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November 1-4, 1984

Doc 477 # 139

Conference Book
of the 1984 Conference of
The American Society for



Cybernetics

AUTONOMY, INTERVENTION AND
DEPENDENCE

produced by

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princeton editions

1st edition written and produced
by the participants at the
conference.

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PREFACE

Many a conference generates a book which documents its (the conference's) existence: "look, here are the papers which were delivered." Such a book's existence may even precede the conference it documents. This conference, and this book, no.

(Mark Sullivan, at one point during the 1984 Conference, in Philadelphia, of the American Society for Cybernetics, remarked that it is nothing new to build up your status by tearing down someone else's).

How this book was produced is of interest. Annetta Pedretti set up a mailbox for participants to use in addressing each other letters. The letters addressed things that came up during the conference. They were written on stationary. Annetta provided, stationary allowing the letters to be copied directly into this book form. The letters were assigned "key words" by their authors, and are indexed by these key words. The sequence of the letters is alphabetical by the last name of a letter's initial addressee. One consequence of all this is that this book documents not only the mere existence of the conference, but also some of the interaction (conferring) at the conference: this book could not have preceded the conference: how this book was produced is of interest.

It flatters cybernetics that no one is ever quite sure how to define it. * The study of *

communication & control in animal & machine systems," "the science of organization," "stewardship," "answering the question 'how?'" - definitions are more abundant than a satisfaction with them. Cyberneticians often like to imagine that cybernetics is one of those "things," like love, or human beings, to which definition, by definition, does a disservice.

(During Marianne Brün's "Designing Society" workshop, several arguments found voices. In the midst of this, Heinz von Foerster rose and, in his inimitable way, announced that we - those of us in the workshop - could be the society and the machine about which we were arguing, and invited us to now observe the society and machine in operation. This act of self-reference instantly improved the proceedings. Self-reference is one of those "things," like recursion, or transformation, which nobody appreciates more than cyberneticians do).

What the Greeks meant by "living" when they called philosophy the art of living has been all but obliterated. Consumer society is not noted for generating a profundity of thought or experience. Cybernetics tries to keep living from dying out.

Recurrent themes this conference: autonomy, intervention, dependence, the observer, to say "I" or "we," language, peace as a human need, autopoiesis, performance, ...

This book particularly thanks Fred Steier, & those who helped him organize the conference; Annetta Pedretti, for envisioning the book; the Performers' Workshop Ensemble, for helping to compile & index the letters.

Mark Freeman
Philadelphia
11.4.84

Contents

Pages are ordered
according to the
person addressed

The name index

B on page 205.

A key word index.

B on page 207.

from:

Susan
Parenti

Gary Alexander

to:

Gary
Alexander

Susan
Parenti

keywords:

language
poverty
mental illness
criminality

list

preface:

Gary: I make a worrisome connection between your remarks (at Friday's Plenary Session) about language as an institution, and the list presented by Sheldon White, earlier in the session, which went: "the human disabilities: poverty, mental illness, criminality..." I give Mr. White the credit that he certainly did not intend to imply all the undesirable messages sent by that instance of language - the implication that poverty is a human disability, (rather than ~~the~~ ~~reality~~ a human ability), etc. Rather I attribute the undesirable messages to Mr. White's unawareness of the function of a list + of a colon. Must the awareness of language's consequential ability be news in 1984, and especially to news to cyberneticians in 1984?

Susan,

My observation is that many people are aware that their language is an obstruction to expressing what is there, somewhere in their minds. (That is certainly true for me.) That is different from understanding in what ways the language is inadequate, or what, from a cybernetic perspective, a more functional language might be. I think two of the major difficulties are that modern languages hide context and perspective. They represent events and interactions in a fragmented way. For example, a subject-object structure displays causal relationships easily, but feedback relationships with more difficulty.

Gary

from:
The hole of
the self-
winding
mouse



S.W.
Maese
(E.W.
Smith)

to:
The ASC
or the
environment
of the
maze.

P. Pango
B. Cleuson
H. Brun
I. Ravn
S. Beer
H. UnFormater

keywords:

Information
Design

Observer

Reality

preface:

Below is the path of one self-
winding mouse (among many) and a
brief, impressionistic report of her
findings behind each of the doors in
the maze. — Doors tried

I Pango
Conversation
Theory



II Vanel
Keynote

III Marianne Brun
Designing Society
mega-machine

IV Cleuson
Designing Information Systems

V Maturana
Observer Reality

VI Ib Ravn
The Implicate
Order of Reality

VII Heinz
Newton invented gravity

Cheese drawn from doors —
door I —



Language creates the observer
Two individuals come together in
regards to each other — activity called
conversation

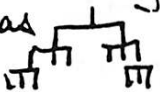
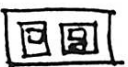
P 2.

~~Note~~ Note - Question raised -
What invites a conversation?
[Every poem begins with a silence.
A. Rich]

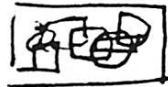
II Science measures that which
is measurable [or simple]
There are bunches or sets of reciprocally
interactions which mutually generate
states which are satisfying to the
whole collection.

The ideal thing called identity
is what is perceived as conserved through
structural drift

By distinguishing things they are
brought forth from the "mess"

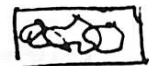
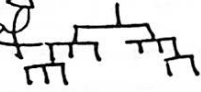
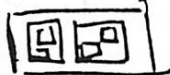
IV Information systems are currently
made to order each time and are
reactive (band-aid design) rather
than pro-active. ∴ need to ~~create~~
define "ideal" organization and
then ~~design~~ design Info. Sys. to fit the
∴ The organization needs to be designed.
Currently organizations are conceived
as  or as  when, however,

a consultant proposes
this is "recognized"



Two points.

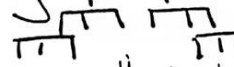
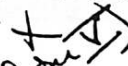
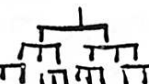
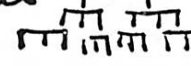
1.) Since  is recognized as a
useful idea of organization it will
be useful for the design of info.
systems.

2.) Since the conception of an organization
contributes to the way an organization
is thought will, in fact, tend to
conceive organizations in 
instead of  or 

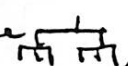
The members of the ~~workshop~~ ^{workshop}
then addressed the implication of
~~Power and~~ Information in
these ideal organizations and
came up with Information as
a source ~~area~~ of Power

The question was then raised that
there must be a reason for doing
things in organizations -

This session addressed this
very little but - this mouse
 believes that the reason
for organizations is power -
the manufacture of products

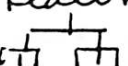
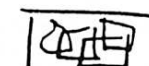
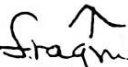
thereby becoming a spinoff.
This is why  is difficult
to break  - it 
validates and ~~creates~~ ^{calls into being} power.
Since power is a distinction made
by symbols. And power exists in
the interaction and the structure
of an interaction in organizations
which are designed/perceived/defined
as  is necessarily
 one of power. If I
~~we~~ define organization as 
then the power will of 
necessarily be different.

~~V The organization is defined by
power and structure.~~

Specification of a unit's properties
specifies the domain of the unit
which reflects back on the 

 Contraveny. In addition in

III The problem of the design of
society needs to be specified.

25
VI Ib Raven addressed the
implicate and explicate order of
reality which draws together
 and  since one is a
 fragmented and one a holonomic
structure which ~~can~~ can be
unfolded from the implicate
order which consists of
energy/information/matter
organized according to our
my perceptions. —

VII Being on the same line
newton invented gravity
with the apple —

IX Stafford — after
Adrianne Rich —
Poetry is our effort to name
[create] the world.

S. W. Mouse

(E. W. Smith)


No 0

from:	to:	keywords:
Michael Tanenbaum	Herbert Brun	Music Analog Digital Gesture Paradox Negation Denial

preface:

What's NOT in the MUSIC ...

Dear Herbert,
We talked briefly about ~~the~~ conflict, samples and clusters in music - the oscillation between pattern and noise in composition and in performance. You asked us to take a logical(?) leap - a leap of faith regarding the concept of 'NOT' (not this but that = 'nit') when talking about conflict. You pointed to the possibility of mediating differences with something else other than oppositions. We also acknowledged Bateson's description of dogs playing with one another who must work out the difference between a nip and a bite without the ability to exchange the concept of 'NOT'. We humans have the same problem as our friend, the dog, when we dream - the absence of 'NOT' wrecks havoc. I think music is closer to the domain of dreams, nips & bites (analog communication) than to written or spoken language. However, do you think music can ever express the concept of 'NOT' without deteriorating into the absurd? And, is the ability to express a paradox a necessary requirement for the production of a 'NOT' in music? - Answer: Due to my 'better' knowledge I prefer to answer: "yes!" - Herbert.

from:	to:	keywords:
Mark Freeman	Herbert Brün	Agreement
		Love
		Distinction
Herbert Brün	Mark Freeman	Distinction
		on

preface:

Involves Brün's preference for agreement between statements over agreement between speakers, and some relations between distinction & love, and the disaster of popular.

Two follow-ups from Thursday afternoon-

- You said that things agree, not people; that two statements may "agree" or "disagree" in a particular system of thought. Agreement, as Mark Sullivan paraphrased you, is outside the province of I. You also said that what is called agreement between people is sometimes perfect dismissal and sometimes invitation to go on to something else. The paradigm that people should "agree," or that people are happier "agreeing," you called reactionary.

Question: First, have I misrepresented you in this, & second, if not, how do you connect this to something I've heard you say before? that you long for a culture in which people would finally say I on pain of having to say We (instead of the other way around).

- You said that a child does not know "being loved," but being distinguished. This excites me.

Question: Is there something you hold particularly responsible for the disaster that popular notions of how to love are hostile to the drawing of distinctions?

Dear Mark Freeman, to question One: you represent me (what I said) accurately; and it agrees with my political intentions, to prefer the agreement of statements to the agreement of speakers.

To question Two: no matter how deplorable a disaster may be, it is a disaster and thus vulgar and popular. Thus popular notions of how to love are hostile to the drawing of distinctions. Mother loves 'her' child. Ownership has priority over distinction. To draw distinctions challenges ownership and thus is hostile to popular notions of how to love.

The ability to distinguish plus the ability of conveying this ability to the distinguished, will generate more love than love can generate. And that is very good for children, adults, and old people. Try it!

from:	to:	keywords:
Peter Freund	Herbert Brün	Computers and Composition
Herbert Brün	Peter Freund	Composition and Computer

Herbert,
When does a composition
require a computer?

Peter

Dear Peter,

As soon as a composition attempts to demonstrate sound events where the sounds are not the carrier of the continuity but rather the traces left by intended perturbations of "complex" structure, a computer is required so that the construct reappear as a musical composition of music and not as an obedient exercise.

Herbert.

from:

Mark Sullivan

Herbert Brün

Mark Sullivan

to:

Herbert Brün

Mark Sullivan

Humberto
Maturana

keywords:

"everything
said"

emphasis

observer

observer
observers

preface:

During the panel "A Conversation In Theory", a statement of Maturana's came up. "Everything said is said by an observer [to an observer]. You said the emphasis was on the subject "... Everything said ...". Not on "... an observer." Was I listening? Did you imply that this emphasis could tell us when to speak of an observer? Did you say: "An observer is everything said"?

If these observations are within the range of your statements' intent, would you

p. 2
respond to the following statements?

Someone who speaks can speak with the gesture of everything said, and thus, speak with the gesture of an observer.

No one can be everything said, and thus, no one can be the observer.

No observer observes anything but what it says. That it says is the observed and that is the observer and that is everything said.

When two observers 'interact' then what both say is the observed and that is neither of the two but a third observer and that is everything said.

Let our third say on.
Herbert.

Humberto:

I thought I would offer you the chance to respond to the exchange between Herbert and me.

①

I do not remember what I said, but such statement refers to a constitutive condition of living in language ~~as~~ as an experience: someone says something to someone that could be him or her self. Language does not take place in operational solitude. I did not say or imply that the observer is the

②

statement. The observer is an individual living system operating in language with all that that entails.

Language is not a gesture, language is a manner of living together.

H.M.R.

LEAVING THE REWARD ORIENTED
 from: to: ^{HIERARCHY} keywords:

Mark Sullivan	Marianne Brün	the satisfaction of human needs as a premise
Marianne Brün	Mark Sullivan	-reward oriented hierarchy

preface:

The question and the response refer to the discussion and presentation that occurred in a workshop titled 'Designing Society'

Marianne:

How did you want the phrase "... make the satisfaction of human needs a premise." understood?

What are the alternatives that this choice of phrase rejects?

Mark:

It rejects the reward oriented hierarchy, the system we live in, in which human needs are satisfied as a reward. The satisfaction of all human needs must be continual and unconditional. That is the premise to any desirable society.

from:

Mark Freeman
Marianne Brün

to:

Marianne Brün
Mark Freeman

keywords:

SBIP

needs
access
knowledge
decision making
scarcity

preface:

As I understand your proposal for a "socially beneficial information processor," or "sbip," it would be a world wide computer system allowing two things: first, that (for the first time in history) society could be based on the premise that all human needs be satisfied, unconditionally; second, that everyone could have access to all available human knowledge.

Two questions: 1) Is this a correct understanding? 2) Have you a written description of this proposal?

1. Everyone would also have access to the decision-making process of the entire world system.

2. Let me add that the premise for the premise of the new society is given only in our times in which scarcity could be replaced by abundance, if our economic system in cohorts with our fossilized language did not preserve scarcity.

3. Yes, I have a 4 page written proposal. 3?

from:

K. Forsythe

to:

Paul Cobb.

keywords:

Insight
connection-making
ins

to: Paul Musiol

from: Larry Ende

Dear Paul

Two insights I had while you were speaking had to do with

- insightful activity

- knowledge connection-making between private and public perspectives.

It would seem that in environments intended for learning, such as classrooms, the human agent for learning (the teacher) needs to be constantly looking for insightful behavior and encouraging it. However, what is insightful for the learner may not be obvious to others. How do we come to terms with recognizing "newness"? Can we assist the human agent to better recognize and encourage insight? How do you think the "knowledge connection" is made when teacher and learner interact in the learning environment?

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You performed: "Think of the beauty of ^{the smile on} a child's face. And then think of how flat and stupid it sounds to say 'that child has a pretty smile.'" What's your relation to this sentence?

Larry,

I want the line to attack the notion that non-language aesthetics is a viable alternative to a scientific investigation of the relation between perception and description Paul

35

from:

Mark Sullivan

to:

Mark Enslin

keywords:

teachers

power

"sharing
power"

Mark Enslin

Mark Sullivan

Mark Enslin

Humberto
Maturana

declaration
of cybernetics

preface:

You said something during the discussion period of the plenary session about "teachers sharing power"? - Actually, I think it was the preface to a question you asked Jack Lockhead. What was the question? What did you mean by sharing power? What was at issue there?

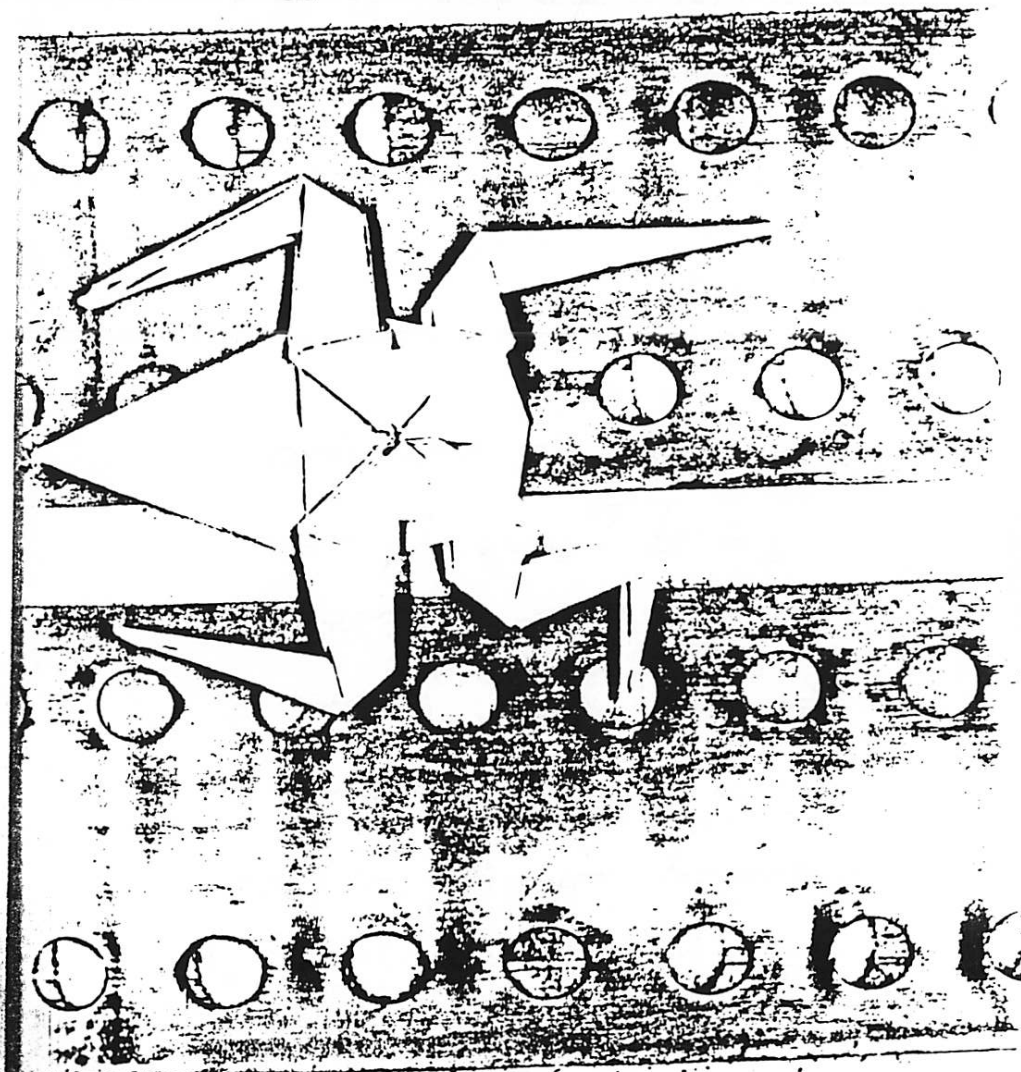
Sullivan -

I wanted to connect Phillip Steedman's reference to knowledge as power with a statement by Herbert Brün: "Teaching is the only profession to which the sharing of power is indispensable," and then to bring in my memory of Humberto Maturana's declaration of cybernetics. ~~The question was~~ Having witnessed an appeal to a gloating sense of humor in showing the consequences of a kind of teaching, I wanted to a shift of emphasis to the relation between the consequences and the manner of teaching.

Jack Lockheed could have presented a counter-example to Steedman and didn't, because of a wrong emphasis.

-Enslin

The Frog MADE



Humberto Maturana

I would like have the
text of your declaration of
cybernetics, please,

Mark Enslin

SUBROUTINES OF HUMAN NATURE

from: to: keywords:

Mark
Sullivan

Henry
Ende

the six
routines

preface:

"But it can't be changed."
(Human Nature)

Harry:

What were the 5-7 routines mentioned in your composition? Could you give me some language samples?

Six routines for arguing that human nature can't be changed.

- 1) 'Evidence' - give lots. When counter evidence is given, go to #2. 'Wars have always existed.'
- 2) 'Rockbottom' - say things change on the surface, but you come to a rockbottom that can't be changed. If someone says you can't predict what will happen under a new set of conditions, go to #3.
- 3) 'Futility' - say maybe things can change but it's not worth it to try, since it probably won't do any good. If someone points out this prevents change, go to #4.
- 4) 'Other People' - say people aren't going to do it (though it's a good idea).

If someone points out
you're using the hypothetical
objections of others in order
to avoid dealing with the
issue yourself, go to #5.

5) 'Repetition' - Repeat a previous
routine. 'Look what
happened in Russia when
people tried to change
things.'

6) Dismissal - 'You just stuff what
I say into your
damn categories.'

IN DECOUPLING LANGUAGE FROM
OPPRESSION
FROM: ALLENA LEONARD

I would like to be in
CONTACT WITH ANYONE ELSE
WORKING ON THE POLITICS OF
LANGUAGE (THE LANGUAGE OF
POLITICS) - somewhere between
WITTGENSTEIN AND GIL SCOTT HERON
I believe it to be especially
IMPORTANT THAT STRUCTURAL
AND CONTEXTUAL VARIABLES
IN LANGUAGE be explicitly
RECOGNIZED & CONSIDERED -
e.g. STRUCTURAL ANTAGONISMS
IN ONE WAY COMMUNICATIONS

from:	to:	keywords:
	everyone	vision future birth

The vision of the future
is conceived today
Tomorrow is its birth.

of correspondence - - - - -

from:	to:	keywords:
Paul Cobb	K. Forsythe	Insight

words
that
might
be
indexed

preface:

Write within this area
What is the story who is to
write it place and title

I think we can help teachers focus on and encourage insight but to do so is to guide them as they make a conceptual revolution. They have to reconceptualize their general beliefs about math (or anything else) and the learning-teaching process. I try to help teachers become aware of limitations in their own thinking -- like Melissa there is no necessity for them to construct knowledge unless they have a problem. Needless to say, I am currently ^{very} dissatisfied with my attempts to help teachers in this way.

from:

Doreen
Step

to:

Helen von
Foerster
Franziska
Vanella

keywords:

historical
perspectives
of the
year
1950-1970

preface:

is there the place
maybe to just write
down some reminiscences
about those past
participants in exp.
i.e. oral tradition
- noted down - - - - -

from:	to:	keywords:
Lesley Olson	Mark Freeman	control
Freeman	Olson	paradigms
		dead system

preface:

Control in listening is lacking when someone in conversation senses something is missing — BUT she's not yet sure what — in a speaker's argument. How to use cybernetics to develop the means of control in listening?

In your presentation Thursday night (part 3 of "Literature: Pronouncing Dead Systems of Discourse") you used a table of transformations to demonstrate

how an observer who doesn't remember (or has no other knowledge of) previous transforms

A	B	C	D	E	F
D	E	A	F	F	B
F	F	D	B	B	E
B	B	F	E	E	F
E	E	B	F	F	B
F	F	E	B	B	E
B	B	F	E	E	F

(i.e. previous states of the system), will not notice that that system is looping — that the system is dead. You then asked, as I remember: Could making tables of transformations ~~in~~ of literature help educate our listenership?

And could it help educate our real-time control of listening to paradigms?

My questions are:
What do ^{you} mean ~~by~~ by
"real-time control of listening
to paradigms?"

Do you think that ~~recognition~~ recognition
of a paradigm entails also
control of (the power of)
that paradigm? i.e., that at
the moment a paradigm is
cognized — named — its ~~is~~
ability to control one is disabled?

Real-time control is when there
is no lag (negligible lag) between
when an event occurs, & when you
know it (so you can do something
about it). Real-time control in
listening would be hearing now
what the language is doing
now. I didn't actually say
"real-time control in listening
to paradigms," but used the
phrase "our ability to hear,
in real-time, the paradigms...
confronting us." Your mother
told you a number of things
when you were a girl, all
of them based on paradigms.
Not till you were a woman
could you hear what some of
those paradigms were, & know
that some of those paradigms
you don't want. Were you able
to hear the paradigm organ-
izing her remarks while she
speaks, you could save yourself
some time.

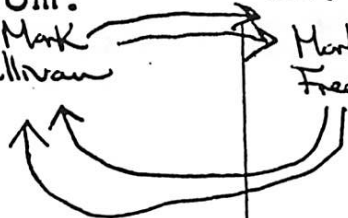
I want control in listening, &
recognizing paradigms is an
indispensable part of that.

from:

Mark
Sullivan

to:

Mark
Freeman



keywords:

metaphor
argument

preface:

During the presentation "Literature:
Pronouncing Dead Systems of Discourse",
you made some statements about
the basis of a metaphor and
about the consequences of changing
from one basis to another. Could
you present these on paper?

At that point in my presentation,
I was relaying something from
the book Metaphors We Live By.
One metaphor we live by is that
argument is war. People, including
their relation to argument, would
undergo change if the metaphor-
ical orientation were shifted
to argument is dance.

Mark:

Could you present one
instance of such a shift
in language?

Would you show how
such a shift is related
to your composition?

What about 'gut thoughts'?

one instance of such a shift:
 "I can't argue with him, he
 knocks down everything I say." →
 "I love arguing with him, he
 can lead beautifully."

My composition is based
 partly on the simplest kind
 of shift, substitution.

'Gut thoughts' would be an
 instance. ~~of the same kind~~
 (You remember in
 my composition the phrase
 'skull thoughts' which intended
 to complement 'gut feelings'
 textually, as well as through
 Peter's performance of the
 line, which was to make the
 lusty rendering of the first
 'u' an umbilical cord back to
 the phrase it was replacing.)

Literature: Pronouncing dead Systems of Discourse
 from: to: keywords:

Mark Sullivan

Mark Freeman

Mark Freeman

Larry Rude

Peter Freund

Mark ~~Freeman~~
Sullivan

language

"dead" systems
of discourse

literature

preface:

The questions that follow, and
 the answers, refer to events
 in the presentation, performance
 and discussion given by
 the Buffalo group

Is there something about language as a system which makes it particularly capable of generating the second kind of transformation you addressed? — a transformation that moves into an administrative stage of order, that is, a transformation that occurs in a dead system (the second type was one in which the "deadness" is concealed).

How does literature, a "live" system of discourse, speak about a "dead" system of discourse without speeding up ^{the live system's} its process of dying?

(A first attempt).

Language, due to its peculiar ability to generate content, is particularly capable of concealing a system's death. When I might look at it, and see it's dead, I instead look at what it's "about." This relates to a distinction of literature: no medium has as hard a time of liberating significance from content than writing. Literature cannot be "about." Therefore the answer to your second question is, It doesn't, since it doesn't. The closest literature can get to this is to either offer a model which we can finally reject, or lie a truth we can finally want. I want to speed up a text's process of dying, since the alternative is promoting the decay of language. But now how can I distinguish that from what critics do when they disambiguate?

Language, being essential to all media of communication, has been systematized more than the other media, and the attempts to transform its previous systemizations have been more vigorously opposed. The hidden agent? The powers that be and have been. Inasmuch as a medium remains systematized, obedience to its rules is encouraged by each of its elements. (To look a system into an object is not to *systematize* it.) Thus the peculiar tendency towards generating content, (I leave 'thus' dangling.)

When a live system speaks of ~~dead~~ a dead one, the live one creates new activities of structure, thus retarding its own decay.
When a live system speaks about a dead one, is it live?

from:

Karen
Kindblad

Peter Freund

to:

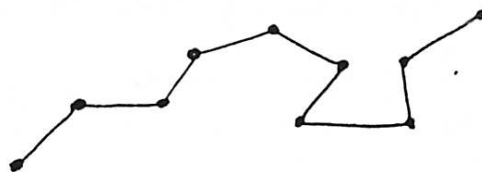
Peter
Freund

Karen Kindblad

keywords:

Change
movement
art
conversation

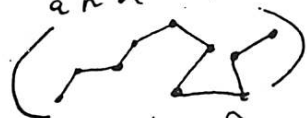
preface:



Peter,

I want to correct an aspect of your presentation Thurs. night on styles of mood in conversation to an aspect of Paul Klee's theories in painting. Would you join me?

Would you draw an analogy between the instructions you compose for styles in the conversations they are making and the points and lines



that Klee calls potentials for changes in that line's movement?

Do you use the instructions you compose for styles as pivots for movement in a conversation you want to maintain?

Do you use the instructions as stepping stones to step out of the ongoing conversation that you don't want to maintain because of these language traps? Does Klee use points on linear space to step out of paintings? Karen

Karen,

Thank you! I want instructions to function as pivotal points which interrupt and redirect the movement of a conversation. A conversation I want to maintain, though perhaps not its direction. A conversation whose natural flow does not distinguish ^{or my partner,} me, I want to interrupt. ~~The~~ An instruction can be used to de-naturalize and create a point, Larry's routines are used to create such points.

Peter

65

from:

Paul Musial
Peter Freund

to:

Peter Freund
Paul Musial

keywords:

Literature,
rehearsal
"

preface:

The question: How can I rehearse for
my encounters with moods is answered
with a description of teasing.

Peter,

Thank you for your performance

Thursday night I am interested in
the consequences your working on your
piece, both writing and tape, had on your
performance in discussions. Further, how
can one take the compositional blade of
literature and apply its notions to rehearsing
ones own performance in discussion, with
its emphasis on responding to mood.

Paul

Pavl,

Teasing is a strategy I have made some descriptions of and would like to make more use of for responding to people in undesirable moods.

Teasing, I see as an operation which vacillates between affection and tirade, showing and telling, mimicry and explanation. Depending on how you respond to my teasing, I move toward affection or tirade (etc.) until the rigidified emotion of a mood is mobilized into a desire to make a description of a problem.

What I consider literature teases me into a position of wanting to make descriptions.

If you invent an application of teasing in relation to rehearsing a performance in discussion, I welcome your response to this note.

Peter

from:

Mark Sullivan

Peter Frevud

to:

Peter Frevud

Mark Sullivan

keywords:

Style

preface:

Mood Style Instruction

Peter,

Would you reformulate the relation between style and mood which you presented Thurs. evening?

Mark,

Take linguistic inputs and outputs of the black box called mood and generate a set of instructions which tells me and you how to reproduce the mood as a style. The moods I'm most concerned with are those which disallow the pleasure of change for the people stuck in them. I propose letting a repeat performance stick an artificial mirror in the face of a mood.

The awkward and ignorant styles (which had a conversation on the tape I played) both share, for example, the instruction:

'Measure all events on a scale of invisible normality.'

For the Ignorant Style, this instruction functions to oppose new activities for everyone. The style says: 'I dunno. It's gotta be something weird.'

(P)

For the Awkward Style, this instruction
Functions to prevent new activities for
the style's speaker. The style says:
'But I don't usually do that.'

I offer an answer to the question
how to shake up a mood? By pronouncing
dead the system of discourse which
isolates and maintains it in all its
undesirability.

Peter

from:

PETER FREUND
FRIEDMAN

to:

DAVID FRIEDMAN
FREUND

keywords:

ANALOGUE

preface:

This interaction came from a discussion
of ways of making connections between
language and drawing. We discussed
several techniques and then Peter presented
this problem to me.

David,

Five sentences:

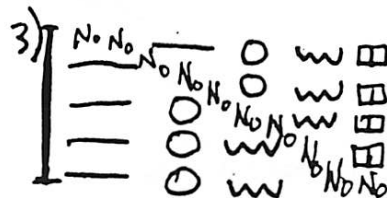
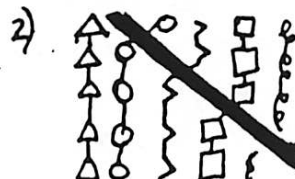
I don't want to help you.
I want not to help you.
I want to not help you.
I want to help not you.
I want to help you not.

Visual Analogues for each and the sequence?

Peter

1)

A	B	C	D	E	F
A	C	B	D	E	F
A	C	D	B	E	F
A	C	D	E	B	F
A	C	D	E	F	B

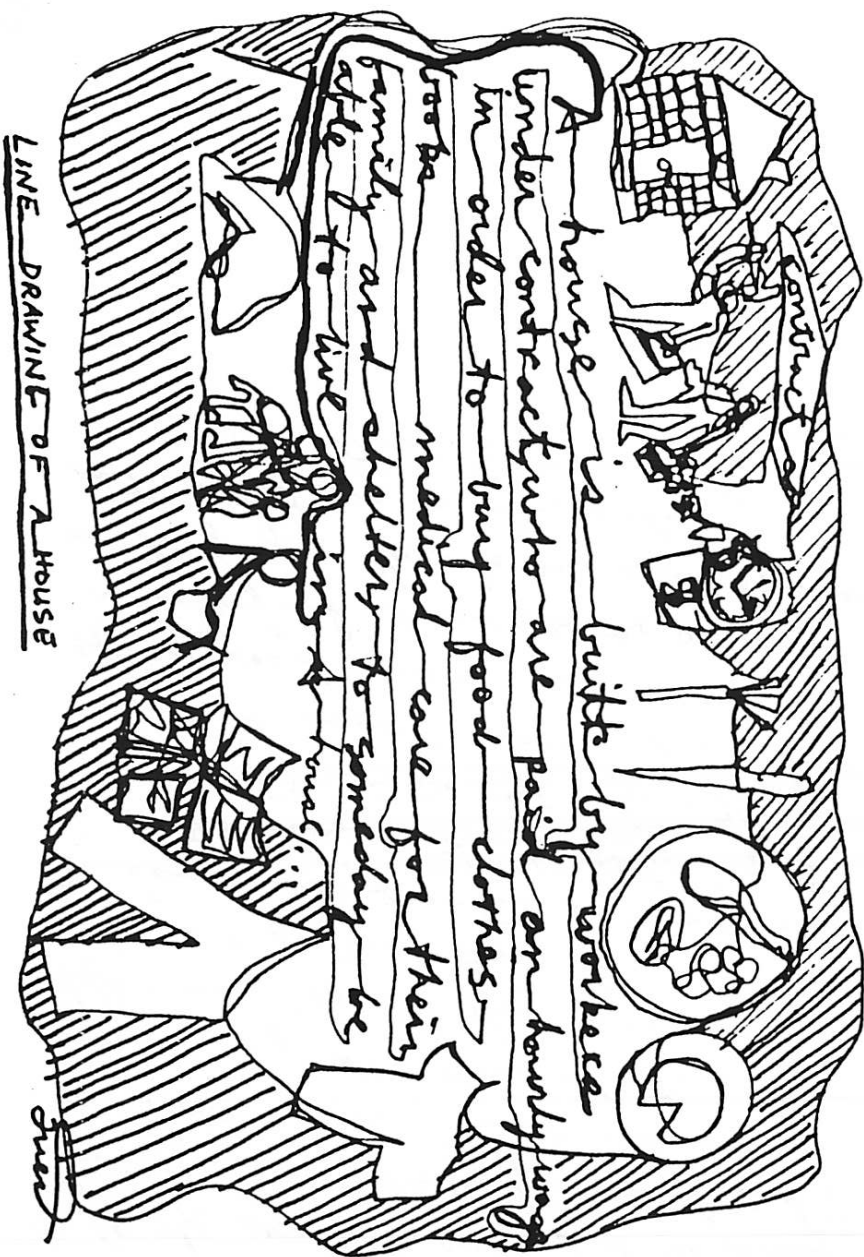


THIS is a visual analogue —
yet I don't think that this is
what you want. I do want to
help you — so — help me help you.

I WANT TO HELP YOU
I WANT TO HELP YOU

↑
This is another sketch
towards a possibility.

Donald R. Jensen



from: M. BLACKBURN to: F. GIESLER

keywords:

EVOLUTION OF SOCIETY

preface:

Two questions and responses regarding the evolution of societies - recalls the nature/nurture debates.

① If the modal Russian and the modal American are biologically identical, and if the Soviet and Western societies are ethically different, then what are those differences, how did they come about and what sustains them?

② Can a social system evolve very far in contradiction to the disposition of its people? Yet, are we not sufficiently complex to support several superficially different social systems? If the differences are superficial, as may be the differences in language, then do our social systems not reflect our similar modal personalities?

FROM:
FRED
GIESLER

TO: M.
BLACKBURN

EVOLUTION
OF SOCIETY

PREFACE: A PARTIAL RESPONSE TO
YOUR TWO POINTS ARE NOTED BE-
LOW.

① MODAL RUSSIANS MAY NOT EVEN
BE BIOLOGICALLY IDENTICAL WITH
NON RUSSIAN CITIZENS OF THE
USSR - LET ALONE AMERICANS. AND
IF THEY ARE, WE KNOW THAT THEIR
DOMAIN OF EXPERIENCES ARE ALL
DIFFERENT. THIS ALONE WILL CONTRIBUTE
TO ETHICAL DIFFERENCES. THESE
DIFFERENCES WILL BE SUSTAINED BY
THE DIFFERENT WORLDS IN WHICH THE
SOVIET AND AMERICAN CITIZENS LIVE.

② WE HAVE many different social
systems in the US. AND THE
MODE OF THOSE SYSTEMS VARY
SIGNIFICANTLY FROM THE SOVIET
MODE OF THE FEWER social systems
IN THE USSR.

To: Ernst von Glasersfeld

From: Per Helmer

On the basis of your remarks Thursday morning as well as recent publications I believe you may be overemphasizing AUTONOMY. Autonomy and DEPENDENCE are both essential features of "radical" constructivism as I understand it. We are not absolutely free to construct as we please. The only constraint you seem to recognize (mention) is the Darwinian mechanism of SELECTION of viable constructs. I am certain you would agree that other aspects of dependence would include, for example:

- a) biological constraints (at all levels of the nervous system)
- b) social constraints at various levels of social organization
 - 1) "culture", e.g. linguistic relativity
 - 2) the family system; cf. David Reiss' excellent analysis of the family and its construction of reality...

from:

P. Helmer

to:

E. von Glasersfeld

keywords:

- radical constructivism
- autonomy
- dependence
- family system

preface:

The concept of CONSTRAINT in the Radical Constructivist Epistemology - A very brief overview!

From Per Hehner
To Ernst von Glasersfeld

On the basis of your remarks this morning as well as recent publications I believe you are overemphasizing autonomy. Autonomy and dependence are both essential features of radical constructivism as I understand it. We are not absolutely free to construct as we please. The only constraint you seem to recognize is the (Darwinian) mechanism of selection of viable constructs. I am certain you would agree that other aspects of dependence would include, for example,

- a) biological constraints (at all levels of the nervous system)
- b) social constraints at various levels of social organization:
 - b₁) culture, e.g. linguistic relativity
 - b₂) the family system: cf. David Reiss' excellent analysis of the family and its construction of reality.

a) The constraints that effect selection on the cognitive level need not be biological.

Cognitive structures (concepts, relations, models, etc.) can be eliminated by 'obstacles' such as internal inconsistency, incompatibility with other models, construction of a more economical model, etc.

b) For the experimenter, Others (i.e. other experimenting organisms and, hence, 'society') are also a subjective construction and are part of the experiential environment the experimenter has constructed. As each Kong constitutes possible constraints in which the same way as the 'physical' objects the experimenter has constructed. (Too short and too hurried!).

from:
Jeff Glassman

to:
Ernst Von
Glaserfeld

keywords:

Constraint
Self
construct

preface:

To go under 25
E.G.

Ernst Von Glaserfeld,

On Thursday morning, a comment was made by John Jack Lockhead; constraints are self-constructed. He added that if a person learns to operate cybernetically, constraints can be overcome.

Friday evening, Humberto Maturana told us there is no such thing as self-organization, for what becomes organized is the self. Structural drift of a system occurs while constraints upon the system may be said to be in effect. The drift is not directional, rather, in retrospect, historical.

The tone I heard from Lockhead rubbed me the wrong way. I would like to know what will happen to self-construction of constraints, to self-construction, when self-organization is dropped. The tone was 'self-help'.

It sounded like problems are one's own, and implies what with Maturana would I think rub him the wrong way: that a component of a social system divergent attempts to change the organization (social system) into attempts to change the self (structure).

Jeff Glassman

from:

Klaus
Krippendorff

to:

Ernst v
Glaserfeld

keywords:

Language
metaphors

preface:

metaphors join concepts from different domains and have the effect of fusing the domains from which they come. The logic following the use of metaphors can mislead and should be avoided except in poetic concerns. In this conference metaphors have led to confound the issues addressed

metaphors used:

we are language
observation is languaging
Language is power

can we conclude (taking the use of these phrases seriously, particularly the verb to be):

we are power ?

The danger of the metaphorical use of language in scientific discourse is

confusion of domains of experiences

violation of distinctions that have proved useful in the past

saying less by implying more

do we want this ?

Understanding words requires at least the perception of a situational context. Metaphors require that and at least some familiarity with the speaker — in "scientific discourse, that is.

The first type of the quoted metaphors, if used by a speaker of whom I know that he thinks of language as just another form of interaction, do not seem offensive to me.

"Language is power", however, seems a piece of propaganda and, like all propaganda, it misleads. It falsely implies that dispositive interaction makes deceit easier than other forms of interaction.

The way sooner or later with
less to gauge their work.
E.V.G.

from:

Paul
Mural

to:

Carol
If

keywords:

Performance
respondent

preface:

Carol:

Thank you for witnessing
our rehearsals and performances.

(How)
Do you think you could restructure
your way of working and looking
at your work based on notions
described at the conference, especially
the notion of how the respondent
to a performance experiences the
performance in her nervous system
buffered by language.

I came to this conference
because I had discovered, via
a human system I am part of,
Puck, von Foerster, Bertalanffy,
Bateson (for example) "speaking
"my" language." This had
made me feel much less
lonely; and affirmed.

Are you "saying" that you
can't hear me speaking my
language - like - maybe I'm
hiding or something? Or - what's
happening between us? love
Carol

from:

Mark Freeman

Keith J

to:

Keith Johnson

Mark F.

keywords:

3-D Network

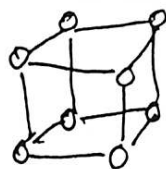
Noise

preface:

In your 3-D Network of Micro-processors, is there a "first in, first out" principle for what gets dropped out of the data storage nodes? If yes, why? If no, what is the criterion?

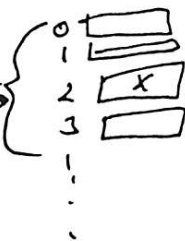
Mark,

The Nodes (data storage areas)



are randomly accessible.

That is any of the locations may be read or written to when a processor (edge) needs.



As you note from the diagram

several processors (—) have access to each node (O).

So a processor may write a value x into ~~a~~ location in a node which is lost when another processor might subsequently write a value into that same location.

This is how the desired degree of noise is introduced into the network.

Keith

from:

Mark Freeman

to:

Karen
Kindblad

keywords:

distinction
response
silence

preface:

The idea of a person distinguishing and responding to her own silence is imagined. "LISTEN, I'M SILENCING"

You said you want silences distinguished between and responded to.

Do you imagine a person distinguishing & responding to his own silence? If yes, what would such a process comprise?

Mark,

Yes. I do imagine a person distinguishing and responding to her own silence. Such a process would entail a self regulating. A self would monitor silence by means of thought. ~~Thought could produce~~

Thought could produce responsive silence (a choice). The absence of thought would produce reactive silence (not a choice). This latter silence I don't want. I want to invite silence to conversation.

Silence that is responsive is not yet witnessed and can be. Silence that is reactive is not witnessed and must be composed in order to be, at which point the reactive silence becomes responsive.

Karen

from: to: keywords:

Mark
Sullivan

Low
Kaufman

math
topology
performance

(Mark
Sullivan)

David
Friedman

cubism

~~MARK DAVID~~
(FRIEDMAN)

MARK
FREEMAN

Mark Freeman
(w/o comment)

Mark Sullivan

Mark Sullivan

Lesley Olson

Lesley Olson

Mark Enslin

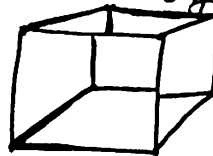
all of the above

preface:

Low:

Is there some way that a
knowledge of mathematics, or
more specifically, topology, could
be connected to the performances
in "Literature;
Pronouncing Dead Systems of
Discourse" and "What's New
About Music?"

Mark: By sensitive abstraction,
yes. We could begin the
creation a new mathematics,
extending imaginary numbers
into a realm of multiple
points of view. Each
constellation of views
becoming a hypernumber
filled with geometry.



(more)

And the
tangles are
topological!

To begin at a beginning:

... ababababa ...



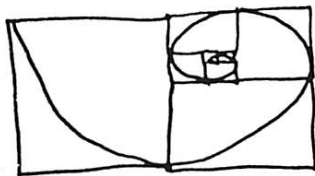
Two views of /

This is the form of
an event [In fact in
physics the basic event
is two times: signal sent,
signal received [or is it
the other way round?]]

When we let
 $[a, b] - [b, a] = I$

$I = \text{EYE/MAGINARY}$
then comes complex
numbers, uncertainty,
relativity, etc ...

But this is just
a suggestion for
the beginning of
a discussion.



the discourse:

It seems to me you have once again
invented cubism.



The simultaneous
representation of ~~classical~~
views

views $\rightarrow$ many views. When trying to
connect this attempt at presentation
(as opposed to representation) to the
performance "LITERATURE: PRONOUNCING DEAD
SYSTEMS OF DISCOURSE," I think of how
painting pronouncing dead [systems]? of
looking. For hundreds of years artists
had been representing images of what
is seen. The attempt had been to create
an "illusion" of "reality." Cubism, on the
other world, attempted to create a
new reality; a new looking - new
observation and subsequently - new
descriptions of reality and subsequently -
new reality. Now - many people look
at the paintings and
say "cubism" - and that is what they
see $\rightarrow$ the label cubismhead. David

Lou:

The attempt in composing rehearsals led the ensemble into a recursive situation: we wound up rehearsing a rehearsal. As one of the performers, I found it a (positive) alienation, to be performing a rehearsal of a composition that had just been performed.

Mark S.

To the discursive of Lou-Mark-Dan:
the suggestion of "extending imaginary numbers into a realm of multiple points of view" is still an idea that requires composing —
thank you, Lou!

~~The~~ An analogy to cubism (many views of many views? or, many views producing many views?) was presented in the piece we performed "Strike" (hand-clappers and bottle-strikes) — both in the composition (conflicting dispositions to ~~that~~ when is a "phrase", when is a significant ~~that~~ pattern) and in ~~the~~ part of the rehearsal we presented (conflicting orientations to the "meter", to how each of us players counted the beats and oriented ourselves.

to the passing of time).
thank you, David.

to Mark Sullivan:

how do you think of our
"rehearsal of rehearsal" as a
recursive situation, and not
(only) a second-order rehearsal?

What would a many-ordered
rehearsal ~~be~~ ~~be~~ ~~be~~ ~~be~~
be structured?

What would be an
eigen function, ~~in~~ rehearsal?
— Lesley Olson

from:

Klaus
Krippendorff

to:

anyone
concerned

keywords:

closure
reality
pseudo-reality
constructionism
responsibility
wants

preface:

is closure (which is confusing) desirable,
avoidable or inevitable?

observers construct their own reality --
so do social forms. an obvious example
is modern society where entertainment
industry, TV in particular, has created
a pseudo-reality that contrasts sharply
with what individuals have experienced without
that technology. Crime, confusion, dis-
orientation often results from this difference.

taking the maxims of constructionism
seriously (the driver is responsible for his/
her constructions) cyberneticians should
refuse to describe the world as they experience it
and instead describe what they want the world
to look like! -- should they?

from:
EVA RAY

to:
Klaus Krippendorff

keywords:

cybernetics
meetings
construction
of conference
reports
variety
women

preface:

Dear Klaus

At the next ASC conference I would like some of the sessions to be constructed to demonstrate that cybernetic principles lead to a viable dynamic organic meeting and society.

This would be the best application of the theoretical underpinnings of a cybernetic outlook, which we have been espousing.

One of the requisites for this is variety which when increased should expand our possibilities and potential. A simple available way to increase variety here is to include women with their own domain and history.

Others will present themselves in the ripple effect this will have -

It has been a very instructive and interesting conference in 1984.

Fred
Stein

Klaus Krippendorf
Humberto
Maturo

organizational
closure
in
social
systems

preface:

It seems to me that to properly
both understand and work with ideas of organizational
closure as the set of invariant~~ities~~ relations which
constitute the system as an autonomous system
in a medium one must focus on the relations
or connecting patterns rather than the
individual components. The question, as I see it,
otherwise is to account for the construction
of identity of a system whose boundary
may be permeable with respect to its components
but whose rules for connections may themselves
remain invariant. (i.e., how does a social
organization, as a family, maintain its
identity when the individuals within it
may change.

[This note is a bit irrelevant, but so
due rushing to meet publication deadline.]

it is my view that there is no need to
consider the organization of a social system
to be invariant (and subsuming structural
changes). (a) social systems, like the roman
empire, may collapse by preserving its com-
ponents, each may end up copying the original
structure. the same holds true for a family
which may collapse leaving the individuals intact.
(b) in society, social systems are sequentially
decomposed and reconstituted. in the morning I
may be a member of my family, then this family is
"shattered" as I and others become part of the trans-
portation system. then I help reconstituting my
work ~~place~~ situation which was dominant until my
colleagues conspired to reconstitute that social system.
etc

this is one aspect in which social systems and
non-human components differ from the simple
biological systems which do not exhibit ~~such~~ ^{these}
identities in the same way.

The biological metaphors are often inappropriate
(make us blind to ^{the} constituting features) of (a) social
systems. Their use may be dangerous! V.K.

112
a system ~~is~~ in
its identity but says no-
thing about its structure.
Thus, the organization
of a system can be an
invariant and the struc-
ture $\neq$ be open to change.
In fact, the distinction
between organization and
structure is what allows
to see or understand how
the components of a system
can be in continuous change.

to:

keywords:

preface:

INSTITUTIONS

In the Friday plenary session, you stated that cybernetics is not a part of the white, male, "1st World" institutions. Yet it is not trivial, and rather telling, that 3 of the 4 members of the ASC "staff" were women; and, as staff, could only attend, scantily, the conference sessions + addresses. Thomas Kuhn has pointed out that paradigms have their greatest power when not called paradigms but rather "truth", "belief", etc. Likewise the claim of those to be outside institutions leads me to smell the institutional smell or leads me to see the non-self observing behavior of those people. And you?

I would be a fool to ignore the presence of institutions in nearly all we do. It is all of my students in cybernetics you have seen as staff: 2 males 5 females. From this you might just conclude that cybernetics is dominantly female -- it shows the absurdity (or simplicity) of the conclusion Klaus Krippendorff

from:	to:	keywords
P. Helmersen Lockhead	Jack Lockhead Helmersen	• physics, • quantum mechanics • teaching • counter-intuitive understanding

preface:

The exchange concerns how student "construct" physical reality as described by physics and counter-intuitive "mistakes". Speculations are made about similar issues in relation to the teaching of Quantum mechanics.

from:

Paul Musial
Kor. Kibbl. h

to:

Karan Kibbl. h
Paul Musial

keywords:

Gestures
sexism
ii

preface:

The question of possible gestures
for women to ^{use in} responding to men's
gesticular power plays is answered
by proposed changes in
thinking.

Karan

Last evening, we discussed gestures
and melodies which allowed the men at
the ASC conference to dominate the discus-
sions where women ~~but~~ were present, but mostly
silently. Did you come up with any more
gestures that a woman can use to respond
to men's gesticular power plays without
eliminating gestures which maintain the
invitation aspect of discussion.

Paul

The more ²general implications for teaching counter-intuitive approaches to problem solving (i.e., acausal, systemic approaches) are apparent.

To

P. Helmersen

From J. Lochhead

Unfortunately very little research has been done on the learning of Q.M. (in fact I know of none).

I think both of your points of view are valid. Classical physics is hard because both faculty and students do not expect it to be counter-intuitive. Everyone knows Q.M. is hard.

I fear that very few physicists make a serious attempt to understand Q.M. at an intuitive level. They deal only with the formalisms.

Thus in a sense we can say nobody understands Q.M. Few physicists would be surprised or upset that their students were confused about Q.M. None the less your questions are very interesting and should be investigated.

from:	to:	keywords:
Keith Johnson (Performers Workshop Ensemble)	Jack Lockhead	teaching, intention
Lockhead	Johnson	war & peace
Johnson	Brück	witness
Brück	Johnson	clickée

preface:

The language of teaching,

The language of weapons.

The language of language

During the first plenary session I understood you to say that what a student takes from a lecture is all too often not what the lecturer intended the student to take.

Taking up this notion, I say that the choice of examples of the math can be a source of those unintended messages.

In your class, you used a rotating gun and target ship as an example of a practical situation. Is this the situation that you most want your students to contemplate? Or, was this an unintended message? Noting this unintended (intended?) message, would you then pick another example?

Keith:

I think your concern is that by using weapons in a playful way I am telling students that war is O.K. - maybe even fun. Given the total context of our society, T.V. etc I doubt that any such message gets through. If it were I would still use the example but be more careful how I presented it. I feel that ignoring the reality of weapons and ignoring the ways they work is far more likely to lead to war than a careful study of them.

I believe that a book such as Shula Tobias's What sort of Guns are they buying for you butter does far more for the cause of peace than uninformed theories.

Too late, Keith,
too late!

Jack did not even consider you, a mere young student, worthy of some newly invented commonplace - an old threadbare and a thousand times proven guilty cliché had to hold the venerable fort.

Too late, Keith,
too late for Jack!
But you still have time
to watch your language.
ffarbrt.

from:

Filiaci, Corbo
Maturana

to:

H. Maturana
Filiaci

keywords:

evolution,
new epistem.
Luff

preface:

To Dr. H. Maturana

In describing the development of your ideas you refer back to your neurophysiology studies of "form" vision in the frog and "color" vision in pigeons.

Is the epistemological shift that you had to do studying the color vision, isomorphic with some evolutionary changes that brains of different animals had to do developing the ability to differentiate colors?

Maturana to Filippi Carlo

The answer is no.
Yet, if you want to
find an isomorphism
it would be more in the
line of the ~~the~~ origin of
language. Colonization
is more of the same.
Language is a new phe-
nomenal domain.

from:
DAVID FRIEDMAN

Maturana

to:
HUMBERTO MATURANO

Friedman

keywords:

MANAGEMENT
MARK
STAFFORD BEER
PAUL RUBIN41
OLD
NEW
CONSEQUENCES
APOLOGY
INDICTMENT
CORPORATE
MURDER

preface:

AS YOU KNOW FROM OUR DISCUSSION AFTER THE MORNING'S PLENARY SESSION ON MANAGING THE TOTAL ORGANIZATION I THOUGHT SOMETHING LEFT OUT.

ONCE AGAIN THE OLD PARADED ITSELF IN AS THE NEW. WHEN I ASKED YOU WHAT YOU CONSIDERED NEW ABOUT THIS USE OF CYBERNETICS AS A TOOL FOR MANAGEMENT, YOU DIDN'T QUITE ANSWER MY QUESTION.



NEITHER YOU,
NOR I, NOR
STAFFORD BEER
SPOKE UP ABOUT
THIS AT THE TIME.
I UNDERSTAND YOUR

COMPLAINT THAT THE STATEMENT "THIS SESSION DOES NOT BELONG HERE" IS INTOLERANT AND JUDGEMENTAL - I WILL STICK WITH THE STATEMENT - "I DON'T WANT IT."

I WAS NOT ONLY DISTURBED BY THE ATTEMPT TO MAKE THE 'SAME OLD' THE 'BRAND NEW' IN 1984 IT IS UNWANTED BY ME TO PRESENT AN ATTEMPT TO TEACH CORPORATIONS HOW TO MAKE PROFITS MORE EFFICIENTLY WITHOUT A WORD, OR GESTURE TOWARDS THE SOCIAL CONSEQUENCES OF THAT EFFICIENCY.

I THINK THAT PAUL RUBIN'S ANECDOTE ABOUT MARX NOT BEING A MARXIST WAS APPLICABLE - YET, I COME UP WITH A DIFFERENT CONSEQUENCE THAN DID P.R. HE USED THE ANECDOTE AS AN APOLOGY FOR HOW HIS WORK RELATES TO STAFFORD BEER'S, I CALL IT AN INDICTMENT. MARX SAID HE WASN'T A MARXIST, NOT THAT HE DIDN'T RESPECT OR USE MARX'S WORK. MARX REJECTED THE CONSEQUENCES OF HOW HIS WORK WAS BEING USED. I USE + DO CYBERNETICS.

I REJECT THE CONSEQUENCES OF MORE AND MORE EFFICIENCY OF CORPORATE MANAGEMENT SYSTEMS. IT IS NOT THAT I WANT LESS EFFICIENT MANAGEMENT AS MUCH AS I WANT ~~LESS EFFICIENT~~ MURDER. TO STOP

David Friedman

Robertson

Yes. If you want to change the world do something. If you want to let it drift, what it is doing anyway, wait. I desire what commands, not duty or obligation or need. Yet, whatever you (or I) do, take responsibility, because in every case you (or I) contribute in shaping the world by bringing it forth.

from:

Maturana

to:

Maturana

keywords:

preface:

Maturana to Maturana

Comment to von Glasersfeld.
We do not see or hear what
we expect to see or to hear,
we see or hear only what we see
or hear according to our present
constitution.

Autonomy: autonomy has
to do with conservation of iden-
tity in a domain of existence.
We talk about lack of auto-
nomy whenever we want to
consider an entity in its des-
cription outside its domain
of existence.

The study of ~~Cobb~~ reveals that what is taking place is a brief with conservation of identity in the child in his or her domain of existence in school. It only matters to do things satisfactorily in the domain where they accept the question.

Generative relations constitute the fundamentals for hierarchical notions which obscure the ~~more~~ different domains of existence of the unit.

thus related.

reflections
Cybernetics: about the dynamics of systems ~~in~~ relating to the consequences of their operation to their operation.

Power is not possessed, it is given through obedience. He who obeys gives power. Knowledge seems to give power because it reduces to obedience by those who respect it.

from:

Ronny

Shtarkshall

to:

keywords:

Dr. Maturana

experiment
(objective)
objective
language
consciousness
self

preface:

1. What will ~~an~~ be an experiment ~~in~~ in (objective) science that will distinguish between objective and (objective). How will the results be interpreted in objective science?
2. Does language [and other forms of communications] enable us to negotiate at least a partial understanding which is a (collective) form of consciousness?, May be culture
3. How does the fact that one perceives -experience within oneself a difference between "self" and other "selves" influence the theory.

1 - A fundamental conceptual change is not justified through experiments although, it arises in the domain of experiences of the person who lives it. The value of the conceptual change appears in the consequences, in the phenomena that allows the person to explain.

2 - Language is not a form of communication, it is a form of li-

ving together. All understanding takes place in language, and consciousness is a manner of being in language. At the same time language takes place as culture because it is a manner of living together that arises in the living together.

3 - Self, as well as other selves arise in language,

and other selves are necessary in the explanation for showing how language arises. In this process that experience should be perceived inside or outside one self is irrelevant.

from:	to:	keywords
Mark Sullivan	Humberto Maturana	power
Maturana	Sullivan	obedience
		knowledge
		cybernetics

preface:

What was your declaration
of cybernetics?

You said something like
"Power comes from obedience."

Then you made a connection
between this statement
and something else, something
about knowledge. What
was the connection?

(I think it was a
connection between power
and knowledge)

I said that obedience is
a concession of power, and
that the claim to know-
ledge is a claim to have
obedience, and, hence, to
receive power. In other
words, it is not knowledge
what constitutes or gives
power, but he or she who
accepts the knowledge of
the other.

Matruca

This is what Humberto told
me in the hall:

I do cybernetics
whenever I reflect
on the dynamics of a
system and relate
the consequences of the
operation of the
system to the
manner of the
system's operation.

M.S.

from:

Klaus
Krippendorff

to:

Humberto
Maturana

keywords:

observation
communication
denotation

preface:

"everything said is said"

saying that 'everything said is
said by an observer ...' seems
to imply that he/she speaks about
what he observes and perhaps that
this lies outside himself (traditional
definition of observer), doesn't this
invite a theory of language which is
representational in nature?

What about "everything said is said
by someone ..."? -- but if you
accept this absence of reference, doesn't
the sentence mean far less and
thereby unmask what it says without
the notion of observer?

①
1 - Yes, the experience is
that language, ~~be~~ or better,
that the speaker speaks a-
bout things. The explana-
tion of how language arises
shows, if accepted, that
~~one~~ objects arise in lan-
guage, and, yet, that
language is not about
things, but a manner
of living together in which
objects are experienced.

2. The sentence is valid
in the domain of experience,
not in the domain
of explanation.

from:

Jeff Glassman

Keith Johnson
P.W.E.

to:

Paul Pangaro
Heather Harvey
Performer's
Workshop
Ensemble
Buffalo Per. Group
Others.

J. Glassman
P. Pangaro,
Heather Harvey,
Buffalo Perf. Group

keywords:

profession

"I agree"

preface:

To Paul Pangaro, Heather Harney
and Performer's Workshop
Ensemble artists,
- from Jeff Glassman.

I have discussed a certain unfortunate circumstance with people who find themselves working for and amongst the military here at this conference. They are competent in a profession, and the profession brings them into conflict with their ethics. They reconcile themselves ~~by~~ to the circumstance by accepting that various ways exist to influence one's colleagues and the results of their work in the direction of a ~~more~~ desirable ethics even though the enterprise as a whole is inherently destructive to human-kind.

This circumstance has parallels with the situation performing artists face when they turn their work toward audiences who will not like what they see and hear.

What do you tell yourself when you ask yourself the question "What in the world am I doing this for?"
150 and "Under what circumstances would I quit?"

To Jeff,

The panel conducted by Pangaro tossed about the "like" in your "like what they see and hear." A provisional consensus, insistence - was formulated that the discourse of teaching was not striving for the utterance of "I agree". Analogously, we do not strive for the utterance of "I like," when we compose and perform. "I liked it. (silence)" is the death of a system of discourse.

In this society (including the ASC) the pleasure of an undead discourse (ie without "I agree" is seldom taken - that is we don't get an audience unless we let them say "I liked," "I agree."

Your friends in the military also suffer under this. To be paid, they must "I agree" until they can say no more.

Q: What do I do this for? A: undead discourse
Q: When would I quit doing this? A: ??

Keith

from:

Mark Sullivan

to:

Paul Pangaro

Heather
Harvey

keywords:

A Conversation
In Theory

intervention

preface:

Intervention as a "planned" vs ???
activity.

Paul: Heather: Herbert: Heinz: Ranulph

One aspect of your (you all's) presentation I enjoyed was the planned intervention. For quite a while, during the beginning of the session "A Conversation In Theory", I was not sure whether the intervention was planned or not.

Could you [each, if desired] comment on the relation of the format to the presentation's subject?

Mark,

(1)
The themes of autonomy, intervention and dependence are observers' statements about an interaction. The amount of interventions (including those which used props) was multiplied by the uncertainty experienced by the speakers (Heinz, Herbert) who knew not what they would respond to. This is because intervention is a manifestation of doubt or uncertainty. Likewise the audience's uncertainty was manifest by their intervention.

A second pt is that the three themes are easier to talk about together than apart and the format was a demonstration of how autonomy, intervention and dependence are coherent when observing a conversation.

In addition, the L, and Lo levels displays in the CT model (those of explanation and procedure) were important in the design of the format. ~~The procedure~~

(2)
Also - The co-participation of Paul & me is consistent with the view that the themes are observed of an interaction, which must have at least 2 participants. In essence, the conversation was on more levels than the subject matter, ~~but on the~~ it was also about the conversation (about the subject matter). And ... by introducing the model to the audience-participants, the hope was to open the conversation to this level for them as well.

Only then can we talk about the model

Heather Farney

The "subject" was whether a specific "model" could begin a conversation, the purpose of a specific model was to prevent fragmenting, rather than focussed and building discussion. The conference themes, including intervention, ~~was~~ to have been discussed "against" the model.

Furthermore the conference themes including intervention were to have been explicitly "performed" — Heather was to provide it pre-planned, and we (she and I) knew that H & F and Brin would be impressed. The balance was not communicated to them to allow for an opening lecture about ~~it~~ ^{into} it. As an L' (goal) it was planned, but how, its L' procedures and their execution in the environment for but not by.

from:

Mark
Sullivan

Paul

to:

Paul
Pangaro

Mark

keywords:

problems of
constructing
a socially-
beneficial
information
processor
(SBIP)

input,
reflex,
inflex

preface:

My argument with Brin's use of input in reference to the user's interactions with the SBIP led to Mark's coinage of "inflex." A system which must not answer "yes" or "no" must have transactions with users other than "input".

Paul:

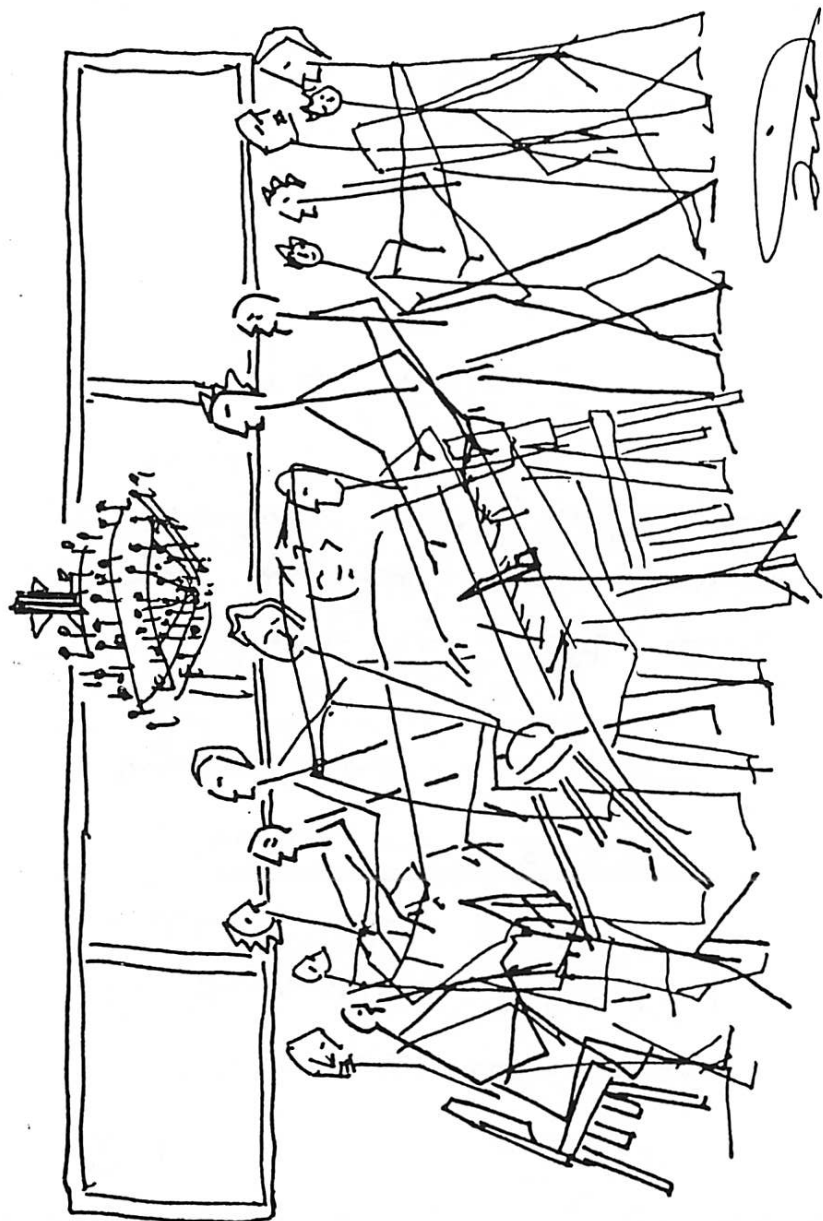
What would be a sketch of the problems I (or I's) might encounter in the construction of a socially beneficial information processor?

Backing up a little, could you elaborate on the distinction between 'input', 'reflex', and what I, for the time being, will call 'inflex'?

A objection to me as an appropriate term for the SBIP is that (1) it conveys the inappropriate imagery of present-day digital computers and (2) it loses the whole focus of the SBIP as a social tool and not a "data processor." Input implies data, SBIP implies information. There is an essential distinction in the realm of cognition between (as per H/V) syntactic + semantic processing. Your term "inflex" captures the circularity needed in the SBIP — the crucial transaction is the user $\rightarrow$ SBIP $\rightarrow$ other users

and your term keeps the perspective.

Problems of the I's of the SBIP:
(1) accessing the distinctions of others as represented within the SBIP, (2) maintaining one's own distinction by the SBIP.



BE SILENT:
CONSUME:
DVE.

DOBE DOBE DOBE

seen on the wall
in Columbus by
Maria Nowakow.

Dear maria,
You say you like the content -
I know I don't know (and cannot
know) what you see in it: can you
try to let me see?

Think what you want
or ask Richard Jung.
Maria

Whereof one cannot consume one
should regurgitate. Wittgenstein.

from:

Ronny
Shtarkshall

to:

Annetta
Pisiretti

keywords:

preface:

I am commenting on on the
I-We discussion and ~~the~~ its
relations to the observer -
observed ~~the~~ question.

Martin Buber defined a difference
between subject object relationship
(I-You) and subject-subject
relationship (I-Thou). In the
latter the autonomy ~~and~~ of the
other and its influence on the
I is recognized to form
an entity which is more
than the sum of its parts.

It is possible to educate
towards this aim. How?

from:

Paul Musial

Annette
Paul

to:

Annette
Padretti

Paul
Annette

keywords:

Respondant
Performance

questions that
reflect what
which they
address.

→ reformulation

preface:

Annette,

Discussing with me, after the presentation of the Performers' Workshop Ensemble, you mentioned that conservatives could use what we presented for their own benefit. I want you to distinguish the use by the Respondant, who can describe an event into her language in any way she wishes; from the use by the conservative looking for a new strategy of presentation. No piece can entirely convince a Respondant how she should describe that piece into her language; those descriptions that a Respondant does apply to a piece must be elicited in discussion, investigated, and, perhaps, discarded. Now a question: How can a presentation limit the domain of descriptions that an audience member can apply to the presentation.

Paul

Dear
Paul,

I cannot answer your question
and I don't want to, perhaps
you don't want me to.

One: the word "limit" in it.

Two: your question may reflect
in its wording the problem
it addresses.

Three: it may be a question of
reflecting in its wording
the problem addressed

Four: perhaps your question
(- and by the way you mis-
understood me) like your
performance holds an
"answer" to ~~the~~ question
you ask one

Questions, sentences which reflect
in their wording what is/was
addressed and cannot be
pronounced or repeated with-
out in being pronounced bring-
ing about the context they
did address.

One:?

Two:?

Three:?

Four:?

Thanks,

Ameth.

Ameth,

Thank you for such a brief and prompt
response! BUT, I do want to limit
the domain of descriptions that an
audience member will (no longer can)
apply to a presentation. I want to
exclude such responses as Larry Ende
described in his presentation: dismissal,
rock bottom, ... I would reformulate
in this way: How can I perform, or
speak about my performance, in
such a way that audience member
feels addressed and invited, but is
not already ready to totally under-
stand and explain what I have
done?

(could you respond to
someone else including me?)

Dear Paul, address and invite
the audience.

Sorry to be tight, but what
can I say.

Better pass this on to some-
one else, now?

Amen.

Oh No, I just realised -
I was forgetting who you
address and invite.

from:	to:	keywords
Lorry Ende	Annetta Pedretti	FORMALIT; INFORMALIT
Annetta Pedretti	Lorry Ende	Format Formet Conformity Transformalit

preface:

Informality / Formality →
Transformality
↓
Response
Technique

Annetta,

Your format for the Counter Conference-Book, sprung forth in the joy of negation, intrigued this out of me: Formality as opposed to informality, as opposed to experimentation; neither of the former lent itself to the latter without you; left alone, the latter of the former would have merely once more confused smiling conformity with anticonformity. Thank you. How about transformality?

Format
Formality
Informality
Former
Conformity
Anticonformity
Transformality

L-A-R-R-Y

I try:

You say I ^{is} am not unnecessary to the relationship

formality - informality

informality - experimentation

a) specified as "as opposed to" without I:

b) without I

formality didn't lent itself to informality and informality didn't lent itself to experimentation
oh - I get it now!

c) the informality of the formality and the experimentation of the - or with the? - informality would - alone - have confused (how? -) confused conformity with anticonformity

Wait - thank you - how wait - without mulling.

: sentences transformed
/ sentences that transform.

H BUT - A FORMAT IS NOT A SENTENCE. !

From: Larry Ende
To: Jean Ray
~~How~~

From: Larry Ende

What sentence of cognition
do you hold most dear?
Would you please write
one for me?

How is it that information
can transform matter?

from:

CAROL IP

to:

BILL

BECKMEYER

keywords:

WAR-PEACE
SESSION

COMPUTER
CONFERENCE
|
COUNTER
CONFERENCE
|
WAR &
PEACE

preface:

Dear Bill

Can you please send me a
list of the 45 or so statements
that come out of the WAR-PEACE
session?

I would like all the members
of ASC to be invited to
participate in the computer
conference which will be the
follow up of the WAR-PEACE
session, starting with those receiving
the above list. I would also like
to participate in writing the paper
which will (?) be sent to whatever
paper. Also, that the computer conference

Scheduled for Sunday noon
in the
conference

Love

Carol.

from: to: keywords:

Arun Chandra	Philip Steedman
PHILIP	ARUN
STEEDMAN	CHANDRA

'WE'

preface:

POLITICS OF 'WE'

In a time when 'we' is used to promote war, nationalism, murder, and the deprivation of necessities; when 'we' is used in the press to suppress the utterance of dissent; in such times the use of 'we' allies the speaker with the powers that be her oppression.

The 'we' speaker takes on the costume of the powerful by covering the listeners with an imposed agreement and, by inclusion, smothering opposition.

A speaker gasping for agreement uses 'we' and maintains a social-organization that thrives on the obliteration of 'I'.

'We' is also used by those who
work for emancipation.
It must be (logically must)
since all language assumes
'we'. The real problem is with
the social context of language
rather than the word 'we'.

Abolish 'we' & ~~was~~ oppression
is not ended. What should
be worked for is conditions
in which 'we' operates
within conditions of social
equality —

see Habermas, J., Knowledge
and Human Interests
Beacon Press

Philip Steedman

from:

Rosalind
Schulman

to:

Conference
Organizers

keywords:

Structure of
conference
Variation
of purpose
for discrete
individuals &
participants

preface:

Since the purpose of academ-
ic & scientific conferences may
be dual — a cybernetic
conference should be organ-
ized to meet both require-
ments with the least effort.

Purposes: 1) Learning through interaction; and 2) Participant need to satisfy societal requirements and/or personal ambition.

Resolution of apparent dichotomy: 2) Establish an index and library of pre-submitted papers; and 1) clustering of similar interests after Day 1 of conference.

2) could also be satisfied by pre-publication of papers and clustering noted before-hand

from:

FRED L

to:

FRED S
STEIER

keywords:

ASC CONF
ADAPTABILITY
FEEDBACK
DOMAIN OF
EXPERIENCE
THANK YOU

preface:

YOUR CREATIVITY, TALENT, EDUCATION AND ADAPTABILITY RESULT IN AN EXCELLENT CONFERENCE. THE FEEDBACK AND THE SILENT THANKS OF OTHERS SINCERELY THANK YOU FOR COLLECTIVE CONCEPTUALIZING THAT A CONFERENCE IS ABOUT TO BE CHANGED BY THIS INPUT IN A DOMAIN OF EXPERIENCE

from: Performance of Perturbation
to: keywords:

Peter Freund

Mark Sullivan

Discussion
Performance

Perturbation

preface:

Without perturbations, living
systems die. I take a
perturbation as a compliment,
Indifference is contempt.

Mark,

I was ~~convinced~~ as a component of a few group
discussions during (and before)
the conference. A consistency
I see is that you adopt a
performance of perturbation.

I want your description of such
a performance's function.

Peter

A performance of perturbation
can encourage others out of
indifference or helplessness
and might, just might,
help the performer and
the witnesses, and even the
dismissers, withstand the
futility which accompanies
an attempt to change
something.

A performance of perturbation,
if it distinguishes the perturbation,
allows the performer to function
as a witness who resists

well-mannered, well-meaning,
and even well-informed attempts
to stifle change.

A performance of perturbation
speaks in the name of the
performer and of all those
whose distinctions it declares,

from: to: keywords:

Mark
Sullivan

Mark
Sullivan

I
we

Were you objecting to the
use of 'we' in every situation,
and saying that only 'I'
should be used?

Mark

No.

Mark

What were you objecting to?

Mark

Steedman said that he
used we as a kind of
shorthand for 'I' - to
avoid cumbersome detail, etc.

In a discussion with
Steedman in the hall, he

preface:

This is a token of a correspondence
which has not yet unfolded.

acknowledged that he objects to a use of 'we' characterized by statements like 'We have to protect national security'. He gave me an example of 'we', in which it received a contextual meaning from the sentence that did not include me for granted.

I mentioned uses of 'we' which I consider desirable and imaginative, citing an example taken from John Berger.

The discussion in the hallway was interrupted, and this note marks the place of its interruption.

from:	to:	keywords:
Mark Freeman	Mark Sullivan	Peace
Mark Freeman		requisite understanding

preface:

I would like to thank you for disturbing the "War & Peace" workshop. There was a workshop the day before, "Conflict Resolution," which in certain spots was similarly insufferable; it is embarrassing to see cyberneticians indulge in militarism, jingoism, etc.

You said 2 things there I'd like to ask about. You said "We heard yesterday that peace is a need"—what was that referring to? And what did you mean by "requisite understanding"?

The reference was to a statement made by Herbert Brün during the panel "A Conversation In Theory"

He stated that peace is a need, a human need and...

Ask for it.

In the panel, I tried to show a source of exasperation. Understanding need not be exhaustive. In relation to a problem, requisite understanding is the degree of understanding required to solve a problem.

If someone proposes the necessity of obtaining an exhaustive understanding before a problem can be solved, he probably will look like he prefers the problem to any solution.

from:
HEATHER
HARNEY

to:
Mark Sullivan

keywords:

#?

mark
Sullivan

(Reader, not writer)

Heather
Harney

HEATHER
HARNEY

?

child
environment
history
of
interaction:
insight
observer

preface:

This is written in response to a question given to Paul Pangaro. He asked me to respond, but who I respond to is unknown to me. The question was in envelope #2.

Mark, (in terms of early learning)

Maria Montessori addressed this issue by designing the environment for learning as one with specific and structured potential experiences (her concrete exercises) where the child was free to follow his/her inclination toward activity, and positive & insightful experiences. The teacher is no longer a hierarchical agent, but a facilitator who makes sure that each child has the physical, psychological and spiritual environment or space in which to have insightful experiences. These are self-reinforcing and need no public reporting. As the class evolves, these experiences become the driving force for further exploration & are reinforced concurrently.

Among the group.

(2)

Where as there is freedom of choice for the learner, the exercises are developmentally designed for the student and the teacher (called a directress) can guide a student to an activity which is a good match developmentally and even acts with that student's history of interaction as observed.

One last distinction - the directress is never used as an observer.

Later work by Montessori - addressing the older child, follows this basic approach, altering when necessitated by developmental change (age). Heather Harnay

from:

Mark Freeman

to:

Mike
Tanenbaum

keywords:

analogue
digital
poignancy

preface:

Mulling over the analogies you were making yesterday to analogue & digital, I found myself wondering whether "poignance" could be understood as, among other things, the tension one experiences when one feels forced to undertake both processes at once in order to witness the plight of someone in a particular, oppressive situation.

Response: Dear Mark,
I was first utterly confused by your question. You asked it with elegance and passion - two qualities which at this moment I feel lacking within me. Comforting someone in pain and wanting to respond at many levels is a good example of the co-existence of analog and digital representations. Neither one makes "solo" appearances in human communication in a rigid, ~~not~~ isolated way. The intersection of the overlapping domain is poignant - pregnant with meaning. Have I understood your question?



from: to: keywords:

PANGARO

KARL TOMM

Therapy, Applications

preface:

In the past I had often considered how
~~the~~ systems might
supply to human organizations and
needs (eg, conversation theory to therapy).
But I was struck in your talk of how
much practical experience has been
accumulated within your field which can
usefully be fed into research into
so-called "knowledge elicitation" schemes
of AI and expert systems. The empirical
needs have led to terminology and
formalization which are the micro-
structures of conflict and contradiction.
Knowledge elicitation tends to presuppose
stable and consistent "expertise." I
wonder if you see how work in your
field might be reflected into these
other "neo-technical" fields which
originate in the mechanical hardware,
rather than, as your work does, in the
human interactions.

10

from:

to:

keywords:

Klaus
Krippendorff

Francisco
Varela

words
obscure
meanings
Turing
autonomy
input-output
organizational
closure
operational
closure

preface:

the newness of a field (cybernetics)
makes linguistic variety desirable
but to maintain a variety of meanings
requires some stable contexts of use of
terms. premature replacements of old words
might obscure understanding.

Dear Francisco

I think we might do a disservice to
cybernetics by replacing old words
by new ones without giving either
their history (what they replace and why)
or a clear definition.

one case in point is your use of
Turing Cybernetics. Turing did use
recursive functions which are essential
to the cybernetics of autonomous systems
(which you contrast with Turing cybernetics)
why do you limit the contribution of
Turing by equating Turing with
input-output? why not labeling
the contrast to autonomous systems with
input-output cybernetics and leave
Turing speak for himself?

another example is your change
in terminology from organizational
closure to operational closure.
you said you liked that better.
but if you don't change the
definition wouldn't it be
wise to explain why you have
this preference as opposed to
merely using a different term?

I think we must make an effort
to clarify our use of terms and
not obscure their meaning

V. L. L. V. L. L.

from:

Pinkin

to:

~~Sheldon White~~
Sheldon White

Paul Cobb

Maturana

keywords:

STARTING POINT
dependence
experiential
SCIENCE - GOD
INVENTION
hierarchy
development
conditionality
purposefulness
FIXED GAMES
FLUID ENVIRONMENT
COMPROMISE
CONSTRAINTS
CONCEPTS
Biology

preface:

Is it important to draw
distinctions between psychological ^{and} or
philosophical ideas and the
biological constraints that
entwine with and spawn them?
203

It is important to draw distinctions between phenomenal domains, but it is also important not to confuse them.

A particular phenomenon and the mechanism that generates it take place in different non-intersecting phenomenal domains.

Gary Alexander 7
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Blackburn 77, 79
Herbert Brün 16, 18, 21, 122
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