**Episode #31.mp4**

**Speaker 1** [01:00:01] Welcome to the Cabrera Lab podcast.

**Speaker 2** [01:00:05] Hey. Hey. How you doing?

**Speaker 1** [01:00:08] What's up?

**Speaker 2** [01:00:09] So many things.

**Speaker 1** [01:00:11] So many things.

**Speaker 2** [01:00:12] Or anything. Nice.

**Speaker 1** [01:00:13] Yeah. It's good to have things up.

**Speaker 2** [01:00:15] Well, I have so many things that are up. I get up every morning excited for all the things that are up. So that's good.

**Speaker 1** [01:00:21] Yeah.

**Speaker 2** [01:00:22] All right, so listen, I have a little bone to pick with you. I'm past Nolan on.

**Speaker 1** [01:00:26] Like, a conflict bone.

**Speaker 2** [01:00:28] No, Now, we've been in a couple of different contexts. Like, literally at our dinner table versus we were with a group of fantastic educators and a professional development day. And then we were talking to some corporate people a few weeks ago. And there's this thing that I realize you've said a few times, but I kind of want to try to scratch at it a little bit. You keep talking about almost in a in a slightly annoyed way, the concept of context.

**Speaker 1** [01:00:58] Yes.

**Speaker 2** [01:00:59] Right. Because in several situations you'd ask a question and people like, well, it depends on the context, right? But that's a lot of people's answer is context, context, context. So I think you should explain yourself a little bit on this one.

**Speaker 1** [01:01:13] Yeah. Why? Why? Context is a pet peeve of mine.

**Speaker 2** [01:01:16] Yeah, I kind of. I noticed, I noticed it's funny. Irritates you and I.

**Speaker 1** [01:01:19] Context is irritating. Well, I mean, you know, in a clickbait sort of way, it context doesn't matter if the reason context doesn't matter is because it's such a vague and meaningless term that people throw around as if it means something. And and I think that when people throw it around and people throw it around a lot, it depends on the context. In the field of systems thinking, they throw it around a lot as, as a as it's like a blocker, you know. Well, it depends on the context. Well it depends on.

**Speaker 2** [01:01:59] Well you mean like it's a hedge?

**Speaker 1** [01:02:01] I mean it's like a statement that sounds like you know what you're talking about. But. But it means it's meaningless. It's a meaningless statement because if you actually zoom in to what context is and you probably wouldn't say it and you'd realize that it's that you're saying something meaningless.

**Speaker 2** [01:02:19] Well, I don't think most people think that they're saying something meaningless. I'm.

**Speaker 1** [01:02:23] Sure they.

**Speaker 2** [01:02:23] Don't. I think what people are trying to communicate and maybe it's a failure of the English language, I don't know. It's also probably a little bit of how they're thinking about it. But I think when people say that, they're like, well, it depends on the situation. It depends on what's happening around the thing that you're talking about.

**Speaker 1** [01:02:39] Yes. Yes. That's what they mean. Yeah. Yeah. And in that sense, obviously, you know, I'm I'm saying this somewhat jokingly.

**Speaker 2** [01:02:46] Yes.

**Speaker 1** [01:02:46] It's not like I'm I'm really offended by it by that. But I it's funny that you say maybe it's a language thing because the term context actually comes straight out of language. So I've written this out for you.

**Speaker 2** [01:03:00] Look at this. Tex, Tex, Tex, Tex Mex.

**Speaker 1** [01:03:03] So. So it does literally come from language. So contexts. You could think of it as if you if you speak Spanish or something con means with it. Context means with the text. Right? So when we say so, pick a pick a text, say this is a paragraph, it's got a period, it's got an endorsement. So you like this one right here? So this, this guy right here. Okay, so there's the text. Well, what's the context that gives that text meeting.

**Speaker 2** [01:03:33] All the other stuff around it?

**Speaker 1** [01:03:34] All the other stuff around it? Well, what is the other stuff around it?

**Speaker 2** [01:03:38] Text.

**Speaker 1** [01:03:39] Yeah. So context is just all the other text.

**Speaker 2** [01:03:43] Yes.

**Speaker 1** [01:03:44] Right. So what's with the text? More tech.

**Speaker 2** [01:03:48] Other.

**Speaker 1** [01:03:49] Text. Other text. So when we think in terms of Diaz r p distinction systems, relationships and perspectives, de SRP is defining the context. So strangely enough, what DARPA does so well is build the context, but it does it in a very specific, tactical, detailed, not vague way because it literally distinguishes what are the identities that you're dealing with? What are the what are the words? In the case of a paragraph or what are the organisms in the case of an ecology, or what are the people In the case of a network, it deals with those. It deals with how those people are grouped or nested into hierarchical part, whole systems. It deals with the relationships between them. It deals with the different perspectives. So when we think about this little red piece of text right here, what we have to understand is the context of that text is just other little pieces of text, which could also be the folk. Text.

**Speaker 2** [01:05:01] Okay. Right.

**Speaker 1** [01:05:02] So the text. So this guy over here, this. Let's call this number one. And number two, text if when Number one is the text. Number two is part of the context. When number two is the text, number one is part of its context. So they're contextualizing each other.

**Speaker 2** [01:05:20] Let me slow this down just for my sake. Probably everybody else. Yes. You said Diaz r p provides the context. So let me see if I can understand that. And this is in this case, this text.

**Speaker 1** [01:05:35] Yeah.

**Speaker 2** [01:05:36] Is the context of this text is its differentiation from all of the other text. The fact that it's grouped differently than the rest of it. It also is related, obviously, to all of this in many ways. And then what you just said is, well, if this is one, then this and this is two, then this actually has a perspect Like this piece of text has a perspective in terms of around everything around it. Yes. Is that what you mean by De SRP provides that? Yes.

**Speaker 1** [01:06:06] Yes.

**Speaker 2** [01:06:07] So if that's true, then what I think you're implying, and I could be wrong publicly is because we're so dismissive of the context. We're actually missing.

**Speaker 1** [01:06:17] Some we're missing the context.

**Speaker 2** [01:06:19] We're missing the richness missing.

**Speaker 1** [01:06:21] We are.

**Speaker 2** [01:06:21] Calling.

**Speaker 1** [01:06:22] Content because we allow context to be an impact piece of luggage. I see. Right. And then we just sit it there off to the side as if it exists. Off to the side. The context, which is this unpacked, unopened piece of baggage. Piece of luggage.

**Speaker 2** [01:06:42] And we don't take the time to unpack it.

**Speaker 1** [01:06:43] And we don't take the time to unpack it and realize that it's the context is the is the system. All the parts of the system make up the context. So I realize that we're using a textual example here because obviously context comes from a textual domain, but it's used metaphorically in other ways. But we could equally use, say, a Yellowstone ecology, right? So you might have a network of things that includes wolves, right? And elk and, you know, soil and rivers and, you know, trees. You know, whatever you want to include in in this. In the ecology humans, right? Etc.. And, you know, varmints and pollutants, pollutants and whatever. Yeah. And, of course, we came with deer sabi. So we have our identities here. The identities have their others that they're related in all these different ways. Right. And I'm just drawing relationships for now just to make the point. But let's say they're related in all these different ways and we can zoom into those relationships. We can look at, for example, the alks perspective on all this system. We can look at the wolves perspective. We can look from a tree perspective, a water perspective, a soil perspective. We can look from the human perspective, right. And see these things differently. So when we do DSP on this system, the Yellowstone ecosystem, let's say. What we're essentially showing is the context for every one of these things. Right. And the context for any one of these things is all the other things and the relationships and the perspectives. Just like the context for this text is all the other texts. And their place. Right. So their relational place in the sentence and their hierarchical place in the paragraph and, and their identity meaning from the dictionary or from. And the dictionary definition could change as a result of it being next to this word and after this word. So there's relationships going on that it's a very complex network of things, right? So whether we're talking about a paragraph of text or whether we're talking about a Yellowstone ecology, when we say context, it's kind of a lazy word. That's what that's what's sort of I guess I would say frustrating about it is it's a lazy way of saying. You know, why not be more specific about what's missing, What's missing? And if you're saying the context, what's missing?

**Speaker 2** [01:09:33] Well, yes. And I think part of what you I don't know if you're implying it or actually saying it is if I say if you ask me something about the humans relation humans behavior inside of this apology and I say, well, it depends on the context.

**Speaker 1** [01:09:49] Right.

**Speaker 2** [01:09:50] What it seems like you're saying is, well, that's me not taking the time to say, Well, what is the relationship between the human and the ecology? Taking into account these other identities, these other relationships, you know, the grouping in and of itself and the interdependencies. Sure.

**Speaker 1** [01:10:09] And you and you might even say, you know, well, we have to add history here because humans have a history and they and they relate to history. And then, you know, something else. Right. To financial gain or, you know, whatever. And so they relate to that. Okay. That's a fair criticism that something's missing in your analysis, that something's missing in the system that you haven't considered. That's a fair criticism. But just simply taking this this sort of lazy baggage, this lazy suitcase that has wheels because it's so big, you know, and this and calling it context and setting it off to the side like it's some thing and not unpacking it and realizing that it's actually perhaps here in front of us or perhaps some missing items that need to be added. Right? Or missing relationships or missing perspectives or missing whatever. That's a fair criticism. It kind of is a lazy way of criticizing or it's a lazy way of throwing up barriers to ideas.

**Speaker 2** [01:11:17] You're right. You're like brushing a lot of the problem. Yeah, you're brushing a lot of the variables that could help you solve the problem under under a rug.

**Speaker 1** [01:11:25] A suitcase.

**Speaker 2** [01:11:27] Or a suitcase with wheels. The other thing is, it seems like when people purposefully pull things out of context, yes, there's a reason they're doing that.

**Speaker 1** [01:11:38] That's absolutely right. And not that that works the same in reverse. So the same people who kind of use the context as a as a battle ax, they they will criticize reductionism. What is reductionism? What reductionism is taking this relationship completely out of context. Right. So they take it and they put it over here. Right. And then they see something about this relationship that if you is true, if you're just out here, but when you put it back in its context, it conflicts with certain other things that you might say about it.

**Speaker 2** [01:12:16] But that's a trick to get people to focus only on the thing you want them to focus on. Yeah. And and you actually don't want them to see the full picture.

**Speaker 1** [01:12:27] Yeah. Or I mean, it's not, it's not always like.

**Speaker 2** [01:12:31] Duplicitous.

**Speaker 1** [01:12:32] Duplicitous, right. I mean, a lot of, a lot of research is done this way. And we criticize this all the time in the research domain that a lot of research is done in this very X causes Y experimental paradigm where we can where we control all the variables, and then we conclude things that are generalizable back to multiple contexts. And and you're like, well, not really, because you controlled for all these, these other things. Right. And you, you essentially surgically removed this this little barbell, this little relationship between X and Y, You surgically removed it from its context. And I'm being very specific about what its context is. Right. You removed it from its context, and then you say something about it or you prove something about it. And that is another form of sort of the reverse of ignoring context. Right. So there's ignoring context and then there's bringing context in as an unpacked. Right luggage that that sort of just gets in the way of real communication and real synthesis and analysis or thinking, real thinking.

**Speaker 2** [01:13:52] So maybe what are the I mean, I think it'll be interesting to talk about the downfalls of that and the ways you can avoid doing that. You know, I mean, because it you know, there aren't many things to irritate you.

**Speaker 1** [01:14:05] Well, it just irritates me because it's lazy, right? Well, again, it's a lazy form of argument. And it's so I mean, you know, I forget who said f Scott Fitzgerald or something that said said, you know, something to the effect of true genius or true intelligence is when you can hold two opposing thoughts in your mind that one some, you know, might not go insane or something like that. And and I you know, I want to I want to say two things. One is context doesn't matter. Right. And context matters more than anything. And that sums up my frustration with it, because it matters more than anything. We should have we should have a method for unpacking it. And stop leaving it packed because it matters so much, because context is so important. We should a be able to unpack it and be when we think of context as being different than just text. When we think of context being this thing that is separate from the text, then we really fundamentally miss the missed the idea. It's not separate from the text, it's the other text and the way that text is organized. So when we talk about mental models equals information and organization, organization being D and S and P patterns, the way that information is organized and the infer the other information to any bit of information is the context.

**Speaker 2** [01:15:51] Right. But I'm going to I'm going to challenge you or I might actually annoy you for a moment. I got to call it out. I think it's very confusing. So I, I think if I were listening to this, I get why I should be seeing the context. I don't get why you're saying it doesn't matter. I don't understand.

**Speaker 1** [01:16:08] Doesn't matter when you treat it like this.

**Speaker 2** [01:16:11] Why?

**Speaker 1** [01:16:11] Because, a, it's packed and it's being utilized as a as an argumentative leverage tool. So it's being sort of used to say, I am going to criticize your thing by just putting up a wall of context that has so much vinegary in it that it's effectively meaningless. Or it's being used incorrectly to say that it's somehow different than the text. It is the text. It's the other text. That's the context.

**Speaker 2** [01:16:46] Yeah.

**Speaker 1** [01:16:47] I guess it's not a separate thing. That is not text. It's the. It's the information in the organization.

**Speaker 2** [01:16:54] So why doesn't it matter?

**Speaker 1** [01:16:56] It doesn't matter when it's used like this. Like a like a unpacked baggage.

**Speaker 2** [01:17:00] Because you're acknowledging that it's there.

**Speaker 1** [01:17:02] I'm just saying the way that it's being utilized. Somewhat manipulative, Lee Sometimes and somewhat lazily. And other times unintentionally. Yeah. And and the and what it is, those are two different usages of the word context. Yeah. And so if we don't know the difference between those, then we're going to think that we're talking about the same thing, and we're not talking about the same thing.

**Speaker 2** [01:17:31] Okay. That. Let's start. That has some legs to it.

**Speaker 1** [01:17:35] We're using the same word to describe very different mental models of context.

**Speaker 2** [01:17:40] And one mental model is this.

**Speaker 1** [01:17:42] One mental model is all the other thing. Yeah. And so if I say I have a problem with the context for ALC. Then what I'm technically saying is you're missing some critical distinctions. You're missing some relationships. You've organized things in part whole structure in a way that I disagree with. Or you're missing some critical perspectives. And that would be a totally legitimate criticism.

**Speaker 2** [01:18:05] That's one way of thinking. Yeah.

**Speaker 1** [01:18:07] The other way is there's this sort of vague. Yeah. Magical, mystical thing we call context. Because we never unpack it. We never really know what's in the suitcase.

**Speaker 2** [01:18:21] Right.

**Speaker 1** [01:18:22] The suitcase sits off to the side of the system. It's not part. It's not part and parcel of the system. System. It's.

**Speaker 2** [01:18:31] It's divorced.

**Speaker 1** [01:18:32] Divorced from. Or an umbrella to the system as if it's sitting above the system. And it's not that. It's not sitting outside the system. It's inside the system.

**Speaker 2** [01:18:44] But we're pretending it's not.

**Speaker 1** [01:18:46] And it's not packed. It's unpacked.

**Speaker 2** [01:18:49] So what are the downstream effects of that stupidity? Generally, yes. Yeah.

**Speaker 1** [01:18:56] Well, I mean, I don't mean stupidity. Like I'm reconcilable, unalterable.

**Speaker 2** [01:19:01] Temporary sensory.

**Speaker 1** [01:19:03] Situational stupidity.

**Speaker 2** [01:19:05] But that's what I'm trying to get at is that's born from. That's born from not seeing the whole picture, not seeing the whole picture in a moment where you're trying to understand one part and and not taking the time to unpack.

**Speaker 1** [01:19:22] Yeah. Think of it this way. Let's. Let's say that I wanted. Well, let's come at this from a different angle. Let's say that I wanted a universal argumentation tool. I wanted to design like, a like like an app or like a technology that would allow me to appear intelligent in any situation with any argument. Yeah, right. And I designed a word which was this is a blur for dude.

**Speaker 2** [01:19:51] This is a blur for you, right?

**Speaker 1** [01:19:53] This is a blur for two.

**Speaker 2** [01:19:55] So perfect dude.

**Speaker 1** [01:19:56] Is a broiler for. All right. And any time that word was used, I could attach it to anything you were saying. I could say, you know, you make some good points, but I think you're missing the zipper flip, too. And everybody would be like, wow. The missing superlative.

**Speaker 2** [01:20:16] He's smart. He knows what's.

**Speaker 1** [01:20:17] Interesting. Yeah, I think I am missing. This is a part of Fortitude. That's a good point. And then when you say, Well, what is the missing zipper fluttered? And they just describe text. Or they just describe. I think you should add, you know, marmots. Yeah. Or I think you've missed the relationship between marmots and elk. Or I think you're not taking a perspective that needs to be taken, right? Yeah. Or I think you're falsely labeling trees because there's, you know, multiple kinds of trees or something like. Right or right?

**Speaker 2** [01:20:57] Yeah.

**Speaker 1** [01:20:58] Or I think you should just group it in terms of flora and fauna instead of separating out the organisms.

**Speaker 2** [01:21:04] Right. Right.

**Speaker 1** [01:21:05] So somebody aren't whole grouping.

**Speaker 2** [01:21:07] Yeah. So that person is able to answer what they mean by superfluous food.

**Speaker 1** [01:21:12] Yeah, but. But the superfluous food never gets the answer. It always is. Just like, Well, I just think you're missing superfluous to meaning.

**Speaker 2** [01:21:19] Nobody ever questions what that is. Yeah.

**Speaker 1** [01:21:20] And it sits outside the speakers.

**Speaker 2** [01:21:22] Because the.

**Speaker 1** [01:21:23] Magic. It's a magic trick. Yeah. Of argumentation and cognition where you sort of just say. Yeah, you just. You're missing their personality.

**Speaker 2** [01:21:33] Well, when somebody does that, when you're in a say, you're in an important conversation and you're trying to solve a problem that has consequences. Yeah. And somebody does that. It depends on the context thing. Right. You should stop and say, Well, wait, what do you mean by that?

**Speaker 1** [01:21:49] Yes. And what they're going to what they're going to detail is some other things that they think should be in the system.

**Speaker 2** [01:21:57] Yes.

**Speaker 1** [01:21:57] And how you should think should be included. Meaning they're arguing with where you drew the boundary of the system, perhaps, and they're trying to include more things. Okay, great. We can have that debate. We can look empirically about whether those things affect that system and all that kind of stuff. Those are all kind of empirical questions that can be answered. But context takes this very mythical, magical up approach, which is it's a universal criticism machine. Right. We just apply it to anything that we disagree with. And it has it has just what's what's packed inside of that suitcase is laziness and degree. Viguerie Vagueness is. Viguerie a term. So that's my frustration with the term. And I you know, I don't expect everybody to adopt this this.

**Speaker 2** [01:22:53] This frustration.

**Speaker 1** [01:22:54] Frustration or anything, but.

**Speaker 2** [01:22:56] Well, yeah, I don't think it's about that. I think it's about I mean, you and I talk a lot and done a lot of research on shortcomings in human thinking places where our thinking breaks down commonly and statistically across people. Yes. And you know, observationally we have seen that this is something that a lot of people do. They say, well, it depends on the context, which sometimes in the moment seems like brilliant. Well, it can seem brilliant, but also it can also be a moment where you think, this person hasn't actually thought it through a lot. Right? Or you could also say maybe they haven't thought it through a lot or they don't actually understand the context. So they're brushing over it because they don't actually want to go deeper into the thing you're thinking about.

**Speaker 1** [01:23:45] That's right.

**Speaker 2** [01:23:46] So when we talk a lot about places where human thinking tends to be stronger or weaker pitfalls and things, this is another another thing to me that reinforces the idea that you have to purposely try to see more.

**Speaker 1** [01:24:05] Absolutely right. Yeah. Context is like this. It's like we're living in a house and we've lived in this house for generations, family, generations and all this stuff, and there's like a huge hope chest in the corner that nobody's opened. You know, And everybody's got like, all these. Like, they have all these imaginations of what's in the hope chest. And one day the whole family gets together and they're like, Let's open the hope chest. And they open it and it's empty.

**Speaker 2** [01:24:34] But here's another thing that comes straight up. That's when they're like, the drummer in Fish called Wanda. Yeah. They go all the way to the end and they finally get to the place they're trying to break in. And Kevin Kline opens the box of what they're looking for. He's empty, and he goes disappointed. Exactly like the whole movie is getting to that moment and they think there's something amazing in the box and they open and it's empty.

**Speaker 1** [01:24:55] Yeah. What's amazing is understanding the distinctions and systems, the part whole organization and the relationship and the perspectives that are going on in these systems such that you understand the the things in their context. That's the whole point of understanding systems.

**Speaker 2** [01:25:17] Here's the thing. There's a team of five people working together and they just keep doing the context thing. That depends on the context. Well, every single one of them has a different mental model of what that context is. So if you don't take the time for each person to unpack there and reconcile the differences between and among them, you're moving forward on misunderstanding. Yeah, to begin with, yeah.

**Speaker 1** [01:25:39] I just think I completely agree with that. It's a huge problem. And there's something super cool about the idea that in that this little guy who's just a node in a network. His context is all the other nodes in the network, Right? And all the other nodes in the network. Their context includes that guy. Yeah. Yeah. And there's this, like, really dynamic understanding, including the relationships and the perspectives and all that. Not just the notes, but there's this really dynamic understanding of what context means that is so profound that it equals the profundity of what context should be.

**Speaker 2** [01:26:27] Context is not a static thing. Context is very, very rich in its complexity and always changing.

**Speaker 1** [01:26:34] Yes.

**Speaker 2** [01:26:35] Which means we have to be paying attention to it, to.

**Speaker 1** [01:26:38] The dynamics of the system, the dynamic properties of the system and and the sort of. That one guy has contacts in other guys and those other guys are have context in that one guy right like that it's this co implying or co contextual. It's not that there's text and context, there's just text.

**Speaker 2** [01:27:08] Meaning we demean we demean parts of the text by calling it context kind of. That to me we reduce its value.

**Speaker 1** [01:27:15] Well, again, I'm not I'm not fundamentally against the term context. I'm against the way that the term is being utilized. Right. So the it is remarkable to me that all these little texts operate as like individual little texts. You can look them up individually in the dictionary. Yeah. But when they get together. When they get together. Yeah. And they're in a little text party in the paragraph and they're like, Hey, you want to dance? You know that when they get together, they change each other's meanings. Yes. When they get together, they change the meaning of the sentence. So it's the together. It's the together. That provides the context.

**Speaker 2** [01:28:02] And all the dynamics and.

**Speaker 1** [01:28:03] All the dynamics of that together, of all the texts and all the parting of the texts. Yeah. And and to sort of see that as being outside of that paragraph, the context lies outside of the paragraph or outside of the ecosystem or separate from or different from or just a black box that we don't know what it is. Right. It just seems like almost taking something really cool about context and making it really kind of pedestrian.

**Speaker 2** [01:28:34] Yes. So when we make it pedestrian, that's the case where you say it doesn't matter.

**Speaker 1** [01:28:38] Yeah. Then it doesn't.

**Speaker 2** [01:28:39] Matter because it's just like and we just.

**Speaker 1** [01:28:41] Turn to the corner of the suitcase in.

**Speaker 2** [01:28:43] The corner that knows.

**Speaker 1** [01:28:44] But. But we don't think it's empty. We think it's full of really like the family. We think that it's full of really smart stuff. And then we go over to it and we open it up and it's empty. It's a vacuous concept.

**Speaker 2** [01:28:57] Yeah.

**Speaker 1** [01:28:58] What's not vacuous? Is all the dynamical things that are happening, the relationships. That's the part whole structure, the perspectival alterations and dynamics and the identity, other interactions that is dynamical. Oftentimes fluid. Yeah. And it is by definition, the context. And in that case, context matters.

**Speaker 2** [01:29:25] And it's profound.

**Speaker 1** [01:29:26] It's all that matters.

**Speaker 2** [01:29:28] All that matters. And your message.

**Speaker 1** [01:29:30] Because it's all. Yeah. Yeah. It's all of it. Context really, really matters if if you see it in that way. But if you see it in this other way, it's kind of a vacuous concept.

**Speaker 2** [01:29:45] Depending on the context. Okay, so what? What does this mean? It means that we need to be very careful to think about how the term is being used.

**Speaker 1** [01:29:58] I would just say if you're using that term, just just pay attention the next time you use it and ask yourself, what do I mean? Yeah. What do I mean, when I use that term? Am I am I imagining an umbrella that goes over the thing that I'm talking about? Am I imagining a mysterious thing that I'm not sure what it is that separate from the thing that I'm talking about? And is there any specificity to what I'm saying? Is it just that it's missing some elements? Is it just that it's missing some relationships? Is it just that it's missing some important perspectives? Is it just that it's missing some identity, other distinctions or something like that? Like what exactly do you mean when you say that?

**Speaker 2** [01:30:45] Yeah.

**Speaker 1** [01:30:45] Because if you mean it one way, then, yeah, I'm. I'm on board. Context is absolutely critical. And if you mean it the other way.

**Speaker 2** [01:30:56] Yeah. Doesn't matter.

**Speaker 1** [01:30:58] Like, literally, math doesn't matter. Doesn't matter.

**Speaker 2** [01:31:03] And how do you know the difference as a as a person? Just a regular person. How do I know the difference? I check my motivations for using the word like my own mental model of the word and then check other people's mental model.

**Speaker 1** [01:31:15] Yeah, you could ask like, so what do you mean by that? And they go, Well, I think, you know, you didn't include X when I don't know. And you didn't include moose. Okay. Well, that's just another node in my system. I'm Fair point. I didn't include moose.

**Speaker 2** [01:31:32] Right. But then you're building a shared understanding of the context, which you can then move forward from. Right.

**Speaker 1** [01:31:37] But but that's that's like saying I mean, think of it. If I was criticizing this paragraph and I go, well, I feel like it's missing context. And you go, okay, well, what do you what do you mean by that? And you go, Well, if you add a word at the end here.

**Speaker 2** [01:31:51] Then it's different.

**Speaker 1** [01:31:52] Then, then it'll be good. And you're like, So you want me to add a word? And then that word is going to interact with all these other words because it's in the proximal paragraph and it's going to change, subtly change the meanings of all these other words. Well, that's. Wow, That's cool. Yeah. That's a cool addition. And that is contextual because that word is going to subtly alter the subtly alter the meaning of all the other words and therefore the whole of the paragraph. And it's going to it's going to give you a different flavor. Yeah, right. Just like if I take a whole dish and I put just a little cayenne pepper, I'm really changing the context, right? Why am I changing the context? Because of the dynamics. Right? Well, that's that is a meaningful criticism, a meaningful addition, a meaningful kind of analysis or clarity that provides something of substance.

**Speaker 2** [01:32:58] Right. And changes your understanding of the whole thing. Yeah. The whole.

**Speaker 1** [01:33:01] System. Yeah. And understanding that that that happens. Understanding that that, that by just adding this or that word or this or that dynamical thing in here. Yeah. You can really change the, the system.

**Speaker 2** [01:33:18] The whole thing.

**Speaker 1** [01:33:19] The whole thing.

**Speaker 2** [01:33:20] Yeah.

**Speaker 1** [01:33:20] Whether it's meaning you're building or understanding or, you know, whatever it is that you're trying to understand or build.

**Speaker 2** [01:33:26] So now that you've had a chance to articulate the source of your minor irritation in the moment, you know, why context, why the way we use it in so many different ways is slightly irritating. Yeah. Does. Do you feel like this has changed how irritated you are now that you sort of explained yourself.

**Speaker 1** [01:33:45] Simply irritated by it? No, I'm just kidding. I, I mostly just play around with it because I think it's kind of fun. Yeah. I'm not really genuinely irritated now, but I. I think it's like a blind spot that people have. It's almost like a form of bias, right? I mean, you said it earlier. It really comes from our study of thinking for so long and seeing it. Be used in a way that is almost a form of bias or a blind spot. And if we just know that, you know, objects in the mirror are closer than they appear, if we just know that little blind spot or whatever it is, then then you can kind of overcome it very easily. It's not a big deal in that sense, but it's such an important concept, you know? Yeah. Context is an important concept, so we should take it seriously. Yeah, because it's important.

**Speaker 2** [01:34:43] Stop stuffing it in a wheeled suitcase in the corner.

**Speaker 1** [01:34:45] That is separate from the system.

**Speaker 2** [01:34:47] Right.

**Speaker 1** [01:34:48] It is there. It is not only part of the system, it is part and parcel of the system. It is integral to the system. The context is integrated into the system.

**Speaker 2** [01:35:01] Yeah. So we have to account for it.

**Speaker 1** [01:35:03] So we have to account for it and integrate it into the system.

**Speaker 2** [01:35:08] Well, I think you've certainly explained yourself.

**Speaker 1** [01:35:10] Have I?

**Speaker 2** [01:35:10] Yes, And I appreciate it, because it was something that was kind of in the back of my mind to ask you about. And of course, I wait until on camera to ask you about it. But I think the difference between these two things, these different things is very helpful. And I think I think in general, we should be very purposefully listening for and trying to rectify sort of the inherent weaknesses of how we all think collectively and start challenging ourselves. So when somebody says, it depends on the context. Remind yourself, well, what does that mean to that person and ask them. Yeah. And then related to what you would mean by that, because I think that's where a lot of the misunderstanding is.

**Speaker 1** [01:35:52] Yeah. I mean, another way of thinking about it is that DSP gives us the science of context.

**Speaker 2** [01:35:59] I like that.

**Speaker 1** [01:35:59] You know, it literally gives us the science of context. Yeah. And so to say sort of context and not unpack that bag of science is sort of like, wow, you're just missing out on so much cool stuff.

**Speaker 2** [01:36:13] Yeah. So you need to unpack it.

**Speaker 1** [01:36:15] Yeah, you got to unpack it.

**Speaker 2** [01:36:16] I think that's.

**Speaker 1** [01:36:17] Good. And you got to unpack it in the system, not outside of the system.

**Speaker 2** [01:36:20] Because it lives in there.

**Speaker 1** [01:36:21] Because it lives in the same.

**Speaker 2** [01:36:23] All right. Well, I think that's a wrap. I, I think you've answered my question beautifully, and I appreciate it. Okay. Hopefully the rest of you do, too. This is that moment where I'm going to tell you. Yeah. Like subscribe, download, download.

**Speaker 1** [01:36:40] It really helps us out.

**Speaker 2** [01:36:41] And thank you for all of your time and attention. And then we want.

**Speaker 1** [01:36:44] People have been asking about the about if if there's places where you can go learn it and yeah I mean we have books that we have the cards are available.

**Speaker 2** [01:36:56] We have the assets.

**Speaker 1** [01:36:57] Where you can practice it. We have a thinking quotient assessment called the TCU. That's right. Which I think we did a podcast on. We did an episode on that that you can take and get your strengths and weaknesses. We have advanced and a beginning and advanced courses.

**Speaker 2** [01:37:17] On all.

**Speaker 1** [01:37:17] Our network on these concepts, so you can take it all online self-paced.

**Speaker 2** [01:37:21] But it's important to note to people that those are not just sort of theoretical, abstract, academic kind of courses where roll up your sleeves and how am I going to actually learn and practice these things, which is what I am proud of in terms of our.

**Speaker 1** [01:37:35] Practice, practice, practice, practice so that you get a real applied skills thinking skills to take out in the professional domain profession.

**Speaker 2** [01:37:43] And don't forget, we have the thank you community of practice. Yes. Which is something that is open to people when they take the TCU to.

**Speaker 1** [01:37:51] Check it out. Cabrera lab.org.

**Speaker 2** [01:37:53] All right. That's a wrap. Thank you. Thank you. We'll see you next time.

**Speaker 1** [01:37:56] See you.

**Speaker 3** [01:38:00] The first.