

## IV-13 Standardization of Meaning

Poetry maintains intimate connection of subject-object (or observer-observed) as in dream and metaphors. Real world concerns are transferred through legends and stories. In assigning meaning to psychosomatic experiences through such tools, the essence of being human is fixed as a reference point in relation to gods and evils. Even science will not make a poem better. Craft counts.

Representation is *the smoke from a fire that burnt*. Psychosomatic concerns are intrinsic in vocalization of the awareness and experience. Vocalization laden with meanings is highly variable: Mothers sense nuances in the cry of a baby - something that a casual observer would miss. Toddlers are also sensitive to the concerns in the voice of their mothers. If *god made babies cute to induce their mothers to care for them*, our adoring responses of children attest to the success of the strategy of nature.

Evolution of about 2000 modern languages in less than 10,000 years can be traced to far fewer protolanguages on the migration patterns. Apparently, human verbal communication began less than 60,000 years ago as chatter of clicking and sucking noises. Today only 30 groups of people from Central and South Africa communicate with click sequences interrupted with other nonverbal utterances and gestures. Toddlers also make clicks and gestures as they learn to speak, and then they learn the adult-speak. It suggests that the transition from clicks to more modern organized languages is probably hard wired.

Approaches from the traditional belief systems to search for meaning in concerns expressed through words are not much different than those recognized and used by modern psychiatrists: *Not to deny the reality of the individual experience so as to find its expression.* How do we standardize such articulations? How do we communicate and cognize meaning? How do we recognize and acknowledge shades of meaning that we understand?

**Techno- and cyber-speak:** In less than a century printed word and international commerce have changed patterns of language usage. More powerful forces towards restrictive uses of word strings are at work in computer languages and cyber communication with loss of nuances. It is already beginning to resemble the global techno-speak ranging from text-messaging to international communication of science. Although it is porous, it certainly does not communicate the nuances for creative thought process as well as discourse and public understanding. Problem-solving is not *waiting for Godot* (who never shows up) or *to go on even if you can't go on* with the hope that things will work out. Nor is it looking into math tables or *googling*. Things do ultimately fall in place and we come to accept them wherever they fall.

In search of meaning, the grammar of sentence focuses on the action (verb) as it relates to acts and actors (*char-actors*). Properties of a system represented by words evolve with a range of overlapping and independent propositions related by appropriate operators. The consistency and viability of the solution in the information domain of the problem depends on the logic operators that define the bounds of reality.

The solution is not the convergence by brute force of a mantra or formula. By the same token logic does not necessarily solve problems or lead to insights. It makes things clear to communicate by examining the truth functionality of the

alternatives related by operators within established conventions. The dialectic of the bipolar is a necessary first step in search of meaning by defining the problem and testing the acceptability of the extremes. In this search solution rarely emerges through a single well-thought proposition.

To get around the problem of myopic views, we draw from other views. Literary devices continue to play a major role in bringing out meaning of experiences. They also give meaning to individual experience. Our concerns and imagination engage us to construct a mental plan of the experiences. Often a reality is to be abstracted from the shadows of the implicit rather than the representation itself. In the end the individual has to be convinced of the reality even if it involved making excursions into other worlds from where we look back on what our own world is like. Clearly, it is far more preferable to explore and deal with the undesirable on such imaginary plane: An experience of the undesirable is not desirable.

There is more to the meaning. In the recluse way of dealing with the issues of existence a problem perches the humans between heaven and hell, that is right here and now on the Earth. Prose and poems introduce the dream-like symbolic codes - metaphors and memes. Such constants and variables liberate the thoughts from the confines of experience and observations. Such imageries can be liberating as in dreams, notions of prophetic visions, communications from external realms, and other events of chance occurrences or coincidences. The issue is not that do they happen, but what can you make out of such experiences. Can you count of these? May be the wisdom of *luck favors prepared mind* lies in visions that can be used to innovate and create value.

# Room for Doubt

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