" are or mean in abstract terms. To do our own knowledge-building from a different direction than "the usual." To do sense- and meaning-making gradually, inductively. For just those limited purposes given above. Which, if we actually engaged in such a dialogue, could be rich ... in my imagination, anyway.



private

15

Sara Ross

03/07/07 10:12PM



hide

In response to [Edward Berge \(11\)](#)

I have continued to reflect off and on upon your post, Edward, that said:
I use information from books, film, lyrics etc. to support my current worldview. It's "evidence" to support my current belief structure about the world, myself, others, culture. And I'm curious how and when I start to interpret that same information in a new way, to support another worldview.

Is it okay if I pose some of the Qs I've thought of, in hopes you may unpack this some more? (I'll assume you would say "yes," and so I will dive in.)

Projecting from my own experience, I'm guessing there is some kind of sorting process you go through to decide which information from books, film, lyrics, etc. will support your current worldview. If so, is it like there are two piles: one pile for those you "accept" and one for the "rejects"? Has there ever been a time, or do you currently find, that here and there it seems tricky to decide which pile to put a particular item of info in? In other words, has it always been pretty easy to do?

You twice mention "current" stuff. Current worldview, current belief structure. Again, projecting from my own experience, it seems to me that many times, even most of the time perhaps, it is hard to notice gradual changes that lead up to whatever a current belief or view is, how it got to be what it is. For example, I remember many years ago when my belief structure about sexual intercourse outside of marriage was entirely governed by my 1950s Catholic upbringing. I remember being in love with my daughter's father (not married to him) and complaining that homosexuals got to just bypass that particular hangup since they couldn't marry anyway (not to say that other so-called moral dogmas did not cost many gays mightily and still are). What I cannot describe at all is what the gradual steps were that resulted in my outgrowing guilt about sexual relations outside of marriage. But it definitely was a major change in my belief structure in the domain of sexual relations.

On the other hand, I can also think of really distinct "a-ha's" that shifted my understanding

or belief or view about something in a memorable way that I could report on. For example, when progressively new light bulbs would go on when I was peeking underneath my assumptions about [...more...](#)



private



16

Edward Berge

03/08/07 1:10AM



Sara,

Regarding "personal sharing," see my last post in the Anderson forum under the Aurobindo thread. Given the struggle I'm having about being tired of supporting not only my current worldview but any view whatsoever I'm not sure how I'll proceed to answer you. We'll see...



private



17

Sara Ross

03/08/07 11:52PM



Wow, Edward. That post in the Anderson forum is powerful indeed. And profound. And I feel privileged to benefit from your sharing it.

And I can imagine that, given that weariness, and maybe even a weariness in the effort to articulate the weariness, that you might not have any reservoirs of energy to exert effort to view it through the lens here. I would sure respect that.

A deep bow to you!
Sara



private



18

Edward Berge

03/10/07 9:50PM



Sara,

Changing worldviews does seem a gradual process over time with the baby steps often going unnoticed. And there does seem to be, upon looking back, phases of identification, differentiation and integration, in Ken's words. But even that process is often not so 1-2-3, going back and forth, to and fro. And yes, there are the a ha or peak experiences where an apparent new insight happens that seems to effective a permanent change going forward. But still, all of that for the most part remains unconscious, as while I'm within the moment I cannot see outside it.

One thing I'm grateful in participating in this experiment as it has opened me to more fully realizing some of my limiting patterns, my own need to prove myself, to have the better argument, to win. And in doing so I've opened myself just a bit more to listening to some of the other people invited here. And it has truly been an honor to get to play with those whom I have admired and respected, and in meeting some new people to which I extend the same. I have learned quite a bit here and feel I've taken one of those baby steps here toward a larger worldview. Thank you all for this opportunity.

Now back to being a pain in the ass.



private



19

Sara Ross

03/11/07 12:18PM



In response to [Edward Berge \(18\)](#)

hide



Edward, you have shared real pearls here that really do speak to the questions I had hoped this topic might unpack and explore. In a way, it seems almost violent to me to just leave them just because the forum end date rolled around. Maybe that's okay with you. My instinctive reaction is "OH NO! We can't waste this!" Yet, you may know my take on life the world and everything: it takes two to tango. (and though stated playfully, this is a central dynamic in all complex adaptive systems understanding, including our pals Laszlo and Bohm, mentioned here often.)

So, maybe you'll tolerate entertaining an idea. We have collected data here from only the two of us. But they're data we know from our first-person, embodied experiences. Want to use what we have and see what would happen if we stepped back from what we've shared and see what we can glean in relation to the Qs posed in the intro? Can't generalize from only two loose sets of data, but we can look for patterns and even append more reflections.

It is far more than just data. It is vital experience, and shit, that ol' "use it or lose it" phrase comes to mind! As you have said and shown, reflection on experience has some powerful developmental riches embedded therein!

Wanna dance?
Sara



private



20

Edward Berge

03/17/07 6:25PM



hide



You know I love to dance and never say no to an offer to do so. So of course I'll dance with you. Create a new forum appropriate to this "music."

I've been continuing a topic started here at Open Integral, Gebser and the integral structure. In researching Gebser I've come up with following: Heiner Benking and Sherryl Stalinski, "Concreteness in integral worlds" delivered at the 27th annual Jean Gebser conference at Ohio University in 2001: <http://benking.de/gebser2001.html>. I found therein many of the things y'all at ARINA have been trying to do here with these dialogs. Some excerpts follow:

Sharing conceptual positions and perspective in order to "see with other eyes" and thereby developing tolerance and understanding by seeing statements and assumptions in perspective and according to the specific situations, requires to see something not there, not in this space or our present reality, but be able to talk and dialogue about it. We understand here a - perspective as a means to explore and jointly inhabit extra-spaces for allowing us to assume "new" virtual or potential imagery or just abstract conceptual viewpoints, like a "bird's - eye" or a "long-view" collectively - jointly moving into 4 or more dimensional shared spaces..(as above) (see also "The House of Eyes" Benking, Rose 1998).

According to Bohm and Peat (1987) sharp distinctions should be made between dialogue and discussion. In discussions the objective is to present one's view in order to convince the other. With some luck, this process may result in some sort of compromise, "but it does not give rise to anything creative" (p. 241). At worst, this sort of back-and-forth discourse leads to conflict or even avoidance of the issue. Dialogue, in contrast, is rooted in the Greek word dialogos, literally meaning "through (dia) the word (logos)" (Bohm and Peat, 1987; Pattakos in Banathy, 1996). Pattakos, notes Banathy, further suggests that various interpretations and translations of logos suggest a much richer, deeper meaning than "the word" or "the meaning of the word." Logos, according to Pattakos carries significant spiritual implications, that it can connote "a manifestation

of spirit or soul" giving the concept of dialogue a much more meaningful and significant definition. This deeper understanding can be conceptualized then as a spirit which connects the [...more...](#)



private



Contribute

All times are displayed in your local time (Eastern)

15 Sara Ross

03/07/07 10:12PM



close



In response to Edward Berge (11)

I have continued to reflect off and on upon your post, Edward, that said:
I use information from books, film, lyrics etc. to support my current worldview. It's "evidence" to support my current belief structure about the world, myself, others, culture. And I'm curious how and when I start to intepret that same information in a new way, to support another worldview.

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On the other hand, I can also think of really distinct "a-ha's" that shifted my understanding or belief or view about something in a memorable way that I could report on. For example, when progressively new light bulbs would go on when I was peeking underneath my assumptions about and projections onto others, such as: Ken, "the divine," the role of intention in "manifesting" stuff. And countless more! Each a-ha was a moment of changing a belief about something. And often led down a path of more such insights.

So, that's some framing and illustrating before inquiring further. Since you mention "current," it leads me to wonder if there is any way to describe any facets of how you arrived "here" from the "there" of your no-longer-current worldview or belief structure about something? If there is, even if only with respect to one subject area of belief or view or a question you wrestled with, this next question arises: Is it possible that your past experience might inform, a little bit anyway, your current curiosity: "And I'm curious how and when I start to intepret that same information in a new way, to support another worldview"?

Is there any music here we might want to tango to?

Sara

20 Edward Berge

03/17/07 6:25PM



close



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Dialogue in a-perspective mode is dialogue of Wahrgeben. It is a meaningful, shared experience of co-creation and includes the rational, but not at the expense of interactive myth, magic, metaphor, stories, play, artistic expression.