University of Earth

- meta-organization for post-crisis action -

Comprehension exercise (Level 5)

Participant group: Kalahansa

Action

Assessments and comments may be channelled via Point 137 (# Neryosang)

Decision

☐ Continue  ☐ Repeat

☐ Reject and terminate
## OVERVIEW SEGMENTS

<table>
<thead>
<tr>
<th>PART I: BACKGROUND</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intent</td>
<td>9</td>
</tr>
<tr>
<td>Developmental phases: an outline</td>
<td>11 – 14</td>
</tr>
<tr>
<td>Inspiration</td>
<td>15 – 19</td>
</tr>
<tr>
<td>Organizational structures and processes</td>
<td>20</td>
</tr>
<tr>
<td>Image and symbol management</td>
<td>21 – 23</td>
</tr>
<tr>
<td>Participation and selection</td>
<td>24 – 25</td>
</tr>
<tr>
<td>Feature: – Orders of comprehension</td>
<td>26 – 27</td>
</tr>
<tr>
<td>– Vigilance and shadow sensitivity</td>
<td>28</td>
</tr>
<tr>
<td>– Self-reflexiveness</td>
<td>29 – 30</td>
</tr>
</tbody>
</table>

| PART II: CURRENT OPERATIONS | 33 |
| Finances and budgeting | 35 – 36 |
| Information and publications | 37 – 38 |
| Work programme | 40 – 41 |
| Societal impact | 42 – 50 |

| PART III: SELF MONITORING AND SELF PRESENTATION | 51 |
| Structural dimensions: active, emergent, dormant | 52 – 57 |
| Metaphor ecology | 58 – 63 |
| Coalition ecology | 64 – 70 |
| Factional conflict review | 71 – 75 |
| Personality and group complementarity review | 76 – 82 |
| Productivity and integrity enhancement review | 83 – 89 |
| Protective measures | 90 – 94 |

| PART IV: FUTURE STRATEGIES | 95 – 104 |

| PART V: GRAPHICS, MAPS AND PATHWAYS | 105 – 120 |

| SUPPLEMENTARY DOCUMENTS | 121 |
| Context: historical and contemporary | 122 – 125 |
| Participants (direct and indirect) | 127 – 140 |
| Group and institutional involvement (direct and indirect) | 141 – 151 |
| Documents traced (post 1970) | 153 – 158 |
| Research initiative summaries (and index) | 159 – 207 |
| Data bases, networks and access | 209 – 215 |
| Social and community initiatives | 217 – 224 |
| Physical locations and interfaces | 225 – 231 |
| Consolidated financial statements | 233 – 239 |
INTENT

The University is concerned with the development of purpose in a time of turbulence. From this follows a preoccupation with the design of patterns and processes whereby such purpose may be furthered.

Given the nature of this intent, any such definition is both a limitation and a distortion and is necessarily superficial. The University works with ways of moving beyond such limitations and distortions in order to embody significance more effectively in activities of immediate relevance to the development of society.

Although it is valuable to leave the central intent underdefined, or open to continual redefinition, further understanding of it can be conveyed through a set of key terms.

Maturity: The development of a progressively more mature mode of action is a core preoccupation. Ways of transcending and using disagreement are sought, whilst recognizing the valuable function of such divisive processes. Fashionable problems and short-term methods are seen in a broader context, whilst cultivating a spontaneous sense of the immediate significance of the present. An elitist form of maturity is avoided by developing a creative attitude toward the function of ignorance.

Empowering force: The mode of operation is such as to cultivate a reservoir of energy whereby a wide variety of actions can be empowered, thus countering the pervasive sense of individual and collective impotence. Action is however primarily indirect, taking full advantage of the energy expended by opposing forces.

Post-crisis: Work is primarily designed to be relevant to post-crisis conditions, in contrast to the widespread efforts at minor adaptation of existing structures. This requires both a long-term concern for cultural survival and the development of preparedness for a "mid-wife" function in the immediate future.

Action oriented: Research is carried out with the intention of developing "blueprints" for action or to enable better modes of action to be generated. Priorities are such that little research is carried out purely for its own sake.

Enrichment: Effort is directed toward countering the progressive impoverishment and homogenization of the psycho-cultural system. Diversity is cultivated so that the qualitative value of the parts to the whole can be readily appreciated.
Quality: There is a central concern with the cultivation of quality and the design of a context within which such quality can be appreciated and enhanced. The essentially nameless quality cultivated encompasses both material and non-material dimensions, but especially the simpler and more fundamental qualities which are normally eroded, rather than embodied, in elitist contexts and "centres of excellence".

Metaphor: The use of metaphor is to be fully explored as one of the few accessible ways of by-passing inherent delays in the processes of explanation, communication and education. Such delays are considered a major obstacle to significant transformation of psycho-social systems. By cultivating the poetic dimension, metaphor is also to be used as a means of counter-balancing the sterilizing and de-humanizing effects of rational explanation. This is viewed as enhancing a vital feel for the organic relatedness of experience and as a stimulus to both imagination and creativity.

Patterns that connect: Exploration of the nature of the patterns that connect a wide variety of phenomena is a central concern. This extends beyond conventional approaches to integration, interdisciplinarity, and general systems. It includes "enwholement", its representation, and its comprehension, especially when transcending the contradictions of incompatible patterns or different modes of perception.

Vision: The development of more creative approaches to envisioning possible future designs of the psycho-social system is a major preoccupation. Importance is attached to making such approaches widely accessible, relating them to innovation procedures, experimenting with them, and providing a more creative context for the conflict between alternative visions.

Paradigm transformation: Special attention is given to ways of facilitating the process of transforming the paradigms which determine basic attitudes towards experience. Such transformation extends beyond modification of the relationship of an ideal observer to rational frameworks. It encompasses collectivities of developing human beings for whom rational observation is but one condition in a pattern of ways of relating to experience. The emergence and decay of dogmas is viewed as an unavoidable process to which a careful relationship must be established.

Counterpoint: Effort is directed toward complementing conventional "positive" approaches by cultivating a more creative understanding of "negative" approaches. In the same spirit, careful attention is given to any domain which is neglected or considered irrelevant. Deliberate attempts are made to "rehabilitate" the significance of whatever has been rejected in this way. This attitude extends to hidden assumptions and the ugly realities of the enterprise itself viewed as constituting its "shadow".
Adversary awareness: Part of the tone of the initiative derives from the collective stance taken in opposition to an "adversary" whose image is progressively clarified. This approach is used as a way of focusing resources and attention. Efforts are especially directed to responding to the ability of the adversary to obscure or deflect understanding and purpose, and to erode configurations of resources. Ways of creatively redefining the context within which the adversary is perceived are an ongoing concern. Efforts are made to "internalize" the significance of adversaries, to explore the resulting dynamics as a means of transcending them, and to adopt a creative approach to scapegoat generation.

Demonstration: Whenever possible, progress in understanding is applied experimentally in the form of innovations to the University as a collective enterprise and a community. The University is considered as its own laboratory, as well as an effective model of problems and conditions in wider society. If innovations cannot be successfully and harmoniously implemented there, it is unlikely that they would prove significant elsewhere.

Commitment: The degree of individual and collective commitment introduces a quite distinctive quality. The University is an environment congenial to highly self-motivated individuals and it encourages the redefinition of such commitment. There is a collective appreciation of the risks and sacrifices associated with the work as well as the possible benefits.

Strategic approach: Emphasis is on developing a sense of strategy as a discipline by which the optimum use of resources is determined. In particular means are developed to transcend or avoid initiatives which have already been extensively explored and proven to be of only limited effectiveness. In elaborating strategies, the resources considered are not restricted by a narrow concept of relevance. This is broadened to justify the functions of as many features of the psycho-social system as is feasible.

Constraints: In envisaging research and designing action strategies, special attention is given to the need for constraints, limits or self-discipline. Constraints, including death itself, are seen as a vital means of giving form to freedom. They are not simply regretted and eliminated as unwelcome impositions, but are viewed as a creative challenge which helps to structure any psycho-social design and to articulate its unique quality.

Process orientation: The development of progressively more process oriented approaches is necessary if change is to be adequately understood. Ways are sought to work with ongoing processes rather than disrupting them unnecessarily by new structures or initiating new processes which create unnecessary patterns of discord. Psycho-social design is thus based as much on the present patterns of striving for desired conditions as on structures which may eventually result in the fulfillment of those desires.
Configurative indirection: Much of the work responds to contradictions in the psycho-social system and in the efforts to improve it. Any creative response implies the possibility of some emergent synthesis which would transcend such limitations rather than simply favouring a particular model or method. It is suspected that the nature of the synthesis is such that its paradoxical quality cannot be completely embodied in simple forms. Emphasis is therefore given to indirect approaches. Configurations of competing forms, or patterns of resonance between alternative modes, are explored as ways of expressing the dynamics of subtler levels of synthesis in a manner significant for psycho-social design.

Global transformation: Given the nature of the global problematique, research is necessarily designed to facilitate transformation of the psycho-social system as a whole. Such transformation is perceived as respecting cultural diversity rather than requiring either homogenization of methods or universal consensus on goals, values, and desirable forms of organization.

Human development: Redefining the significance of human development is a central concern and directly or indirectly much of the work is designed to facilitate such development processes. The emphasis is as much on the personal development and maturation of the individual as on the development of the family or social context within which this can best occur. Interest encompasses the vital importance of the challenging obstacles and hardships necessary for significant human development and is thus not limited to furthering this process under ideal conditions.

Mystery: Care is taken to avoid those involved taking the enterprise or themselves too seriously. There are factors and dimensions which cannot be satisfactorily encompassed by current responses to experience, as the future must necessarily make apparent, unless major advances in comprehension are to be denied. The impact of these factors on the present can only be adequately encountered by cultivating a sense of mystery, awe, paradox and humour.
DEVELOPMENTAL PHASES - AN OUTLINE

The University emerged organically through a number of phases. A review of these provides important insights into the organization of the University as an evolving process.

Contact phase: The many international events of recent decades resulted in interactions between people with overlapping patterns of concern. Even when concerns were not shared, the inadequacies of international response to world-wide problems of different types established an ongoing field of discourse. Key people experienced intense frustrations at their inability to act with any degree of effectiveness. Many became bitter and cynical, whilst others were forced to seek other modes of action. In some there developed a recognition that calamitous social upheaval was inevitable and the need was to develop a more effective capacity to respond to the post-crisis opportunity. Frustration was aggravated by the recognition of many in authority who, in private, acknowledged their eagerness for new approaches but claimed that their hands were tied by short-term politics of their respective government, corporate, academic or religious establishments. Such contacts clarified a central difficulty, namely the vulnerability in public arenas of many of the insights which seemed to be relevant to an understanding of ways of moving into a more fruitful social condition. The "noise level" and consequent distortion made effective exploration of these insights virtually impossible in arenas characterized by political, academic or religious factionalism, despite the validity of the views expressed.

Network emergence phase: As a result of such contacts, networks of people emerged sharing these preoccupations, exchanging relevant documents, and meeting informally. In this network phase there was considerable discussion of how to initiate a more effective response.

Invisible college phase: The network phase led to a greater degree of informal organization. Meetings of those involved were deliberately planned. The preoccupations of the group were openly discussed in symposia within the framework of other meetings under whatever guise was appropriate. This "piggy-back" technique was extensively used, especially in order to give public expression to the issues. Deliberate efforts were made to influence agendas of international meetings and programmes to make them more sensitive to the concerns identified.

Seed funding phase: With the increase in the degree of organization, funds were placed at the disposal of the group. In many cases this took the form of allowing the group to determine the allocation of funds set aside by an organization for unspecified work in a particular area. The group also obtained access to "end-of-the-year" funds unspent within particular agency programmes. Where members of the group had access to unallocated funds, it became increasingly possible to make them available to projects of the group, whether or not it was possible to justify such expenditure openly to the agencies concerned. The amounts were often small but were important as seed funding. In this phase, the group also became the recipient of several large amounts of money, partly from private trusts and partly from sympathetic Arab governments. In addition the group was given effective control of several large estates.
Commitment phase: The previous phase increased considerably the group's sense of purpose and strength. It also gave rise to extremely disruptive debate over future strategy. The point at issue was whether the group should continue to function as a basically informal network or whether its concerns called for full-time commitment within a more highly organized framework. Many claimed that the number of people prepared to make such a commitment had reached the necessary critical threshold to justify this step. Others claimed that such a step would jeopardize effectiveness and make the group vulnerable to dynamics which had not proven controllable in other settings. As a result of this "first revolution", it was finally decided to function in two modes, one being informal, indirectly involved, and only partially informed. The other would explore the route involving a higher degree of organization and commitment.

Experimental phase: Those committed to a higher degree of organization and dedication then engaged in a period of intense review of the possibilities for organization and action. This quickly shifted into an experimental phase which focused initially on resource management. Individuals allocate control of their personal resources under a variety of contractual arrangements inspired by recent innovations in unit trusts, estate management, social security, life insurance, and cooperatives. These arrangements were viewed as provisional and subject to redefinition within more satisfactory frameworks as these emerged from experiment.

Contract phase: The group was then in a position to initiate contracts with people, whether within the group or outside it. These were contracts for specific tasks in the light of its concerns. This phase opened up new possibilities for making creative contact with the large numbers of highly skilled people who were either in frustrating job situations or had become unemployed. Systematic "talent spotting" was initiated. Suitable people were offered funds for work done on either a full or a part-time basis, but without necessarily giving more information on the effective source of the funding than was evident from the public image of the channel employed. A new style of "contract management" was developed, somewhat inspired by the techniques of grants directors, literary agents and managers of professional sportsmen and entertainers. This phase rapidly raised new problems of resource management and questions of responsibility in relation to the pool of talent "activated" in this way. New planning tools were devised as a result and an internal code of ethics was formulated to permit progressive clarification of the constraints within which it was important to work.

Information system phase: Up to this point the organizational infrastructure had been limited to secretarial, legal and accounting work based on the postal services, face-to-face meetings and the circulation of documents. With the increasing accessibility of data networks, a system of procedures was designed to permit the increasingly rapid circulation of information, using telex and mail only where necessary. The basic policy of limiting knowledge of the scope of the system was further defined. In this way people could receive or contribute information without necessarily being aware of the range of contacts the system served. In the simplest case, for example, arrangements might simply be made for a person to be placed on a mailing list for a particular periodical. In other cases documents received might be reproduced for distribution to selected lists of people.
Organization design - phase I: The control of several estates raised the question as to what extent the group should develop its physical base. On an experimental basis members of the group met together in a residential environment under the guise of international conferences or summer institutes. This raised for the first time the question of how participants functioned as a social group. This led to the "second revolution". At issue was the question whether the group should acquire the dimensions of a community or should limit itself to the organized pursuit of programmes. Many felt that this was an important challenge which would enrich the whole enterprise. Others felt that this would raise the usual problems in "alternative communities", which had proved remarkably difficult to solve satisfactorily. It was claimed that operational effectiveness would be severely reduced. As before, the decision was made to continue in two parallel modes with interactions as and when appropriate. Considerable effort was invested in the question of organizational design. This was several disrupted by a "third revolution" initiated by those who felt that the community should be permanently established in one or more physical locations. The conflict was "resolved" by the same parallel mode procedure.

Community experiment phase: The group made use of the estates it controlled to established physical bases which were rapidly developed into communities. Arrangements were left flexible in that some people came for more or less extensive visits, depending on work and/or holiday considerations. The communities proved ideal for sabbatical leaves and academic holiday periods, for example. They could also be used for conferences and to some extent as locations to which outsiders under contract could be invited when appropriate. In this phase, the whole question of working lifestyle was explored with much enthusiasm. The physical infrastructure was considerably developed as more people committed themselves to the community mode and resources were organized to that end. The significance of the community dimension was deliberately diminished for those not involved in it.

Crisis of crises: The enforced contact between people brought to a head another range of problems which it had previously been possible to handle rationally or to trat as minor irritants in the work of group:

1. Partnership crisis: The initial focus for the dispute was the status of the partner of the person actively committed to the group, whether the relationship was long-term or not. Such "passive" partners were not necessarily inspired by the "active" partners commitment to the community. In many cases they sought an entirely different range of advantages from community life and especially their own form of active involvement in areas which had not previously been given attention by the community. These demands, and the dynamics with which there were associated, constituted a severe challenge. What made the challenge so dramatic was that it undermined the carefully elaborated organizational design which supposedly took account of these factors. It challenged understanding of the nature of useful creative work within the community — how should partners work together?

2. Conceptual incompatibility crisis: The above challenge was soon accompanied by another. Up to that period people had tended to work with colleagues with whom they shared interests and to minimize their contact with those having radically opposing interests. In the community context this policy of "polite non-confrontation" was very rapidly eroded. The question then emerged as to how radical disagreement was to be creatively handled within the community, especially since such disagreement frequently disguised temperamental incompatibilities which those involved experienced considerable difficulty in handling. The parallel to the life partner problem was recognized. In general, how was the organizational design to interweave supportive partnership relationships with critical opponent relationships? Another form of the problem was the relationship between right and left—brain thinking in the community, which also posed the delicate problem of an adequate bridging mechanism.
3. **Representativity crisis:** The preceding difficulty was aggravated by severe criticism that the representation of different cultures was tokenistic despite deliberate efforts to avoid this. The core of the challenge was how to integrate viewpoints expressed in different languages without "burying" the extent of these genuine differences under assumptions about the supposed adequacy of some convenient Eurocentric lingua franca. In addition to the cultural differences associated with different languages, the ideological and behavioural differences associated with "North-South" and "East-West" dimensions were a source of acute concern. These were further dramatized by increasing differences between the newer (and especially younger) people and those who had been closely involved in the group from its early days.

4. **Relevance crisis:** The preceding stresses aggravated widespread concern that the community would turn into just another exercise in self-interested, middle-class, academic escapism. This negative image was a trip in its own right. It provoked the need to acknowledge the ugly face of the community enterprise rather than continuing desperately to cultivate the illusion of a purely positive self-image. What was the community's "shadow" and what kinds of dynamic were necessary to respond to it appropriately?

This complex of interrelated problems fortunately did not split the community into factions. Its effect was to divide people within themselves - an extremely painful experience for many, even though some suggested that the crises could be usefully perceived as a series of conceptual barriers to be overcome and as metaphors for one another. As a "fourth revolution", it was essentially "internalized", but it left many people in a state of despair. The crisis provoked the search for a more fundamental point of reference upon which the organization design could be more effectively based.

**Organization design - phase II:** In this phase the basis for the current design was first elaborated taking into account the new dimensions. The design lost its purely "rational" emphasis and acquired more elusive characteristics which made it richer and more organic on paper. The design was as much art as science. The problem was how to give operational significance to this vision.

**Rebirth phase:** Although a new design was available and viewed by most people to be adequate, if not very attractive, the whole enterprise was viewed with increasing apathy. A sense of sterility set in. It was at this point that several groups within the community were drawn into a dramatic conflict sparked off by a totally trivial incident. The conflict developed so many thematic dimensions that it took on archetypal proportions through the manner in which most individuals found their own essential story woven into the drama in some way. The conflict evolved to a traumatic climax which coincided by chance with a tragic incident involving one of the groups. This touched people deeply. The incident was "absorbed" into the drama and in fact opened up a totally new perspective which changed the whole style and mind-set of the community. It was a "fifth revolution" through which the University first developed an integrating mythology. In effect this strange combination of circumstances became the necessary catalyst via which the new design was finally adapted and used. The sequence of events, and the interpretation of their significance, remains however a mystery for all concerned.
Consolidation phase: The transformation set the stage for a period of expansion and consolidation. The sense of identity as a community developed and the current name was adopted as part of the internal articulation of its self-image. Few of these developments have however been communicated outside the community, given the desire to maintain a very low profile. It is in this phase that the operational significance of the organization emerged as a kind of "conceptual holding company" with a role somewhat analogous to that of financial holding companies. The analogy is unsatisfactory in that it is more an attitude or process than a "concept", and this is "held" in the sense of maintaining the interrelationship between the facets through which the central process may be understood. And of course, it is more a company of people in the traditional sense than a profit-making enterprise. Despite these reservations, it does work from "havens" through an extensive network of affiliated groups which contribute in different ways to the significance of the whole.
INSPIRATION

The intent and programme of the University can be formulated fairly unambiguously in conventional language. This leaves implicit the essential inspiration of the University and of those who participate in its work. At one level there may indeed be said to be a shared belief in most of the values put forward publicly in recent years as essential to the quality of life in a just world society of the future. But from another level, the uncritical acceptance of these values as absolutes is considered to be itself extremely dangerous. There is a price at which the cost of "peace" and "plenty" is unacceptable, for example. In this sense the University is not founded on an explicit set of values, especially since both the origin and the future emergence of new values are themselves of vital significance to human development. Rather it takes its stance on a ground facing the dilemma of responding to the conflicting values which hold sway in the world at large both now and in an unpredictable future.

The life of the University is essentially a creative response to this dilemma. Some of those who participate find ways of resolving the conflict through the inspiration of conventional world religions. Some have elaborated alternative frameworks of essentially spiritual inspiration. Others experiment with sophisticated frameworks inspired by advances in the understanding of physics and consciousness. Many make use of experiential exercises, whether in isolation or in groups, to reinforce the non-intellectual dimensions of their inspiration. But for most participants the existential challenge of the dilemma is an important dimension of their personal lives. This is a source of inspiration reflected in many ways in the University's activities. Underlying this dilemma, and fundamental as the keystone of the University's existence, is a shared sense of some larger whole of which life on this planet is a part. In one way or another the various programme initiatives seek greater understanding of its significance for the resolution of value conflicts in the world. But as an ultimate source of inspiration, it necessarily escapes any explicit description and remains essentially nameless.
ORGANIZATIONAL STRUCTURES AND PROCESSES

The organizational design of the University is a major guarantee of its viability. The design process is not only unfinished, it is essentially a continuing process. This means that the structure of the University is not fixed in a permanent manner but is in a state of flux in relation to domains of different degrees of invariance. In effect, rather than defining a structure which is expected to resist attempts to modify it until the crises the University faces force such changes, the redesign process has been incorporated as a primary feature of the design itself. Instead of simply adapting to circumstances, the redesign process can anticipate them creatively. In a complex organization, this approach also avoids the many transitional difficulties associated with the interface in conventional practices between the incoming new order and the old order being phased out.

The organizational requirements of the University at any one time emerge from very close attention to the creative process as a key link in a number of cyclic processes. These include processes of conceptual differentiation, integration and eventual disintegration. A basic difficulty which has been to a large extent resolved is that of harnessing the "fission" energy associated with creative divisiveness and territoriality. It is this that usually forces creative people apart as a consequence of their work and temperament and engenders a new pattern of conceptual differentiation calling for an isomorphic organizational support.

The challenge has been to ensure that organization is responsive to creative insight, but with a healthy measure of restraint. The conventional use of the administrative veto as a restraining mechanism is avoided in favour of a flexible, dynamic technique. The principle of this has been borrowed from the eastern martial arts. The approach is simply to allow the organizational redesign process to be so immediately responsive to the creative process that, unless the latter is sufficiently mature to have internalized its own restraining process, its energy is simply dissipated. The organizational context thus achieves necessary restraint by "hyper-non-resistance".

With the continuing initiation of new organizational patterns in response to successful creativity, has emerged the problem of the macro-organization of the University. The building-block approach to organization resulting in "organization charts" or "matrices" has been avoided as essentially mechanistic, when a more organic structure is required. One image of the present approach is that of interference patterns from different sources of creativity resulting in "standing wave" forms of organizational invariance. Another image is that of stable ecosystems resulting from the interference patterns of the population dynamics of different species. In both cases significant changes may modify the pattern elements with any shift to a new phase.
This process of self-organization is itself subject to observation and interference in the light of strategic considerations for the University as a whole. The problem is naturally to ensure that the configuration of preoccupations and insights defines some new level of significance. Considerable use is therefore made of "balancing images" which provoke participants into reflecting on how the different concerns can be complemented in order to give a more dynamic thrust to the whole. This is effectively a holistic counterpart to the conventional "environmental impact statement" in that it calls for the identification and expression of new "impacts" which will increase the maturity of the whole. The balancing images are of concern to all as a kind of "global weather chart" of the University's condition. Whilst the content is naturally linked at the computer data level, the graphic displays of it vary considerably. For artists, balance is explored through aesthetic imagery, for example, whereas those with a religious orientation often prefer mandala-type imagery. One of the surprises of the University has been the value of theological insights in distinguishing subtle levels and aspects of balance within the whole, especially the qualities of "energy" that can usefully be interrelated.

Of special concern are the process implications once a balanced whole has been brought into being. Such an achievement is not considered as an end in itself to be passively observed. As a whole it invites and invokes an entirely new kind of collective response through the attention it engenders and brings into focus. One image of this is that of the possibility of nuclear fusion once a plasma is contained within an appropriate container. Another is that of a many-petalled flower open to the process of fertilization. Related to this image is that of the culminating process in tantric yoga symbolized by sexual union. This is the process culminating in conception at a new level of significance and energizing the subsequent phase of creativity.

For a new concept to be effectively brought to maturation, the design problem is to provide an appropriate container for the "gestation" period and different kinds of container for the "post-natal" and subsequent periods. Considerable attention has been given to managing the transitions between such contexts. The same is true for the process whereby the concept and any organizational support finally loses its significance and disintegrates. Because of its cyclic significance, great care is given to the "death" of concepts, whether or not they may re-emerge in a new form.

To make the above processes possible, the University has to be maintained in a condition of organizational "health". Given its aims, conventional indicators such as financial ratios are totally inadequate. It has been found that by treating the University as an organism, attention to its biological processes ensures a richer and more sensitive approach to operating "tone". Surprisingly enough a pattern of specific actions has been usefully associated with organizational "cleanliness" and "nutrition". Even such concepts as "information vitamins" and "roughage" have proved extremely valuable. Although "exercise" is of well-known significance in military preparedness, an entirely different style of exercise has been developed for the University. This is not based on pre-work collective callisthenics as practised in some factories, but rather on switching between a wide range of organizational patterns or configurations appropriate to different circumstances. Using the language of hatha yoga, these are called asanas. In a similar spirit, other "yogas" are also practised. In this way importance is attached to the organizational "respiratory" cycle and the possibility of various "breathing exercises". Given this mind-set, some organizational problems are also perceived as "diseases" which lend themselves to "medical" remedies, including a form of "acupuncture".
Unfortunately, the very fluidity of the University’s organization makes it difficult to give precision to any extensively used description of it. This fluidity would not prove viable if it were not complemented by a high degree of discipline, much of which is fortunately “sub-conscious” in that it is encoded into computer-based information processing patterns. It is the computer support which facilitates the process of transition between very different operating modes. In fact the University’s organization is increasingly characterized by the pattern of alternation between different modes or structural configurations rather than by any particular one. It has become a "resonance hybrid", to use a chemical term, in that there is relatively rapid switching between extremes. Some of these might be characterized, in over-simplified political jargon, as imperialist, communist, fascist, socialist, anarchist, or their variants.
IMAGE AND SYMBOL MANAGEMENT

As a child of the 20th century, the University has from the beginning devoted special attention to the image it generates and especially to its self-image. But rather than being concerned to develop one carefully designed image, a completely different policy has been adopted. Every encouragement is given to the generation of alternative images of the University so that at any one time twenty or more images may be actively used as a medium through which to interpret its structure and processes.

Images are viewed creatively as a way of integrating a diversity of structures, processes and concerns which may otherwise easily be seen as fragmented, if not unrelated. They are used to cast a different, often playful, light on daily events which puts them into meaningful perspective and opposes the overdevelopment of bureaucratic attitudes.

The images current at any one time are very important to the actual processes whereby the development of the University is guided. As in conventional politics, metaphor is important to the discussion of policy options. The images in use are a rich source of metaphor which has thus in a way been "internalized" in contrast with normal practices and in the use of political cartoons. Discussion of policy options may thus be made entirely in terms of one or more metaphors based on such images. In practice this bears some resemblance to the use of different languages during an international conference. Factions may well be identified with particular metaphors.

The images favoured at any one time or by different factions vary a great deal. They may include:

- theatrical images based on the drama of opera, whether grand or comic;
- geometrical images seen as a patterning of processes (e.g. spiral, torus, mandala, polyhedra);
- dance or rhythmic movement whereby the concerns of different groups are interwoven; poetry, music and multi-part singing have also been used;
- procedural imagery derived from conventional management (e.g. PERT charts, systems, programme matrices and tracks);
- interactions within a pantheon of suitable divinities governing appropriate powers and qualities or images based on other symbol systems such as I Ching;
- images based on information processing devices (e.g. computers, telecommunications);
- images of some suitable ecosystem inhabited by a large variety of vigorously interacting species;
- images based on games of different types;
- ceremonial, ritual and collective meditation are also used as a source of imagery, as is the traditional notion of a quest with "monsters" to be overcome.
Such images have demonstrated their value at introducing a delicate sense of organizational balance as well as a collective sense of focus. Their use is thus important as a more or less serious source of inspiration, in "recharging" motivation, and in releasing organizational frustration.

The ease with which new images emerge and spread throughout the university in response to new conditions (or their absence) has proved of value as a communication mechanism, especially as a creative counterpart to rumour. In some cases they can be clearly seen as establishing "energy pathways" important to the health of the university.

Because of its importance and vitality there has been much hesitation in engaging in anything close to "image management". Informal groups do however meet to discuss deliberately the propagation of a new image as a way of reinforcing a favoured
PARTICIPATION AND SELECTION

No change is planned for the immediate future in the policy whereby people and groups come to participate in the work of the University. From its inception this has been based on personal contact and recommendation, often as a consequence of views expressed publicly, especially in documents, articles or the media.

A principal concern in building up the number of those involved has been that of ensuring both adequate balance and significant dynamism. This may also be seen as a compromise between structure and process. Clearly an appropriate lack of balance is vital to the forward momentum of the University, whereas inappropriate dynamics can only lead to its fragmentation. Increasing participation has therefore come to be viewed both as a problem of improving the psycho-social "gene pool" and as a challenge in designing a richer psycho-social "ecosystem". Much time has been invested in determining the varieties of people which can best enhance the work of the University and the order in which their "insertion" would be most fruitful. This ideal is of course very much subject to the availability of suitable people, but especially to the opportunities of unforeseen contacts with people of unexpected quality. This continues to be an exercise in serendipity and synchronicity.

The main challenge in this process is that of identifying people whose qualities will constitute a creative irritant to some of those already participating. But for such an irritant to be usefully creative, it must provoke an irrational rejection on the part of those to be stimulated in this way. As might be expected many difficulties have had to be overcome in reaching an understanding of how this may best be accomplished in the interests of all concerned. Fortunately, the manipulative dimension of this process is now seen against a much broader context. Through the use of dramatic and ecological metaphors, for example, participants have come to accept the need for what are now recognized as occasional doses of "preventive medicine" to ensure the healthy tone of the University. The reactions which individuals experience to the arrival of counter-acting qualities usually lead to welcome breakthroughs in their own personal development – but this is never an easy process and involves much painful adjustment. This approach has so far prevented the University from falling victim to the Scylla and Charybdis of enthusiastic flabbiness or procedural sterility.

By its very nature the University is of course committed to ensuring the participation of individuals who enrich its interdisciplinary approach. Experience has shown however that it is neither the disciplinary expertise nor the underdisciplinary commitment which is of greatest importance. The healthy tone of the University is in large part dependent on the ability of individuals to use their respective pre-logical biases or "energies" to better effect in relation to those of others. Participants have to be able to "dance" with each other (even if they perceive each other as belonging to very different species functioning in very different media). Developing procedures to detect such abilities, often latent, constituted an important phase in the University's development. What had to be discovered was the range of possible "energies" which needed to be expressed through one or more individuals in a healthy collective enterprise. Clarification of this issue is felt to have provided a guarantee of the University's viability and its ability to respond appropriately to changing conditions and crises. By moving beyond the conventional notion of expertise, a totally new dimension has been introduced into organization design.
The University has of course a global orientation which must necessarily be reflected in the origins of the participants selected. The conventional trap of selection by nationality has been avoided in favour of ensuring a good representation of different cultures. In practice this means, for example, that "European technocrats" may include Indians with that mind-set and "Buddhist" may include Norwegians. There is considerable emphasis on a suitable balance between language groups as well as a certain multi-lingual capacity. The strengths and weaknesses of different cultures are borne in mind in striving for a creative, stimulating balance in representation.

Two additional factors are of prime importance in selecting participants. The first, fairly obviously, is a degree of long-term self-motivation sometimes described as a "sacred fire" or a "divine obsession". Without this the energy balance of the University would be totally distorted. In fact without it, participants would have great difficulty in relating to the University's activities and opportunities. The second factor is a certain maturity of spirit or presence. This is vital for subtle reasons connected with the overall integration of the University's activity, the evolution of its long-term objective, and its ability to avoid spastic responses to short-term issues. Whilst these two qualities are desirable, they do not constitute a rigid requirement, in fact the challenge of their absence may in some cases be considered a useful stimulant to other participants, especially when the qualities are perceived as latent. Occasional "errors" in selection are viewed as an important randomizing element. For related reasons, people are sometimes selected to fulfil a jester role and prevent the University from entombing itself in pomposity and self-admiration. The ability to enjoy the University and its activities entails, fortunately, a certain talent for appreciating and responding to their humorous aspects, of which there are many.
FEATURE: ORDERS OF COMPREHENSION

The processes within the University are such that concepts of its nature and organization are continually being revised. But, as with many conventional organizations (including universities), all aspects of the University are not equally comprehensible to all participants at the same time. Nor are they necessarily understood in the same way. A virtue is made of this organic articulation of comprehension of the University as a whole, in marked contrast to conventional responses to this reality.

It is accepted that the University is divided into shifting domains of comprehensibility which overlap in complex patterns. This occurs in a "horizontal" dimension in relation to the spread of initiatives and in a "vertical" dimension in relation to both the degree of their integration and the fundamental strategies which they serve.

With experience the boundaries of an individual's domain of comprehensibility extend naturally. The rate at which this occurs is highly dependent on the personal growth of the participant. It is not so much a question of information, for that is usually readily available. Rather it is a question of the individual's ability to integrate that information within a meaningful stable pattern, thus extending the domain. Left-hemisphere acquisition of information must necessarily be matched by right-hemisphere configurative understanding. In such circumstances important structural and process features of the University may well go unrecognized by many participants. Furthermore, the boundaries of the University itself are necessarily perceived differently by different groups of participants.

In such a context there is a heightened awareness of the quality of communication between participants and the manner in which people consequently cohere in one or more "orders of comprehension". These are relatively stable patterns, but usually with a slowly changing population. The direction in which people move in drifting into other patterns is followed with great interest, because the general direction of movement supposedly defines the higher orders of comprehension. The difficulty is that such patterns appear progressively more evanescent and elusive since they are not reinforced by any visible formal structures.

Communication between participants is simplest when there is extensive overlap between their domains. It tends to be more challenging and fruitful, but in different ways, when the overlap is minimal, when one domain completely encompasses another, or is instead encompassed by it. This condition continually raises questions as to how the University is to be comprehended as a whole, how to communicate with those who do so, or whether in fact any such comprehension is possible. In escaping total comprehensibility, the University becomes itself an intriguing mystery calling in different ways to the sense of mystery in each participant.
FEATURE: VIGILANCE AND SHADOW SENSITIVITY

More than in most universities, participants are vulnerable to the enchantments of the intellectual process in a delightful context. Despite the experiential dimensions stressed, there is a continuing danger of the University becoming trapped in an essentially passive, observer-relationship to the world at large. Detachment of this kind is recognized as depriving participants of a vital energizing force for social action.

However positively the intentions of the programme initiatives are formulated, in the light of underlying inspiration, action in the world is little more than a superficial exercise unless there is some enemy to be opposed. Considerable care and attention are therefore devoted to achieving a measure of shared understanding of the nature of the enemy to which the University is opposed. This enemy is perceived as the underlying cause of the deteriorating conditions in the world. Despite the many manifestations of its activity, the enemy's nature and organization pose a continuing challenge. This challenge is heightened by the recognition that in actively opposing the enemy, the University is provoking a response in kind.

Vigilance is therefore an important dimension of University activity. In its simplest form this is directed towards problems of physical security. An important element in this is secrecy concerning the University's existence and locations. This calls for a special compact amongst participants, and raises exceptional difficulties in managing the selection process. It also calls for special measures of containment on the rare occasions when the compact is broken.

Much of the problem of vigilance arises from the subtler manifestations of the enemy's activity, especially the emergence and spread of distracting and de-motivating attitudes with all that follows. This is no longer a problem of physical security since, like environmental pollution, the vectors for the spread of such "disease" are many and respect few boundaries. Participants at the University are not necessarily immune.

The greatest dangers come indeed from the penetration of the enemy's influence into an individual's psychic make-up. It then feeds on any repressed functions (forming the individual's "shadow" side) and is in turn fed by them. Vigilance thus becomes an important personal exercise for participants - one in which they are each obliged to confront effectively their own shadow and evolve some creative working relationship with it. In effect, just as participants learn to "dance" with one another, so they are expected to dance with their shadows and thus exert some control upon them by transforming the significance of the encounter.

Participants shadow sensitivity is considered vital training for collective confrontation of the enemy. It develops subtle skills in handling fluid, unclear conditions from which the enemy can easily benefit. As in the eastern martial arts, such training reveals new ways of relating to the enemy as well as the enemy's intimate relationship to oneself. A key discovery is therefore the technique of using the enemy's own energy to acquire control over the situation.
The enemy is very much the counterpart to the fundamental inspiration of the University. They have features in common, especially in terms of current capacity to comprehend their natures. Thus the enemy is not simply an artificial creation for internal propaganda purposes, although as such it does serve a well-recognized role of mobilizing and focusing attention. Nor is the enemy simply an ongoing collective thought experiment with interesting results. In confronting whatever they comprehend of the enemy, individually and collectively, participants feel that they are placing themselves at risk in a very real sense. This existential risk, heightened by the possibility of death, introduces special meaning into the University rarely encountered in academic environments.
FEATURE: SELF-REFLEXIVENESS

Fundamental to attitudes within the University is the manner in which the nature of the University affects those attitudes. The conventional approach of assuming that it is an organizational instrument effectively insulating the users from their preoccupations, whilst allowing the latter to be acted upon "objectively", is viewed as inadequate.

The act of creating and maintaining the University asserts a basic distinction which reveals the position and nature of the "observers" as much as it engenders a field of "observables", thus rendering elusive the relation between them. In finding the world as it is, it is usual to forget all that was done to do so. But when this act is traced back to its origin, the observers find themselves in a mirror-to-mirror relationship to the world.

These concerns are important within the University because of the tendency of the observing process to render impotent the observer. Observers distinguish themselves precisely by distinguishing what they are apparently not, namely the world. The union of the two is vital to any process of creative change. That union is viewed as having an autonomous structure whereby each such negative engenders a distinction leading to its own negation in a ceaseless circular process which is a traditional symbol of creation.

Ways are therefore continually sought to enter this process rather than assume that it can be frozen or segmented. One approach used is to consider the University itself as very much a metaphor of the reality it faces. This provides a useful bond which can be fruitfully explored. It faces participants with the recognition that the University must itself be "healed" if its role as physician to the world is to become significant. Work on the University thus provides insights into the problems of healing the world. And, of course, the University constitutes the most readily acceptable laboratory within which remedies can be studied. Success with one engenders the attitudes which make success with the other possible.

The circularity of this self-reflexive process is intimately bound up with the nature of paradox. In a sense the University can be viewed as a manifested paradox and participants are encouraged to respond to it in this light. In the language of Zen, participants work with a collective "koan". The shared recognition of this central paradox has consequently become an important catalyst in bridging between otherwise separate realities.
FINANCES AND BUDGETING

The University's finances continue to develop in a healthy manner as indicated in the Financial Report (annex). The main sources of funds, or fund substitutes, are now as follows:

- donations by private trusts and individuals
- legacies and endowments
- indirect subsidies from several governments
- consulting contracts
- patent and royalty fees
- interest or dividends on stocks and bonds
- management of social security fund
- personal asset management fee (from individuals opting for this formula)
- collective asset management fee (from groups opting for this formula)
- loan of material assets (especially land and buildings)
- fees from institutional care programme
- sale of certain products, usually to selected clients

Of necessity most of the financial operations are carried out through intermediaries and a network of suitable bodies. These operations are very closely supervised by three independent boards which each raise queries and formulate separate reports (see annex). Efforts are made to minimize the links between these operations to reduce the risk of exposure through trace-back. The University avoids financial opportunities which are contrary to its "good citizen" policy, provided that by so doing its resources are not actually diminished or otherwise rendered vulnerable.

Budgeting continues to be a domain of extensive experiment. The system is so organized that alternative budgeting procedures are being used by groups. The search continues however for more effective ways to ensure budgetary flexibility for the University as a whole.

The availability of funds to emerging programme initiatives, and the reallocation of funds between initiatives, are perceived as vital to the dynamism and creativity of the University. Given the nature of the University however, fund budgeting does not provide an adequate picture of the use of resources. In fact, of greater significance than the associated funds, are the human resources expended upon initiatives, as partly indicated by time. Current budgeting experiments therefore make provision for distinct resource categories (such as funds or time) without making the conventional assumption that these can all be expressed in terms of funds. Attention time often proves more valuable than money.

In one way or another the budgeting experiments tend to pursue the goal of organizational "controlled spontaneity". This is envisaged as a condition in which all resources can be refocused very rapidly onto emerging initiatives, even if only for short periods of time - without jeopardizing the resources necessary to nourish alternative responses.

The ideal budgeting solution is not expected to be logically definable. For this reason budgeting is partly defined as a complex game with many players attempting to optimize their resource allocations at the expense of others. The conventional "under the table" practice of budgeting "deals" is incorporated as much as possible into the dynamics of the game.
The great flexibility in the approach to budgeting is only made possible by the use of real-time computer systems. These permit a variety of experiments to be conducted simultaneously, as alternative ways of perceiving the budget picture, without any loss of control. They also facilitate the dealing process which is essential to budget gaming.

The main expenditures of the University are detailed in the annex.
INFORMATION AND PUBLICATION

It is the information system which provides the necessary continuity between the shifting patterns of organization. It is therefore vital to the development of the University. The main features and functions of the information system may be grouped as follows:

Resource and contract management: As a “conceptual holding company”, there are a multitude of ways in which the University maintains contact with people, groups and resources which are part of its network. This calls for complex budgeting techniques which are only really possible with computer assistance.

Programme initiative management: To increase the flexibility with which initiatives can emerge, and to reduce the administrative burden, special software has been developed. This reduces considerably the delays in fund reallocation.

Profiles: In contrast with conventional university practice, profiles on individuals and groups are actively maintained in order to improve the patterns of communications rather than to evaluate performance secretly. It is in the interests of all concerned to refine profiles, since it is on the basis of these that other software channels many of the flows of information, requests and initiative proposals. Profiles have also acquired a very important symbolic function as a consequence of the de-emphasis of publication production (see below). In the conventional academic world an individual’s list of books, articles and functions is the basis on which personal advancement is signalled and decided. This function is integrated here into an active profile which signals accomplishments and progress. Developing interests and long-term visions may also be signalled as an invitation for interaction. This approach has also given a more constructive context for the territorial behaviour and possessiveness frequently associated with creativity and innovation.

Pathway mapping: At any one time the University’s organization is most apparent from the patterns of information flow. Software has therefore been developed to map such flows on a short or long-term basis and in greater or lesser detail. These maps are as much a focus of attention as conventional weather charts. Not only do they indicate how information is being selectively distributed, they can also be adapted to function as learning pathways. Careful attention is given to the balance between confidentiality and openness and how these may be reflected on maps. There are many fragile stages in the initiation of change when complete openness must be postponed.

Reflection aids: Considerable attention has been given to the ways in which software can effectively augment individual thinking capacity. Much of this has focused on ways to help an individual marshal ideas and discover new ways to interrelate them. Individuals have access to environments in which these processes are facilitated and some use such facilities during most of their working day. The facilities range from conventional statistical packages through mental mapping aids, to what are virtually visual and auditory aids to meditation. Users often adapt the packages to functions with their own private jargon, coding schemes or visual preferences. Some of the latter are art forms in their own right.
Knowledge elements: The research approach of the University is organized around the production and ordering of "knowledge elements". These take the form of short statements, whether text, equations or occasionally diagrams. The format is designed to contain whatever is likely to emerge from creative insight into any problem situation. Such statements may refer to back-up data but any such material is usually stored separately. The statements are subject to extensive processing by a variety of software packages. This ensures that they are appropriately related to other knowledge elements and can be made the focus of critical or supportive comments. The information system is designed so that individual knowledge elements can be readily revised and drawn into relationships with new knowledge elements whose emergence they help to render possible. Since authorship of knowledge elements is usually clearly signalled, authors usually "register" their insights within hours, if they are not derived while working with the system directly. Insights may however be held in a working file when premature release is inappropriate.

Publication: The immediate registration of knowledge elements changes the whole approach to publications. These are considered secondary to the research process and unsatisfactory in relationship to the up-to-the-minute status of the pattern of knowledge elements. It is the latter which are eagerly scanned for stimulus, inspiration and mutual citation. Publications are usually only produced for physical convenience when the pencil-and-paper mode is preferred. Even then they bear very little resemblance to conventional academic papers. For example, preliminary arguments or introductory explanations are taken verbatim from classic texts, whenever possible minimizing the amount of new material contextual to the new insights. Such standard texts may themselves be slowly amended in the light of new knowledge, thus making it appropriate for them to be embodied in learning sequences whenever required.

Non-computer action: There is deep concern within the University at the dependence on sophisticated information processing initiatives. A variety of activities have emerged to counter this trend and to explore alternatives. A significant number of people completely refuse to make direct use of these facilities in their work. Many claim with justification that the human brain is in many ways superior as a data processing device and improving its use should be a preferred focus of attention.

Frame-working: Whether using the information facilities or not, considerable attention is given to the design of "frames" to interrelate knowledge elements. The ever-present challenge is how to increase the perceived significance of such patterns of knowledge. There is much interest in frames which hold together elements, seemingly unrelated to each other, in such a way as to indicate valuable new patterns for information flow. Considerable use is made of both software and artistic insight in generating more powerful frames. One aspect of this work is the generation of frames for problem complexes, especially as a means of drawing attention to subtle meta-macro-problems whose existence could otherwise not be comprehended. A special feature of frame-working is the use of dimensions which generate seemingly empty cells suggesting the existence of problems and phenomena hitherto unsuspected.
Data banks: The University has ready access through data networks to many data banks. In addition efforts continue to be made to build up data banks on selected topics. These are detailed in a later section.

Interaction context: A significant proportion of the message exchange between participants is focused on the knowledge elements and is handled through that system. Other messages, especially of an administrative nature, can also be handled by an electronic mail type of service, particularly between distant locations or when it is difficult to match schedules. When long-distances are involved a variety of techniques are used to ensure that messages are discreetly carried "piggy-back" through existing networks, often disguised as other kinds of traffic.
WORK PROGRAMME

The orientation of the University is such that organization of the work programme into faculties or subject areas would be a severe handicap. It is the very process of distinguishing such categories, and rigidifying a structure in accordance with them, which is called into question by the method of work. The work programme is therefore not organized in terms of a particular pattern of disciplines or subjects. Nor is the other favoured approach adopted, namely organization in terms of pre-defined issue problem areas. Both approaches are seen as having become essentially unfruitful and repetitive in response to the global problematique and are considered unlikely to engender significant breakthroughs. Part of the problem is believed to be inherent in the organization of the research, irrespective of the substantive content of it.

Care has therefore been taken to de-programme the organization of work. This is viewed as a way of increasing each participant's sense of responsibility in relation to the intent of the University as a whole. Participants are not expected to define their work in terms of an arbitrarily or abstractly pre-defined set of categories and thus avoid the responsibility of establishing the relevance to the social problematique. A collective programme too easily shifts the locus of responsibility away from the individual. Participants are viewed as responsible individuals who are already highly committed to discovering innovative responses to the problematique which, by definition, are unlikely to be closely related to any existing pattern of categories.

The work programme is therefore not defined in terms of static macro-categories but in terms of "initiatives". This carries a deliberately innovative and action-oriented meaning. An initiative is what what one or more participants consider as a useful direction or mode of exploration. Each participant may be actively involved in many initiatives, although the degree of interest and contribution to the work of each may vary considerably. Similarly participants may have a passive interest in many other initiatives to which they may contribute rarely, if at all.

The method of work encourages the emergence of new initiatives. This process is seen as very closely related to the creativity of the University environment as a whole, but especially to advances in an individual's own thinking. If an initiative attracts no interest from other participants however, it is redefined as a private initiative, later to be rendered public again or simply eliminated. There is considerable movement of this kind, with a "morgue" as a final destination for "dormant" or abandoned initiatives. (The range of initiatives and their position in their probable life cycles are plotted for convenience on a map bearing some resemblance to the Herzsprung-Russel diagrams of stellar evolution.)

The emergence of initiatives is often a direct stimulus to other participants to define a counter-initiative, namely one which explores an opposing dimension. This process is viewed very positively as a means of sharpening the critical relationship between initiatives. Initiatives thus emerge with a variety of complementary, opposing or supporting relationships to each other. Much effort is devoted to facilitating participant sensitivity to the balance of the whole pattern of initiatives. For it is from this sensitivity that the overall significance of the work programme emerges.
The fact that there are several hundred shared initiatives active at any one time in the University naturally raises the problem of how the whole is to be comprehended if categorization is avoided. The point is however to avoid a frozen system of categories precluding new understanding of the relationship between the parts. Classification and reclassification of initiatives does therefore occur and is in fact very active, but in no way is it permanent. At any one time there may be several classification schemes in use, and in process of revision, for the full range of initiatives. There may also be radically different alternative schemes advocated by particular groups of participants. Individuals frequently develop one or more private schemes to enhance the significance of the whole in their own terms. Each such scheme will tend to have different advantages for comprehension of the whole or for highlighting strategic opportunities. They all have an important function in determining the selective dissemination of information.

It is from these classification schemes that macro-initiatives emerge more or less temporarily as categories through which the thrust of the University may be grasped. In contrast to conventional classification schemes however, as much emphasis is placed on the pattern of relationships of complementarity between categories as on the categories in isolation. It is these patterns which highlight the need for new initiatives or for the regrouping of existing ones. But by the same token a new initiative may well call into question the whole pattern of categories currently favoured.

This degree of flexibility would be virtually impossible to handle within conventional "top-down" programme budgeting procedures. The main factor making it possible is that the University works on the principle of funding individuals in the present in support of their emerging insights. It is the creativity of individuals, rather than allocation of funds in the past for programmes defined in the past, which defines the active initiatives at any one time. It is making that creativity possible which is the main call on funds, however the person is related to the University. Given that the research is in most cases not technology-intensive, the other principal expenses are general costs relating to the information processing infrastructure of the work activity as a whole.

Work on initiatives is monitored primarily to determine how resources are being allocated, not to predetermine their allocation. Whichever classification scheme is used, a corresponding resource allocation presentation is available. This is expressed in both units of attention time and in fund units. The presentation also takes into account the relationships between categories and the resources allocated to exploring them. Attempts are being made to refine these presentations. For example, one inspired by geographical maps, portrays movements of resources between categories in the same manner as river systems. It is the frequent exposure to such presentations which helps participants to reallocate their attention time if they detect an unfruitful degree of imbalance. From them it is fairly apparent at which points constraints must be built into the pattern of initiatives.
1. **CONTEXT: HISTORICAL AND CONTEMPORARY**

During recent years there have been a number of attempts to create a "world university" although the idea was originally advanced in the 16th century by Comenius. Many institutions with more specialized concerns have also emerged. These may be usefully seen as experiments by society in developing facets of such a university. As explained later, some of these initiatives were part of the process whereby the University came into being. Some of them continue to fulfil certain functions for the University.

The range of relevant initiatives, past and present, can be usefully grouped as follows:

1. **Research and development emphasis:** This is most evident in the case of international "think tanks", whether of the not-for-profit variety (Battelle Memorial Institute), or as peace/future research institutes (e.g. International Peace Research Institute Oslo, the Transnational Institute, or Futuribles). They may focus on legal questions (e.g. Institute for World Order) on military questions (e.g. International Institute for Strategic Studies), on design (e.g. Bauhaus, Taliesien Fellowship), on development (e.g. Marga Institute), on policy (e.g. Institute for Policy Studies), on religion (e.g. Pontificale Institute for Oriental Studies), on agriculture (e.g. International Center for Agricultural Research in Dry Areas), or have a more general orientation (Aspen Institute for Humanistic Studies, East-West Center, Bariloche Foundation, International Center for Integrative Studies). Some now take the form of laboratories (e.g. International Laboratory for Research on Animal Diseases, European Organization for Nuclear Research). Relatively few of these bodies are of intergovernmental origin (e.g. International Institute for Applied Systems Analysis, European University Institute) and only one of these has been created as a world university with a research orientation (United Nations University).

2. **Education and personal development:** Usually quite distinct from the bodies with a research emphasis are those concerned primarily with education. These include many international schools, academies, seminaries, colleges and universities. Some focus on international affairs (e.g. College of Europe), others on management (e.g. European Institute of Business Administration, Central American Institute of Public Administration), on religion (e.g. Friends World College, Ecumenical Institute for the Development of Peoples, Brahma Kumaris World Spiritual University, Goetheanum School of Spiritual Science), on agriculture (e.g. Tropical Agricultural Research and Training Center), on conflict resolution (e.g. International Diplomatic Academy, International Peace Academy, University of Peace in Huy, Diplomatic Academy of Vienna), on parapsychology (e.g. International University of Lugano), or on theatre, music or other arts. Some may function as conventional universities (e.g. Inter-American University), others as decentralized networks (e.g. University 13), others as a collaborative arrangement between countries (e.g. University of East Africa, University of the West Indies, University of Botswana/Lesotho/Swaziland), or between national universities (e.g. Inter-University Centre of Post-Graduate Studies). Some may be tied to particular belief-systems (e.g. Maharishi European Research University, Pontificia Universitatis Lateranensis, Universidad de la Nueva Era), to intergovernmental systems (e.g. UN Institute for Training and Research, UN University of Peace in Costa Rica), or to particular cultures (e.g. World University in Tucson, Universite des Mutants in Dakar). Other bodies in this category include residential growth centres (e.g. Essien), schools for the gifted or specially handicapped, and training camps of various kinds.
3. **Decentralized mode of organization:** In addition to their concerns, some groups are of significance because of their mode of organization. These include conventional international organizations of various kinds (e.g. International Federation of Institutes of Advanced Study, International Council of Scientific Unions, World Future Studies Federation, International Foundation for Development Alternatives, International Peace Research Association, Society for International Development, World Council of Churches). Some of these have experimented with the creation of international universities (e.g. World Academy of Art and Science, Union of International Associations). Some have explored dimensions of world government (e.g. World Association of World Federalists, Planetary Citizens, Association for the World Government of the Age of Enlightenment). Significant groups have taken the form of semi-formal networks (e.g. Club of Rome, Paris Group, Club of Dakar), possibly tied to a series of conferences (e.g. European Management Forum, Pugwash Conferences of Science and World Affairs, Tagungen, Alpbach Symposia, Mankind 2000, Bilderberg Group, Lindisfarne Association, Delos Symposia, Ditchley Park conferences, World University Roundtable), or to international projects (e.g. World Order Models Project, Forum Human projects). In some cases there is a special emphasis on funding (e.g. Foundation for Reshaping the International Order, European Science Foundation, Threshold Foundation, Kettering Foundation, World Peace Foundation). Invisible colleges and networks may also be based on periodicals (e.g. Studium Generale, Bulletin of Atomic Scientists, Futurist, Turning Point, Coevolution Quarterly, Resurgence, Main Currents, General Systems) or on teleconferencing systems (e.g. EIES, SOURCE, PLANET). Of special interest is the deliberate formation of fraternal and religious orders (e.g. Opus Dei, Rotarians, Rosicrucians, Catholic third orders, Sufi orders, compagnons, freemasons), some of which may be associated with hospitals (e.g. Sovereign Military Order of Malta, or missionary networks (e.g. Society of Jesus, Ramakrishna Mission Association), and/or centred on monasteries (e.g. Benedictines, Franciscans). Others may take the form of charismatic-leadership movements (e.g. Rajneesh, Hari Krishna, Maharishi Maheshi Yogi). More loosely organized are those associated with voluntary work camps, especially in developing countries (e.g. United Nations Volunteers, Peace Corps), or community development (e.g. Institute of Cultural Affairs). More concrete in focus are the many cooperative networks (e.g. grouped by the International Cooperative Alliance) and multinational enterprises linked by holding companies based in tax havens.

4. **Recreation, recuperation and reflection:** This emphasis is evident in academic/sabbatical "retreat" centres (e.g. Rockefeller Bellagio Center, Center for the Behavioral Sciences) or in corporate "retreat" centres, although it is most developed in the case of health (e.g. modern health "farms", traditional locations for "taking a cure" or convalescing) and religion (e.g. monastic retreat centres, Adyar, Dornach, Iona). These may also function as centres of pilgrimage (e.g. Taize, Caux, Montserrat, Lourdes, and their many equivalents in the East), or primarily as recreational centres (e.g. country clubs), holiday resorts (e.g. the Club Mediterranee network), or summer camps (e.g. the Sufi gatherings at Chamonix). Some annual conferences may serve a similar purpose (e.g. those of the Association of Humanistic Psychology, Findhorn gatherings). Also of interest is the formation of "colonies", whether oriented to the arts (e.g. in Ibiza), or determined by the seasons (e.g. Darjeeling, Poona).
5. **Dedicated environment:** The physical setting in many examples from the previous point highlights this emphasis. It may also be seen in modern initiatives to construct dedicated towns (e.g. Akademgorodok, Arcosanti, Auroville). This is also evident in the construction of international centres (e.g. Peace Palace in The Hague, Palais des Nations in Geneva, and its equivalents in Vienna), world trade centres, international conference centres (e.g. Scanticon), and the various attempts to design an international city. However, such contemporary efforts lack the artistic and social sensitivity of temple-and-garden complexes (e.g. in Japan) or of palace-and-garden environments (e.g. Italian Renaissance), although these factors may be taken into account to some extent in corporate research complexes (e.g. IBM or Bell Telephone) or in the attraction of alternative groups to a particular location (e.g. Taos, Australia's "Rainbow Triangle").

6. **Intentional community:** Examples of this emphasis are evident in the many networks of monastic communities (Catholic and Buddhist) which have survived centuries of social upheaval, some with a dedication to learning (e.g. the Benedictines). Of a different nature are isolated religious groups (e.g. Bruderhof, Hutterites, Amish). Somewhat different in organization are the guru-based Hindu ashrams and the more recent Western-oriented experiments in charismatic leadership communities (e.g. Gurdjieff in Fontainebleau, Steiner in Dornach, Krishnamurti in Ojai, Rajneesh in Poona, Aurobindo in Pondicherry), although with the expansion to other countries, the leader may rarely be in residence (e.g. scientologists at East Grinstead), and some may have a service rather than a religious orientation (e.g. Gaskin's Farm in Tennessee).

Perhaps of greater significance are the communities which succeed without such charismatic leadership (e.g. Koemonia, Findhorn, Twin Oaks), although they may have a primarily agricultural orientation (e.g. kibbutzim), possibly enforced by political structures (e.g. Russian kolkhoz, Chinese communes). Increasingly certain communities function within a world-wide network of centres between which members travel (e.g. Society of Emissaries, Rajneesh ashrams, Findhorn One Earth Network, Order Ecumenical, International Communes Network). In a different way the international community of people associated with the complex of international organizations in a place such as Geneva is also of interest, especially in the light of deliberate attempts to interlink those involved (e.g. freemasonry, meditation groups, ideological action groups, One Percent for Development Fund).

7. **Archetypal dimension:** This emphasis is significant because of the manner in which it renews creative reflection about what might be brought into being. Speculation on communities of the distant past (e.g. Pythagoras at Croton, the Essenes, Khwajagan, Ikwen al-safa, Din-e Ilahi) continue to inspire, possibly because of the lack of details. The same is true of the Eleusinian "mystery schools", the community surrounding the temple complex at Delfi, or the original "museum" in Alexandria. Some classical Greek academies are also of interest, particularly as a model for their Renaissance equivalents. Of special significance are the examples of "enlightened courts", whether primarily legendary (e.g. Arthur's Camelot) or reasonably well documented (e.g. Jacobean Heidelberg, Sagres of Henry the Navigator, Prague of Emperor Rudolf II, Fatehpur Sikri of Akbar the Great, Florence of Lorenzo the Magnificent, Samarkand of Ulus Beg). Also of relevance, because of the mystique surrounding their original success, are some religious orders with a strong secular orientation (e.g. the Knights Templar and their network of "commanderies"), the cathedral builders as well as some religious communities (e.g. Cathars). Such experiments of the past continue to nourish the imagination through fictional explorations of these possibilities (e.g. in Bacon's "New Atlantis", in Hesse's "Glass Bead Game", Foster's "Game Players of Zan" and the literature on utopias), or through participation in the rituals and mythology of some secret societies (e.g. Rosicrucians, Sufi orders, Golden Dawn, theosophy, freemasons) whatever their defects.
8. **Harmonization with nature:** The aesthetic aspect of this emphasis has been mentioned above with reference to temple and palace gardens, which in Renaissance times, for example, was interwoven with a magical notion of harmony. Of equal, if not greater, significance is the functional aspect, namely man's relationship to the ecosystem on which his survival depends. Efforts at organic farming, botanical gardens, conservation of species, nature reserves, and game parks represent some of the steps in this direction. Current experiments at designing complex mutually dependent cycles are a further step (e.g. New Alchemy Institute, Permaculture movement).
5. RESEARCH INITIATIVE SUMMARIES
<table>
<thead>
<tr>
<th></th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Process initiative</td>
</tr>
<tr>
<td>2</td>
<td>Change comprehension initiative</td>
</tr>
<tr>
<td>3</td>
<td>Energy configuration initiative</td>
</tr>
<tr>
<td>4</td>
<td>Change failure initiative</td>
</tr>
<tr>
<td>5</td>
<td>Policy innovation monitoring initiatives</td>
</tr>
<tr>
<td>6</td>
<td>Credibility initiatives</td>
</tr>
<tr>
<td>7</td>
<td>Recommendation rejection</td>
</tr>
<tr>
<td>8</td>
<td>Implementation inadequacy</td>
</tr>
<tr>
<td>9</td>
<td>Illegitimacy of innovation</td>
</tr>
<tr>
<td>10</td>
<td>Problem/remedy misconception</td>
</tr>
<tr>
<td>11</td>
<td>Transitions and metamorphoses initiative</td>
</tr>
<tr>
<td>12</td>
<td>New frontiers initiative</td>
</tr>
<tr>
<td>13</td>
<td>Empowering initiative</td>
</tr>
<tr>
<td>14</td>
<td>Reconceptualization</td>
</tr>
<tr>
<td>15</td>
<td>Dynamizing project</td>
</tr>
<tr>
<td>16</td>
<td>Generalization project</td>
</tr>
<tr>
<td>17</td>
<td>Structural extrapolation</td>
</tr>
<tr>
<td>18</td>
<td>De-anthropomorphization project</td>
</tr>
<tr>
<td>19</td>
<td>Impotence initiatives</td>
</tr>
<tr>
<td>20</td>
<td>Paralysis conspiracies</td>
</tr>
<tr>
<td>21</td>
<td>Subtle energies initiative</td>
</tr>
<tr>
<td>22</td>
<td>Apathy initiative</td>
</tr>
<tr>
<td>23</td>
<td>Dis-empowerment initiative</td>
</tr>
<tr>
<td>24</td>
<td>Energy leakage</td>
</tr>
<tr>
<td>25</td>
<td>Channelling enthusiasm</td>
</tr>
<tr>
<td>26</td>
<td>Staleness initiative</td>
</tr>
<tr>
<td>27</td>
<td>Improvisation initiative</td>
</tr>
<tr>
<td>28</td>
<td>Choice initiative</td>
</tr>
<tr>
<td>29</td>
<td>Risk initiative</td>
</tr>
<tr>
<td>30</td>
<td>Will-to-change initiative</td>
</tr>
<tr>
<td>31</td>
<td>Leadership</td>
</tr>
<tr>
<td>32</td>
<td>Statesmanship</td>
</tr>
<tr>
<td>33</td>
<td>Entrepreneurship</td>
</tr>
<tr>
<td>34</td>
<td>Initiative</td>
</tr>
<tr>
<td>35</td>
<td>Enrichment tools initiative</td>
</tr>
<tr>
<td>36</td>
<td>Prediction initiative</td>
</tr>
<tr>
<td>37</td>
<td>Functional emergence initiative</td>
</tr>
<tr>
<td>38</td>
<td>Envisioning initiative</td>
</tr>
<tr>
<td>39</td>
<td>Vision orchestration initiative</td>
</tr>
<tr>
<td>40</td>
<td>Salvage initiative</td>
</tr>
<tr>
<td>41</td>
<td>Literature salvage data bank</td>
</tr>
<tr>
<td>42</td>
<td>Change agent recording initiative</td>
</tr>
<tr>
<td>43</td>
<td>Resources initiative</td>
</tr>
<tr>
<td>44</td>
<td>Diversity initiative</td>
</tr>
<tr>
<td>45</td>
<td>Relevance initiative</td>
</tr>
<tr>
<td>46</td>
<td>Resolution and implementation data bank</td>
</tr>
<tr>
<td>47</td>
<td>Conceptual scheme data bank</td>
</tr>
<tr>
<td>48</td>
<td>Language idiosyncracy data bank</td>
</tr>
<tr>
<td>49</td>
<td>Personality types data bank</td>
</tr>
<tr>
<td>50</td>
<td>Language sound recording</td>
</tr>
<tr>
<td>51</td>
<td>Constraint and opportunity data bank</td>
</tr>
<tr>
<td>52</td>
<td>Concept set databank</td>
</tr>
<tr>
<td>53</td>
<td>Resource strengths and weaknesses data bank</td>
</tr>
<tr>
<td>54</td>
<td>Species interrelationship data bank</td>
</tr>
<tr>
<td>55</td>
<td>Role data bank</td>
</tr>
<tr>
<td>56</td>
<td>Organizational types data bank</td>
</tr>
<tr>
<td>57</td>
<td>Cultural type data bank</td>
</tr>
<tr>
<td>58</td>
<td>Meetings initiative</td>
</tr>
<tr>
<td>59</td>
<td>Operational checklists initiative</td>
</tr>
<tr>
<td>60</td>
<td>Subpersonalities initiative</td>
</tr>
<tr>
<td>61</td>
<td>Ecosystem design initiative</td>
</tr>
<tr>
<td>62</td>
<td>New tracks initiative</td>
</tr>
<tr>
<td>63</td>
<td>Casting initiative</td>
</tr>
<tr>
<td>64</td>
<td>New responsibilities initiative</td>
</tr>
<tr>
<td>65</td>
<td>New freedom initiative</td>
</tr>
<tr>
<td>66</td>
<td>Computer software initiative</td>
</tr>
<tr>
<td>67</td>
<td>Instant change initiative</td>
</tr>
<tr>
<td>68</td>
<td>Equivalence initiative</td>
</tr>
<tr>
<td>69</td>
<td>Inter-personal relationships initiative</td>
</tr>
<tr>
<td>70</td>
<td>Forgettable initiatives</td>
</tr>
<tr>
<td>71</td>
<td>Zero experiences initiative</td>
</tr>
<tr>
<td>72</td>
<td>Qualitative equality initiative</td>
</tr>
<tr>
<td>73</td>
<td>Long-term transformation initiative</td>
</tr>
<tr>
<td>74</td>
<td>Tail-chasing initiative</td>
</tr>
<tr>
<td>75</td>
<td>Transcendental presence initiative</td>
</tr>
<tr>
<td>76</td>
<td>Multi-level sophistication initiative</td>
</tr>
<tr>
<td>77</td>
<td>Institutional educationalization initiative</td>
</tr>
<tr>
<td>78</td>
<td>Meeting transference initiative</td>
</tr>
<tr>
<td>79</td>
<td>Survival attitudes initiative</td>
</tr>
<tr>
<td>80</td>
<td>Ever-present past initiative</td>
</tr>
<tr>
<td>81</td>
<td>Self-exploitation initiative</td>
</tr>
<tr>
<td>82</td>
<td>Metaphorical shifting initiative</td>
</tr>
<tr>
<td>83</td>
<td>Awe and glory initiative</td>
</tr>
<tr>
<td>84</td>
<td>Change blockages initiative</td>
</tr>
<tr>
<td>85</td>
<td>Psycho-social speciation initiative</td>
</tr>
<tr>
<td>86</td>
<td>Concept fatigue initiative</td>
</tr>
<tr>
<td>87</td>
<td>Standpoint vulnerability initiative</td>
</tr>
<tr>
<td>88</td>
<td>Living death initiative</td>
</tr>
<tr>
<td>89</td>
<td>Here-and-now encoding initiative</td>
</tr>
<tr>
<td>90</td>
<td>Necessary dramatics initiative</td>
</tr>
<tr>
<td>91</td>
<td>Qualitative ambiguity initiative</td>
</tr>
<tr>
<td>92</td>
<td>Phase shifting initiative</td>
</tr>
<tr>
<td>93</td>
<td>Priestly monarch initiative</td>
</tr>
<tr>
<td>94</td>
<td>Wisdom-dialogue simulation initiative</td>
</tr>
<tr>
<td>95</td>
<td>Ersatz initiative</td>
</tr>
<tr>
<td>96</td>
<td>University coherence initiative</td>
</tr>
<tr>
<td>97</td>
<td>Synchronicity initiative</td>
</tr>
<tr>
<td>98</td>
<td>Oscillatory paradox initiative</td>
</tr>
<tr>
<td>99</td>
<td>Large data set initiative</td>
</tr>
<tr>
<td>100</td>
<td>Set representation exercise initiative</td>
</tr>
<tr>
<td>101</td>
<td>Fiction scenario initiative</td>
</tr>
<tr>
<td>102</td>
<td>Fiction initiative</td>
</tr>
<tr>
<td>103</td>
<td>Self-enrichment initiative</td>
</tr>
<tr>
<td>104</td>
<td>Post-catastrophe reconstruction error</td>
</tr>
<tr>
<td>105</td>
<td>Distinction initiative</td>
</tr>
<tr>
<td>106</td>
<td>Family extension initiative</td>
</tr>
<tr>
<td>107</td>
<td>Functional roundness initiative</td>
</tr>
<tr>
<td>108</td>
<td>Unpleasant facts initiative</td>
</tr>
<tr>
<td>109</td>
<td>Bestral anatomy initiative</td>
</tr>
<tr>
<td>110</td>
<td>Future subtle problems initiative</td>
</tr>
<tr>
<td>111</td>
<td>Macro-tracing initiative</td>
</tr>
<tr>
<td>112</td>
<td>Exploitation strategy initiative</td>
</tr>
<tr>
<td>113</td>
<td>UN anew initiative</td>
</tr>
<tr>
<td>114</td>
<td>Set membership data bank</td>
</tr>
</tbody>
</table>
117. Game design initiative
118. Information significance initiative
119. Indictiment of humanity initiative
120. Significance tracks initiative
121. Functional niches initiative
122. Insignificance dimension initiative
123. Field comprehension initiative
124. Alternative logics initiatives
125. Modes of thought initiative
126. Rheomode initiative
127. Comprehension stages initiative
128. Explanation and experience initiative
129. Status of reality initiative
130. Learning cycles initiative
131. Distinction communicability initiative
132. Perspective initiative
133. Discrimination initiative
134. Set reduction initiative
135. Meta-modelling initiative
136. Received ideas initiative
137. Policy options initiative
138. Pre-logical bias initiative
139. Time-binding comprehension initiative
140. Sequential experience initiative
141. Attention initiative
142. Attention span initiative
143. Viewpoint initiative
144. Triangulation initiative
145. Zero initiative
146. Concept set analysis initiative
147. Set complementaries initiative
148. Difference sets initiative
149. Temporal sets initiative
150. Qualitative "big bang" initiative
151. Time compression initiative
152. Classification initiative
153. Space-time container initiative
154. Classification of classifications initiative
155. Interdisciplinary classification initiative
156. Boundary shifting initiative
157. Notation scheme initiative
158. Psychic energy pathways initiative
159. Resistance initiative
160. Thinking stereotypes initiative
161. Change agent initiative
162. Critical pathways initiative
163. Personal policy initiative
164. Personal strategy initiative
165. Blueprints initiative
166. Strategy initiative
167. Experience initiative
168. Heroic commitment initiative
169. Non-Unitary personality initiative
170. Human image initiative
171. Whole mind catalogue initiative
172. Encyclopaedia initiative
173. Back-to-basics initiative
174. Response-to-new initiative
175. Orders of temperament initiative
176. Wisdom initiative
177. Maturity initiative
178. Presence initiative
179. Dignity initiative
180. Inter-species rapprochement initiative
181. Value change initiative
182. Values-of-the-future initiative
183. Inter-personal relationships initiative
184. Youth initiative
185. Childhood initiative
186. Attitude initiative
187. Sexual conception initiative
188. Collective creativity initiative
189. Collaboration research initiative
190. Keystone initiative
191. Disciplined values initiative
192. Status recognition initiative
193. Role significance initiative
194. Human development diseases initiative
195. Human Development pathways initiative
196. Human development substitutes initiative
197. Developer perspective initiative
198. Human frailties initiative
199. Attitude data bank initiative?
200. Attitude mapping initiative
201. Alternation initiative
202. Multilingual education initiative
203. Etymological curiosities initiative
204. Synthesis language initiative
205. Term design initiative
206. Language design initiative
207. Programme language initiative
208. Lateral thinking initiative
209. Three R's initiative
210. Educational sets initiatives
211. Perspective enhancement initiative
212. Psychological holidays initiative
213. Learning environments initiative
214. Sacred plans initiative
215. Interaction environments initiative
216. Focal environments initiative
217. Educational sets initiatives
1. **Process initiative**

Processes are explored to find ways of describing and comprehending essentially dynamic conditions in which the observer is a participant. Special attention is given to ways of detecting new psycho-social processes and the invariants to which they give rise – especially in the case of dysfunctional processes. An important concern is with the emergence and recognition of higher order processes, whether of greater maturity/complexity or of greater malignancy/destructiveness. Processes currently being explored as illustrative examples include: developmental, metabolic, environmental, educational, manufacturing, evolutionary, socio-political.

2. **Change comprehension initiative**

Investigates ways in which psycho-social change (in contrast to continuing processes) can be understood, especially by those participating in it. Deliberate efforts are made to move beyond the characteristic limitations of the "observer" and excessive confidence in "explanation". Enduring change is recognized as a fundamental and essentially mysterious challenge to comprehension.

3. **Energy configuration initiative**

This initiative explores the extent to which self-reliance in psycho-social systems is based on different and essentially incompatible energies working in some kind of energy configuration. The degree of self-reliance is then dependent on exceeding a threshold or critical mass condition so that energies "fit" into a pattern. The question is what kinds of energies are possible or necessary in what kinds of configuration. Attention is also being given to energy cycles as configurations manifesting over time.

Sub-initiatives explore

- energy cycles/configurations of an individual (e.g. "information vitamins")
- energy cycles/configuration of an organization (e.g. "a respiratory cycle")
- energy cycles/configurations of a meeting (e.g. metabolic cycles)

4. **Change failure initiative**

This initiative examines any internal factors contributing to the failure of social change programmes. The sub-initiatives below illustrate some of the major concerns.
5. **Policy innovation monitoring initiatives**

This initiative investigates ongoing and past initiatives which bring together key resource people from different disciplines, ideologies and cultures to formulate desirable new socio-economic development policies. The research focuses on hidden, and often unmentionable, factors which restrict the value of such initiatives and limit their cumulative impact. Efforts are made to draw conclusions to guide the structure and processes of future "councils of the wise".

6. **Credibility initiatives**

This initiative investigates increases and decreases in credibility, both within small groups and in the individual's relation to large institutions. Current concern is with the number of levels or intermediaries possible between the individual and an institutional figurehead before the possibilities of unconfirmable abuse make the latter's pronouncements suspect. The programme is exploring the consequences for social organization of such constraints, and the value, in the case of large institutions, of reversing the traditional legal principle of "innocent until proven guilty".

7. **Recommendation rejection**

Examines the ways in which recommendations for change are effectively rejected or ignored. Associated questions of whether and how adequate recommendations can be formulated are explored together with the problem of locating an appropriate body to whom they can be addressed with any hope of effective action. A large collection of significant international recommendations has been built up in a machine-readable form to assist these investigations.

8. **Implementation inadequacy**

Explores the discrepancy between action programmes as publicized and the actual dimension of the problems to which they are supposed to respond. One aim is to clarify the extent of institutional complicity in concealing the dimensions of the problem and the ineffectual nature of any programmes. The main concern is to determine the conditions a programme must meet to come to grips with complex psycho-social problems.

9. **Illegitimacy of innovation**

Explores the extent to which significant psycho-social development in present day society is only possible through essentially illegitimate processes (e.g. strikes, paradigm shifts, etc.). The concern is to determine whether and how significant innovative breakthroughs can mesh with existing structures and procedures or how the necessary disruptive challenge can be better received.
10. Problem/remedy misconception

In formulating programmes for psycho-social change, both the nature of the problem and the remedy required are frequently misunderstood. How this occurs and how it can be avoided are investigated. Of special concern is the projection of unresolved issues from previous programmes onto the conception of any new programme. A special "corner greengrocer" project investigates the advantages and disadvantages of "rationalizing" programmes in major centralized programmes which "eliminate duplication".

11. Transitions and metamorphoses initiative

Explores the nature of those essentially discontinuous changes in psycho-social organization which are perceived as breakthroughs by those involved. Concerns range from project "take off", through meeting stages, to changes of consciousness and initiations.

12. New frontiers initiative

Recognizing the importance of the kind of challenge associated with the pioneering spirit and new frontiers, this programme identifies such frontiers and the manner in which they can be reached. The concern is mainly with the new psycho-social frontiers already emerging or which can be foreseen with the changing nature of boundaries in society. The programme seeks ways of rendering such frontiers credible as zones of activity and a locus for lifestyles.

13. Empowering initiative

In contrast to the conventional concern with organizing projects for the benefit of people, or supplying them with artefacts, this programme explores ways of enabling people to elaborate their own projects. The focus is therefore on catalysts for psycho-social change, how they are to be conceived and designed, and how they can be made available. This includes a general concern with psycho-social "blueprints" or do-it-yourself "kits", and with facilitation in all its aspects. Empowering is viewed as a response to the increasing sense of impotence felt by individuals.

14. Reconceptualization initiative

Many sets of concepts, values, problems or conditions of considerable importance to the understanding of psycho-social processes are currently described in terms of essentially limited elements. This programme explores various possibilities of reconceptualization.
15. **Dynamizing initiative**

Techniques of converting static sets of concepts into dynamic sets ("dyets") and elaborating rules for doing so are explored within relevant constraints. This includes useful ways of substituting verbs for nouns and other descriptors which reinforce a static concept of society.

16. **Generalization initiative**

Ways are explored for taking any concept applied to a limited domain and generalizing its relevance to a wider domain whilst clarifying the necessary constraints on significance.

17. **Structural initiative**

Explores new levels of significance resulting from the modification of the many concepts based on simple structural concepts (line, plane, circle, etc.) to new concepts based on an extrapolation of any such structural series (e.g. to cube, sphere, etc.).

18. **De-anthropomorphization initiative**

Explores the implications and problems of generalizing the many concepts centred on the human being to apply to other animals and to hypothetical extra-terrestrial beings.

19. **Impotence initiative**

Concerned with the pathology of collective impotence, namely individual and collective inability to respond effectively to dramatic problem complexes or to conceive viable strategies or new forms of organization as a result of interacting with them. The programme is primarily concerned with paralysis of the will to act when the dimensions of the problems (e.g. evidence of famine or genocide) have been fully unveiled and lack of information is no longer an excuse.

20. **Paralysis conspiracies initiative**

Explores the various ways in which people engage, whether consciously or unconsciously, in processes to disguise their inability to act or recognize this apparent condition of collective paralysis.
21. **Subtle energies initiative**

Ways are sought to give greater content and significance to use of "energy" in describing a group or its activity. These investigations are not limited to the general concept associated with "activity" but extend to cover the traditional Eastern concept of chi or ki energy. They also explore the implications of positive or negative energies such as hope, despair, inspiration, etc. The possibility that such subtle energies may usefully be detected as sets of complementary energies is also examined (e.g. 4 kinds of 4-type energies).

22. **Apathy initiative**

Explores the nature of resignation and apathy as a psycho-social disease in both its individual and collective manifestations whether in hyper-civilized or in underprivileged conditions. A full range of possible remedies is under investigation.

23. **Dis-empowerment initiative**

Concerned with any kind of context in which individuals or groups feel a sense of powerlessness. Explores de-energizing behaviour and countervailing energizing possibilities. The possibility of making creative use of dis-empowerment is also considered, since this is associated with a special kind of flexibility.

24. **Energy leakage initiative**

The subtle "energy" associated with psycho-social activity within a group, an organization, a community, or a meeting, can easily "drain away" under certain conditions. This programme explores how a structure or process becomes vulnerable to energy drain and how this can be prevented.

25. **Channelling enthusiasm initiative**

Enthusiasm and commitment are often generated by happenings without there being any process whereby they can be stored or maintained at optimum levels to energize processes over longer periods of time. This project explores ways of channelling and storing enthusiasm in order best to conserve such energies.

26. **Staleness initiative**

Explores the ways in which initiatives come to appear stale and uninteresting. The aim is to clarify where such a perception is unavoidable, whether justified or not, and what can be done otherwise.
27. **Immediacy initiative**

A sense of here-and-now immediacy is considered to be central to the initiation of transformation. The programme explores the dimensions of this awareness and how best it may be related to action and to the structures resulting from it.

28. **Choice initiative**

This programme explores the problems of individual choice (and the experience of choosing) in a society characterized by information overload and maldistribution. Whilst the ultimate concern is with the learning implications of selection of qualitative information in a data bank environment, the problems are currently researched in terms of individual selection of music, perfumes, garden plants, fabrics, fiction, entertainment, art, wines, holiday environments, and life-styles. In each case verbal or pictorial descriptions of the experience raises severe problems of communication in facilitating the individual's continuing quest for more congenial and significant experience, given the frustrating limitations of trial-and-error in an environment rich in experiential possibilities and able to catalyze the release of human potential and insight.

29. **Risk initiative**

Explores the various ways in which risk is experienced whether as an unwelcome threat to security or as a positive challenge. The problems of the avoidance of risk are considered as well as its "illegality" in many contemporary situations. The relationships to death, renewal, initiation and sacrifice are also examined. The intention is to clarify a creative stance in response to risk, especially collective risk.

30. **Will-to-change initiative**

Explores the manifestation of will whether in personal decision-making, risky initiatives, habit breaking, martial arts and in relation to death. The aim is to discover points relevant to the collective will-to-change.

31. **Leadership Initiative**

Explores those dimensions of leadership which are relevant to innovative constructive change in confused situations where refinement of values is necessary. Emphasis is on catalyzing the action of conscious groups characterized by very strong differences of opinion.
32. **Statesmanship**

Concentrates on the factors making for initiatives above and beyond narrow or short-term interests.

33. **Entrepreneurship**

Explores ways of assisting people to understand the special skills of entrepreneurship with regard to risk-taking, strategy refinement and tactics, especially as a gestalt, "gut" approach to any situation. One part of the programme is concerned with making this experience widely accessible in a society characterized by unemployment. The other part is concerned with adapting it to constructive innovation where personal self-interest is not the prime concern.

34. **Initiative**

Focuses on the nature of initiative and how it may be encouraged, especially in relation to constructive collective transformation. The emphasis is on initiative as a dynamic, experiential process which entrains other processes in a new manner. The programme is particularly concerned with initiative traps and dampers and how they may be circumvented.

35. **Enrichment tools initiative**

Develops a range of tools to be used to enrich the approach to any particular psycho-social domain. These tools include: generalization techniques, dynamizing techniques, projection onto more complex mapping structures, projection onto more dynamic substrates, exchanging variables or dimensions (e.g. space and time), reduction or extension of spatial or temporal scales.

36. **Prediction initiative**

As a complement to the envisioning initiative, this initiative explores ways or predicting new attention foci such as: new subjects of study, new global problems, new areas of consciousness, new lifestyles, new values. Work is based largely on the enrichment tools and resources initiatives, and endeavours to locate gaps in the pattern of diversity in the light of insights from the functional emergence initiative. It is assumed that much may be accomplished by identifying such potential foci, even if they are not explored in detail.
37. **Functional emergence initiative**

Explores the order in which psycho-social functions become explicit in society, especially in relation to the progressive increase in functional diversity which this implies. This functional articulation is studied in terms of such examples as: emergence of new occupations in communities of increasing size, emergence of new roles in groups of increasing size, emergence of new needs (including products and services) in societies of increasing levels of development, emergence of increasingly diverse modes of appreciation in cultures of increasing sophistication, emergence of new government ministries in countries of increasing administrative complexity. In each case the concern is with when a function is called into explicit activity and what this implies for the emergence of new ranges of functions in the future.

38. **Envisioning initiative**

Explores ways of using the informed imagination to clarify directions for psycho-social change. The initiative develops visions or scenarios of the future which highlight unexplored destinations within present day attitudes, and behaviour. Current areas of investigation include visions of future: non-physical relationships between people, ranges of concepts of being human, perceptions of life opportunity, relationships to ideas and beliefs, relationships to organizations and how such bodies are perceived, perfect organizations, perfect meetings, perceptions of ignorance and human imperfections, relationships to non-humans (whether terrestrial or extra-terrestrial), relationships to past and future, relationships to the body of knowledge, education in an over-informed environment, visions of perfection or perfectability, criteria for optimization or daily priority concerns, ecstasy and fear.

39. **Vision orchestration initiative**

A major difficulty with encouraging people to envision their futures and act to bring them about is that of developing some way in which the harmony between very different futures can emerge. Avoiding this problem merely leads to the characteristic clashes between advocates of competing visions. The initiative explores ways of orchestrating visions conceived as different instruments contributing to a symphony greater in scope than that possibly for any particular instrument. The focus is on how competing visions can contribute to harmonic chords and useful discords and the nature of the constraints on such harmony as well as the development of the concept of harmony in this context.
40. **Salvage initiative**

Operates on the assumption that each discipline generates artefacts in a manner relevant to its own narrow ends, but that these artefacts frequently have great, unrecognized value when their significance is adapted to a wider psycho-social context. The initiative explores techniques for recovering such value and making it more widely accessible. It is an exercise in "recycling concepts", including those which may be considered out-dated or which are rejected as defective. The initiative currently encompasses the following areas: literature, history of ideas, pre-modern technology, theology, art, martial arts, art.

41. **Literature salvage data bank**

Contains information on a wide variety of insights associated with individual characters, attitudes, scenarios, concepts, lifestyles, transformations, etc. in the world's classical and contemporary literature. The premise is that over the centuries considerable creative insight and energy has been devoted to the elaboration of these works which despite the rich variety of models they provide, are often inaccessible to the technically educated. Entries therefore stress the essential psycho-social significance of the selected perspectives without elaborate in any detail on the work as a whole (to which bibliographical references are supplied). Efforts are directed towards ways of interrelating the entries to provide useful learning pathways through the insights and to facilitate access to particular insights when specific models are sought.

Present status: 85,748 entries.

42. **Change agent recording initiative**

This initiative makes or collects recorded interviews with self-motivated change agents at different stages in their careers. The premise is that such individuals marshall and apply their psychic resources in unique ways, learn rapidly, and are significantly affected by the consequences of their chosen strategies. As a result others can learn from the evolution of these strategies through the course of the change agents successive challenges. Of special interest are the insights which cause many such individuals at a critical stage to abandon further effort in favour of private life. The initiative seeks to analyze the factors underlying self-motivation, the strategic traps, transition points, and the possibilities for breakthrough to more fruitful strategies.
43. **Resources initiative**

This initiative collects information on every kind of living or non-material resource. The intention is to establish the extent of the resources active, or potentially active, in global society. Collection of information focuses as much on resources which are widely accepted as those whose significance is difficult to determine. By including the latter, it is hoped that their relevance to psycho-social organization can be demonstrated more easily if the need arises. The programme at present includes: disciplines, beliefs and values, stereotypes and cultural species, occupations and roles, species of organization, animal and plant species, patterns, concepts, proverbs and sayings, lifestyles and styles of behaviour, styles of decor, varieties of sensation (odours, colours, textures, tastes, sounds), experiences, states of consciousness.

An emphasis is placed on classifying such resources in such a way as to suggest the existence of undetected varieties and new combinations of characteristics.

44. **Diversity initiative**

Using the information collected by the resources initiative, the nature of diversity is explored. The intent is to discover techniques to demonstrate the importance of diversity in psycho-social organization, especially in the case of non-material resources. Of particular interest is the manner in which diversity is spontaneously self-organizing and self-managing, rather than chaotic, and as such then requires a minimum (rather than a maximum) of external organization and control.

45. **Relevance initiative**

Using the information collected by the resources initiative, ways of clarifying the relevance of a particular non-material resource to its context are explored. The intention is to develop more sensitive ways of understanding the subtle contributions of different resources to the self-organization of highly diversified psycho-social organization.

46. **Resolution and implementation data bank**

Used to file all resolutions and declarations formulated at international and key national meetings. Information on implementation and follow-up is also included. The premise is that such conceptual constructs are the focus of much effort and considered major achievements at the international level, and that much may therefore be learnt from the "resolution syndrome" and the avoidance of subsequent activity as a guide to collective response to future resolution-formulating opportunities. The data bank enables well-formed resolutions on any combination of topics to be accessed on demand.

Present status: 68,745 entries.
47. **Conceptual scheme data bank**

Contains information on the concept structure used in well-formed articles from a wide range of disciplines or policy formulating settings. The premise is that the necessity to limit the number of concepts grouped within any scheme results in the inadvertent use of a fairly standard range of concept patterns which partially determine how the included concepts are comprehended. The schemes are ordered in the data bank in terms of the number of concepts in each set within the scheme. The information is used to compare similarly formed sets, to explore more complex patterns, and to predict their probable impact on concepts grouped by them.

Present status: 19,855 concept schemes.

48. **Language idiosyncrasy data bank**

Contains information on a wide range of conceptual peculiarities associated with many language or groups of languages. The intent is to gather together striking examples of different ways in which very different languages categorize reality or associate phenomena that in other contexts are considered to be totally unrelated. Also collected here are concepts for which satisfactory terms are lacking. Efforts are being made to interrelate the data entries to draw attention to unrecognized gaps in certain languages or to highlight areas of unrecognized conceptual richness in others, with the consequences of both for translation.

Present status: 15,684 entries.

49. **Personality types data bank**

Contains information on all distinguishable personality types. Major effort is directed towards registering relationships between personality types as well as networks of transition pathways between types. The data bank is extensively used in investigating complementary sets of personality types as a basis for the formation of richly variegated, and yet viable, organizations and communities.

Present status: 2,627 types.

50. **Language sound recording**

Concerned with collecting and ordering the set of sounds (phoneme combinations) specially characteristic of each language in order to facilitate understanding of the qualities of each language and the drift in quality between them (e.g. "tion", "zzione", "cion" etc.)
51. **Constraint and opportunity data bank**

Contains information on a wide range of "constraints" on useful action. Entries are based on factors from the natural and social sciences, as well as from traditional material such as fables, proverbs and sayings. Efforts are directed toward interrelating constraints into patterns so as to clarify the domain of relevance of each of them and the manner in which contrasting constraints complement each other. Investigation of these patterns is leading to the discovery of "windows" or opportunity pathways between the traps marked by the constraints.

Present status: 5,925 entries.

52. **Concept set databank**

Contains information on concepts grouped into sets of concepts of differing numbers of elements. The intent is to register what concepts "fit" with what other complementary concepts, in sets of increasingly larger numbers of elements, and to observe any shift or drift in meaning as the set size changes. Particular attention is paid to locating "missing" concepts in sets of any size. The data is used as a guide to the elaboration of conceptual sets of any kind and to assist in testing them for completeness, especially insofar as it affects any implications for a viable programme of action.

Present status: 21,501 entries.

53. **Resource strengths and weaknesses data bank**

Contains information on various kinds of psycho-social resources including: human values, ideologies, religions, philosophies, intellectual disciplines, etc. In each case the essential strengths are registered as elaborated by proponents, together with basic weaknesses in practice as perceived by concerned opponents. Efforts are directed toward interrelating the entries and the opposing or proposing schools of thought in order to clarify the complementarity between the resources and to explain and justify contrasting perceptions of them. The intent is to design better ways of combining these resources in practice.

Present status: 7,454 entries.

54. **Species interrelationship data bank**

Contains information on all individual plant or animal species. The data bank is organized to evolve in response to data availability and funding. Where necessary information is minimal or grouped by order rather than at the individual species level. Major effort is directed towards registering relationships between species in food webs, possibly as determined by types of ecosystem. Cross-references are made to pollutant data banks to clarify pollutant pathways. Access to the data is facilitated by a variety of mapping techniques.

Present status: 1,543,532 entries (whether for individual species or groups)
55. **Role data bank**

Contains information on specific human roles of all varieties. The data bank is organized to evolve in response to data availability and funding. Where necessary information is minimal or grouped by category or occupation rather than at the specific level of the role. Major emphasis is on less salient roles or those on the verge of disappearance. A major use of the data bank is in research on the design of lifestyles based on patterns of roles and in envisioning new roles.

Present status: 87,430 roles

56. **Organizational types data bank**

Contains information on all varieties of human groups and organizations as types (but citing examples). Major emphasis is on less salient types and those on the verge of disappearance. A major use of the data bank is in research on the design of societies based on patterns of organizations of complementary types and in envisioning new types.

Present status: 5,037 types

57. **Cultural type data bank**

Contains information on all distinguishable cultural, ethnic and professional types, including national stereotypes. Because such information is highly conditioned by the culture from which the observation is made, it is filed in such a way as to reflect this. Entries deliberately include exaggerated positive self-evaluation and highly prejudiced negative evaluations. Efforts are directed towards finding ways to interrelate and represent this information to demonstrate the necessity of the range of types and the manner in which they complement each other as well as to benefit from their perceived strengths and weaknesses. The data is being used to predict conflictual and compatible configurations of types and to discover ways of striking a stimulating balance between them.

Present status: 4,324 entries.

58. **Meetings initiative**

Assumes that meetings are a key arena within which psycho-social change occurs but that they currently fail to respond to the expectations of participants. The initiative explores ways of maturing the reflective, focusing and transformative power of meetings, especially in the case of large groups.
59. **Operational checklists initiative**

Collects and processes checklists of "do's and don'ts", wise sayings, religious injunctions, etc. The intention is to discover useful ways of consolidating and presenting this information as a guide to life strategy decisions. Of special concern is the amount and order in which such material can usefully be provided to avoid premature rejection and overload. Of special interest is the possibility of locating sets of such material on maps which a user slowly traverses, possibly retracing certain pathways and returning to some points from different directions.

60. **Subpersonalities initiative**

Explores the dynamics whereby factions emerge in organizations and meetings, each articulating perspectives opposed to or in harmony with those of other factions. Such factions are usefully perceived as subpersonalities of the group as a whole and their interrelationship is the central challenge for the integration of the group. The work is related to that on functional emergence.

61. **Ecosystem design initiative**

Explores ways in which it is possible and useful to add species to an environment in order to increase its maturity. Although this initiative devotes considerable attention to natural environments, this is mainly done in order to gain insight into possible approaches to psycho-social environments and their maturation. In both cases the emphasis is on ensuring the presence of a network of species which can interact to protect the maturity of the systems threatened with some form of erosion.

62. **New tracks initiative**

Takes as point of departure the need to avoid the possibility that new initiatives will simply become locked into tracks which have already demonstrated their limitations. The emphasis is on the detection of activity tracks at a new energy level, especially tracts with balanced energy characteristics providing some guarantee of stability.

63. **Casting initiative**

Explores the art of selecting and allocating people to roles in organizations and meetings. It is assumed that casting involves concerns which are a stage beyond the job-slot preoccupations of conventional personnel departments. The programme clarifies the dramatic and poetic dimensions which make for significant performance. Of special interest is the manner in which variety is built in, balanced, and guaranteed adequate expression.
64. **New responsibilities initiative**

Explores emerging areas of explicit individual and group responsibility. Emphasis is on subtle responsibilities which are currently easily neglected or rejected as insignificant.

65. **New freedom initiative**

Operating on the assumption that with the future evolution of society new freedoms will emerge as significant, this initiative explores ways of identifying such possible freedoms. Current areas of interest include freedom to define new: categories, relationships, lifestyles, forms of income generation, aesthetic guidelines, initiatives and lines of development.

66. **Computer software initiative**

Develops software to handle and explore alternative patterns. Whenever possible versions of the packages suitable for use on small home computers are also developed. Work currently focuses on: classification assistance (with transitions between assistance schemes), storing thoughts and mapping their interrelationships (as an aid to the restructuring of patterns of personal viewpoints), pathways and relationship networking, group and team formation and transitions to alternative operational configurations, comprehension of problem networks, storage and analysis of sets and associated attributes, design of highly diversified ecosystems, research on regular polyhedra and transformations between them, facilitation of personal life strategy.

67. **Instant change initiative**

Focuses on those psycho-social situations in which instant change is expected and called for, and when anything less is perceived as frustrating and unnecessary delay, especially such substitutes as cosmetic change and minimum rates of change. The programme explores ways of shifting the locus of expected change from the external environment to the mind-set from which it is perceived, thus transforming the change into a psychological one which can be more easily brought about within the expected time frame. The nature of instant change in this context is explored.

68. **Equivalence initiative**

Explores the significance which can be associated with domains of attention between which it appears fruitful to consider that transformations exist. Such transformations would then establish the equivalence of such domains, throwing new light on each of them. Domains currently under study include: space and time, the senses (sight, taste, smell, hearing, touch), modes of expression (writing, plastic arts, music, dance, theatre, sport). The initiative clarifies the problems of understanding between people associated closely with different domains.
69. **Inter-personal relationships initiative**

Explores ways of clarifying the variety of possible inter-personal relationships, especially of a non-physical kind. The intent is to make available a rich collection of such possibilities to facilitate transitions from one pattern to another. Given the difficulty of describing such patterns, familiar metaphors are developed to provide a substrate on which distinctions can be made.

70. **Forgettables initiative**

Identifies and documents systematically classes of experience which tend to be most readily forgotten. Emphasis is on discovering what of significance can be learnt from experiences which are almost automatically classed as insignificant.

71. **Zero experiences initiative**

A major breakthrough in mathematics came with the discovery of the number zero and its cyclic function. The initiative explores the possibility that there may a psycho-social or experiential 'zero' with functions of equal significance for transformation. Work is related to that on problems of discontinuity in awareness, transfer between levels of consciousness, death, and transcendental experience. Different "bases" are considered.

72. **Qualitative equality initiative**

Explores the possibility that psycho-social qualitative experience as a whole may be usefully considered as equally distributed and equally accessible to people – the constraint being that each sub-quality is only accessible to some people, whereas others will have access to some other sub-quality. Work focuses on the way in which frustration is generated by the different value attached to the sub-qualities to which people have access, or do not. The challenge for this initiative is to find ways of "travelling" from experience of one set of qualities to experience of another.

73. **Long-term transformation initiative**

Looks beyond personal growth and current social, economic and political objectives in relation to local, national and international communities. Emphasis is on discovering fundamental modes of transformation which may ultimately be of central significance to humanity. A major interest is in clarifying the nature of the essential core of humanity as the invariant in any such transformation. To the extent that this raises questions of complementary invariants, the work is associated with other initiatives on non-human and extra-terrestrial species.
74. Tail-chasing initiative

Clarifies the extent to which the very act of defining a problem, and then mobilizing resources to solve it, effectively perpetuates the problem rather than moving beyond it. Work follows up on E. de Bono's suggestion for the use of "po" as a circuit-breaker in such circumstances.

75. Transcendental presence initiative

Explores the effects on daily life of continuous recognition of a transcendental presence. This presence may be experienced in an aesthetic, religious, or other form, including the moment-by-moment risk of death, the essential paradox of reality, the dream-like quality of experience, or being in love. Emphasis is on facilitating such an experience as an exercise and determining its effects on interaction between people (or groups) engaging in it. To the extent that this experience is a natural one, there is interest in the effects of functional substitutes for it in cultures in which only material experiences are legitimized.

76. Multi-level sophistication initiative

Explores ways in which many levels of technical, politico-economic, and psycho-social sophistication can co-exist in a society to the benefit of all. It is assumed that a single-level society is both unrealistic in the light of present trends and undesirable because of the drain on resources.

77. Institutional educationalization initiative

Explores strategies for decreasing operational dependence on institutions and belief systems whose function lies mainly in their educational value, rather than in their direct response to the problems for which they were established. Work involves determining how use can best be made of the existence of such structures as ongoing educational environments for the many people (in each generation) who need to experience their limitations before being prepared to consider more viable modes of operation. Links exist with the ensymbolment initiative.

78. Meeting transference initiative

Explores ways of transforming the role of "conference leading speaker" into one in which that person uses the conference process to transfer the authority conferred back to the audience. The conference process is seen as related to the psychoanalytic process, with the speaker as "analyst" and the participants as "patients". The question investigated is whether participants then come to perceive themselves as roles integrated within the group by the transference thus giving rise to a significant degree of collective group consciousness.
79. **Survival attitudes initiative**

Explores ways of choosing and working with metaphors as useful attitudinal templates appropriate to continuity of awareness under certain turbulent psycho-social conditions. The main interest is in determining how to adopt rock-like, plant-like, insectoid, fish-like, bird-like, or mammalian templates, and when each is to be favoured as an attitudinal response offering certain advantages and risks. Investigation of more specialized templates in each case is planned for a later stage. Links have been made to work on animism and totem spirits and on metaphor-shifting.

80. **Ever-present past initiative**

Concerned with the manner in which structures, processes and attitudes, continually re-emerge when they have supposedly been superseded by more appropriate ones. Emphasis is on the extent to which such superseded phenomena are simply displaced into sectors or age-groups of society ahead of the slowly advancing educational process which informs of their inappropriateness. Work is related to initiatives on co-presence, on encoding of the past in the present, on multi-level sophistication, and on psycho-social recapitulation of territorially-based processes.

81. **Self-exploitation initiative**

Explores ways in which an individual exploits himself or herself by adopting attitudes analogous to those defined by politics or economics. Of special interest are processes of colonizing one’s future, as well as feudal, imperialistic and totalitarian relationships to the advantage of certain roles.

82. **Metaphorical shifting initiative**

Explores the significance of shifting between metaphors by asking related questions of the type: within what metaphorical environments can the same individual (say) be modelled by an ant?... a tree?... a river?... a bird?... a mountain? Emphasis is on the nature and significance of the shift in perspective within the metaphorical context in order to obtain a good match on the same subject in each case, given the essential relatedness of the environmental elements selected as templates. The procedure is also applied using psycho-social roles, as in questions of the type: on what metaphorical ship is one? The captain?... the pilot?... the crewman?... a passenger?... a stowaway? Of major interest is whether there is necessarily an answer to each such role-linked question.
83. **Awe and glory initiative**

Rapid technological advance has made the collective experience of awe and glory unacceptable because of the vulnerability with which such transformative experiences are associated in a society resistant to information overload. The programme explores the consequences of such insensitivity, seeks contexts in which such experiences continue to be possible, and clarifies the nature of the transformative experiences.

84. **Change blockages initiative**

Documents systematically the full range of psycho-social obstacles to individual and collective transformation. Emphasis is on displaying the information in such a way that the possibility of unforeseen blockages is highlighted for further investigation. There is special interest in the positive function of such blockages.

85. **Psycho-social speciation initiative**

Explores the extent to which mankind as a reproducing physical species is in fact fragmenting psycho-socially into a multiplicity of species, between many of which productive intercourse is already not possible. The programme explores ways of defining such species and their non-reproductive relationships (predation, symbiosis, etc.) with each other, largely guided by experiences with non-human speciation. Emphasis is on understanding the nature of the resulting "ecosystemic noomass", the direction of evolution, and the significance of endangered and extinct species. Associated work on population dynamics and the genetic pool is partly carried out in collaboration with the related initiative on psycho-social genetics.

86. **Concept fatigue initiative**

Investigates the ways in which new concepts of psycho-social change pass through a succession of phases from being magnetically attractive to being rejected as outworn cliches in favour of other new concepts. Emphasis is on the involvement of intergovernmental institutions, academic establishments and the media in "wearing out" such concepts to the point at which they are no longer useable, despite their continuing relevance.
87. **Standpoint vulnerability initiative**

Concerned with the manner in which attachment to a particular viewpoint, despite its validity, promotes distorted understanding and hinders further development in comprehension. The debate on the wave or particle theory of light is an obvious example, but the programme is especially concerned with the inherent limitation of any standpoint, however excellent, and how this may be circumvented. Work is associated with related initiatives on the dynamics of paradox.

88. **Living death initiative**

Explores the intimate relationship between life and death with the purpose of clarifying the role of death in life, as opposed to the psychological transfer of its significance to the end of a life. The intention is to discover ways of experiencing death in daily life, thus sharpening the experience of life and clarifying the transformative function of death. The programme draws on material from the eastern martial arts and from religious "books of the dead". This it adapts to an understanding of daily psychological cycles involving discontinuities of awareness usefully understood as mini-deaths.

89. **Here-and-now encoding initiative**

Explores the view that by an appropriate comprehension of, and identification with, the here-and-now, it is possible to avoid the need for psycho-social development strategies to modify existing unacceptable structures and processes. Emphasis is on discovering ways in which the changes, initially perceived as necessary, can be understood as being already encoded in the dynamics of the here-and-now in such a manner as to open up an even greater richness than was originally considered desirable.

90. **Necessary dramatics initiative**

This initiative takes the view that psycho-social processes can only be rationalized to a limited extent. Destructively chaotic irrationality can however be contained by channelling processes into dramatic forms. Work focuses on identifying the nature and necessity of dramatic processes under certain conditions. The work is partly inspired by themes in classical drama, opera and "soap opera", but is mainly concerned with relationships in and between groups, especially large groups. A major interest is in determining the function of "negative" processes involving arrogance, jealousy, ridicule, anger, betrayal, humiliation, bereavement, and the like.
91. Qualitative ambiguity initiative

Depending on the amount of information available on them, particular actions of a person or a group may be judged by others as being extremely productive ("good"), unproductive ("bad"), if not more or less irrelevant. The initiative explores the ways in which a set of activities can come to be misjudged, either as a result of a lack of information, or as a result of inability to comprehend the information on the strategy in question, or because misjudgement is itself an advantageous strategy. Emphasis is on the resulting "interference pattern", namely the stratification of any society into successive layers alternating in their perceptions between positive and negative evaluations according to the extent to which they are informed about the issue. The main interest is in the resulting ambiguous quality associated with complex subtle strategies and the extreme positive and negative reactions to which they give rise.

92. Phase shifting initiative

Explores the ways in which individuals, groups, nations, and probably the world, engage in cyclic changes of phase in responding to their psycho-social environments. Such phase shifts become a necessity when the strategic advantages of any current phase are undermined by the accumulation of negative consequences of the pursuit of that mode. Given that no meta-framework is recognized for such phase shifts, they tend to involve painfully traumatic discontinuity which distracts attention from fundamental issues of greater long-term importance. Work focuses on distinguishing phases and clarifying the standpoint which makes evident their cyclic continuity.

93. Priestly monarch initiative

This initiative assumes that styles of organization which have been abandoned for good reason may well prove appropriate under changed conditions in the future in response to new needs analogous to those for which they were originally adopted. In this context the nature of the role of a monarch, or a priestly monarch, is explored. Emphasis is placed on the integrative and symbolic value of such a role in an increasingly depersonalized society, especially as compared with the symbolic inadequacies of the current head-of-state model and their functional substitutes in the media. Work focuses on ways to build processes into a totally undefined version of the role which would safeguard against the well-established weaknesses of hereditary monarchy, whilst optimizing the expression of new levels of qualitative and psycho-social integration. Given the manner in which "aristocratic" elites emerge in any system, the programme also explores ways of giving a more healthy functional expression to any socio-cultural network around a monarch or a "roundtable".
95. **Wisdom-dialogue simulation initiative**

Extensive use is made of artificial intelligence capabilities to simulate conversation between the complex belief systems derived by encoding analyses of individual beliefs. Independent belief systems have been encoded for major figures of different cultures, including philosophers, revolutionaries, charismatic and religious leaders, and scientists. Work concentrates on analyzing the simulated conversations between these different personalities, whether in groups of two or more. By changing the conditions, the conversations can be shifted between integrative and disintegrative extremes through various intermediary stages. This facility is used in various ways but especially to gain understanding of the functional significance of incompatible extremes and as an educational tool.

96. **Ersatz initiative**

Explores the possibility of substituting artificial products or processes for natural products or processes. The aim of the programme is to clarify whether and under what conditions there is any ultimate resistance to such substitution. The emphasis is on non-material products and processes such as commercialized courtesy, loyalty by contract, computerized interpersonal communication, and drug-induced emotions. The most extreme possibilities likely to emerge in the future are documented as part of this work.

97. **University coherence initiative**

The University is itself used as the focus of research in this programme. The intention is to discover the nature and quality of the more fundamental and subtle forces through which its coherence and integrity emerge, and which give rise to a wide variety of complementary initiatives. By so doing, a more profound understanding of the self-image, identity and direction of evolution of the University is obtained as a more appropriate foundation for the formulation of new initiatives.

98. **Synchronicity initiative**

Explores various aspects of synchronicity following on the work of C.G. Jung. Emphasis is given to the phenomenon in relation to group and global processes.
99. Oscillatory paradox initiative

Taking the conceptual implications of quantum mechanics as its point of departure, the initiative considers the nature of the paradox to which our current perceptions respond. It is recognized that, in their response to the world around them, people alternate between mind-set extremes. These can be as mutually exclusive as the wave and particle theories of light, each of which is an essentially partial description of the phenomena in question and thus ultimately inadequate. The initiative explores how people can oscillate between such extremes to contain an essentially paradoxical reality, or at least to maintain a conscious relationship with it. The possible implications of conceptual oscillations, analogous to those associated with circular movement in the electric motor/dynamo, are a major focus of attention.

100. Large data set initiative

Recognizing the increasing number of large data sets which are intended to be comprehensible to decision-makers, researchers and the general public, this initiative explores ways of structuring and packing such information. Work focuses on ways of minimizing distortion in the significance of the larger set when its component elements are grouped for comprehensibility into smaller sub-sets numbering not more than about 20. Emphasis is on finding ways of preserving sensitivity to the variety of relationships between elements when packed in this way.

101. Set representation exercise initiative

Recognizing the importance of understanding the nature and formation of sets, this initiative is concerned with the design of exercise books, videocassettes and computer programmes as aids to understanding sets. The initiative goes beyond the two-dimensional set representations in "new math" texts to draw attention to the importance of concepts emerging from three-dimensional representations and from sets with properties of symmetry.

102. Fiction scenario initiative

Reviews serious and popular fiction to identify scenario stereotypes. The initiative assumes that good stories are essentially self-organizing (in the system sense) in terms of definable constraints. The intention is to discover these constraints, the conditions under which they are activated, and the interrelationship between them, as a way of gaining understanding of the flow patterns with which people identify and by which they are energized.
103. **Fiction initiative**

Considering the important position of fiction in society, this programme explores ways of identifying ideas and themes for new novels. The ideas sought are seen as responding to unfilled niches in the psycho-cultural ecosystem. Whilst emphasis is not placed on novels with a "message" in any narrow sense, themes are sought which enhance qualitative experience, whether directly or by contrast. There is special interest in novels as carriers in which several levels of information are encoded. Part of the programme also explores ways of overcoming the obstacles to the creation of novels by groups of complementary personalities.

104. **Self-enrichment initiative**

Explores ways of collecting and presenting information to enable people (and groups) to engage in an integrative self-education programme. The focus is at present on the following modes: fiction reading, drama, painting/sculptures, theatre, music, and film/video. The information is presented so that each mode can be explored independently or as complementary to others. The traditional "reading list" approach has been discarded in favour of learning pathway maps on which easy and challenging routes are shown with self-testing indicators of success. Maps are produced for a variety of personality types, language groups and age ranges. The emphasis is on identifying the highest quality aids to self-enrichment.

105. **Post-catastrophe reconstruction error initiative**

Social reconstruction following any major catastrophe is frequently based on the patterns of the past and consequently builds in the same problems and weaknesses. The programme clarifies the decision-making processes under stress and identifies the critical phases, danger signals and traps during reconstruction.

106. **Distinction initiative**

Identifies the kinds of vital psycho-social distinctions made which have not yet been reinforced by any form of institutionalization. These tend to be meta-stable, evanescent, easily forgotten or ignored, and difficult to recognize or explain. The programme explores the conditions governing the relative stability of the associated concepts and the phases of distinctiveness through which they can move.
107. **Family extension initiative**

Identifies areas of interpersonal relationship in which little guidance has been made available to assist people to avoid problem situations well-illustrated in the media or to discover viable new patterns of relationships. Explores ways of formulating such guidance whether in brochures, illustrated handbooks or videocassettes. Emphasis is at present on situations involving adaptation of the nuclear one or two-adult family to include: an elderly parent, a handicapped person, an adopted child, a distant relative, a close friend or a sexually-involved adult.

108. **Functional roundness initiative**

Explores the possibility that demonstrating that the psycho-social world is functionally round would be of as much significance as the demonstration that the physical world was round. The initiative assumes that psycho-social functions are currently perceived through an essentially "flat-earth" perspective with all the distortion that this implies and the lack of freedom that it imposes. Guided by insights into the development of understanding of physical roundness, the programme develops techniques for detecting functional roundness and "navigating" around such a sphere. Of particular interest is the discovery of new functional continents.

109. **Unpleasant facts initiative**

Maintains documentation on unpleasant features of society primarily in terms of the ways in which information about them is (or has been) ignored or suppressed. The programme explores how this collective avoidance mechanism works and attempts to uncover other domains in which it may be operating. Domains currently used as examples include: slave trade, broken treaties, corruption in government, vanishing species, vivisection, and elite control of resources.

110. **Bestial anatomy initiative**

The underlying psycho-social diseases, of which conventional world problems are simply symptoms, can be usefully portrayed as attributes of a dangerous beast which is the dramatic challenge to humanity. Given the highly contagious nature of these diseases, observers close enough to perceive the beast clearly are easily corrupted by such contact. Determining its anatomy in thus a very risky enterprise calling for special precautions. Several approaches are being actively investigated.
111. **Future subtle problems initiative**

Present day problems are relatively subtle compared to those acknowledged in the past. It is to be expected that those of the future will be even subtler and consequently difficult to comprehend with the concepts of the present. The initiative identifies the kinds of insidious problems which are likely to be considered of dramatic significance over the next several hundred years. The intention is to clarify how these problems are already inherent in society today even though they are not considered of any significance even when they are recognized.

112. **Macro-tracing initiative**

Explores ways in which individuals (or groups) could themselves become conscious of patterns which may be traced out by their own sequences of actions. The emphasis is on discovering the nature of the patterns in which they are most deeply engaged, possibly only comprehensible to intuition as an aesthetic design, a symbol, or a story (in the psychoanalytical sense of the term).

113. **Exploitation strategy initiative**

Explores systematically, profession by profession, ways in which professional considerations and privileges can be used to exploit those who depend on the profession for its services. The results are presented in the form of guidelines to professionals, showing in each case how they can maximize their interests at the expense of clients irrespective of any set of professional ethics. By anticipating such strategies, it is expected that a more appropriate pattern of professional-client relations can emerge.

115. **UN anew initiative**

Explores the ways in which the United Nations could be reconceived if it were necessary to recommence the initiative. The programme is only incidentally concerned with the well-explored possibilities of reforming the UN Charter. The main emphasis is on clarifying a desirable alternative pattern for processes for secretariat operations and the way individuals and groups work with and through them, whether internally or externally. The desirable "feel" of the secretariat is thus used as a guideline for reflection, with legal and political considerations only taken into account as important constraints.

116. **Set membership data bank**

Identifies for particular concepts the sets of other concepts of which it is a part. This is done systematically such that the concept (e.g. praxis) is first grouped with one other concept (in a 2-set), then with two other concepts (in a 3-set) and so on. The data bank may therefore be used to identify, for example, the eight other concepts which, with it, constitute a well-formed 9-set. This clarifies the distinct contributions of a given concept to different sets and identifies the necessary complementary concepts in each case.
117. **Game design initiative**

Insights into the range and variety of psycho-social forces, and the patterns of their relationships, are given tangibility through the design of games which can be played for pleasure and education. A special emphasis is given to games which are neither purely competitive nor cooperative but rather which clarify the nature of the marriage between these extremes. The central concern is to render interesting and credible game strategies which transcend any oscillation between these extremes. Games are designed so that they can be played at greater or lesser degrees of complexity.

118. **Information significance initiative**

Explores ways of deriving significance from very large collections of information. The prime concern is not with conventional processing problems but rather with developing attitudes which can respond appropriately to information gestalts. Such attitudes are best described via metaphors of gliding through or over information, alighting on certain structures, sensing tides of significance, avoiding information whirlwinds and cyclones, and using thermal currents. Emphasis is on making such attitudes relevant to decision-making with regard to the world problematique.

119. **Indictment of humanity initiative**

Assembles and consolidates statements which are embodied into a continually updated ("no-holds-barred") indictment of humanity's stewardship on Earth. This is carried out as an exercise in ways of cutting through the verbiage generated by short-term, self-interested initiatives and providing a clear declaration of humanity's irresponsibility, undisguised by the usual layers of self-praise which confuse the uninitiated. The programme focuses especially on the manner in which humanity uses its positive global initiatives (in the fields of health, education, agriculture, etc) to conceal inability to respond to issues which give rise to these problem areas.

120. **Significance tracks initiative**

Clarifies the ways in which significance is explored. Each such manner of approach is seen as a source of psychic energy. The programme investigates how such tracks interweave, whilst remaining essentially different and even antagonistic or invisible to one another. Of special interest are the points of interchange between such tracks and the attributes of the total form they weave together.
121. **Functional niches initiative**

Explores how the most general functions can be understood to differentiate into sets of more specialized functions. The emphasis is on discovering the nature of the process which engenders such functional variety and clarifying the dimensions in terms of which hitherto unforeseen functions are defined. Of special interest are the ways of detecting such functional niches.

122. **Insignificance dimension initiative**

Investigates the extent to which the context in which perceptions occur can lead to the erosion, dilution or general loss of their significance. Work at present focuses on use of superlatives in qualitative judgements and the manner in which this can pre-empt any sensitivity to subtler qualities in a broader context within which the focal significance is therefore diminished.
123. **Field comprehension initiative**

The programme builds on current processes of understanding as reflected in the use of isolated categories, systems, networks, and their variants. These are considered inadequate, or of limited value, in that increasingly important aspects of reality are sensed to be too simplistically represented by such structured divisions of it, however elegantly they are interlinked. The shifting structure of fields calls for a different approach to comprehension and communication if effective use is to be made of current insights.

124. **Alternative logics initiatives**

Investigates the conditions under which non-Boolean logics are of relevance. Of special interest is the implication of such logics for understanding problems of choice, development and appropriate structure. The initiative is not limited to conceptually well-formed logics.

125. **Modes of thought initiative**

Explores the variety of modes of thinking, understanding and comprehension, whether verbal or non-verbal. The programme attempts to identify how these are related to each other in terms of their domains of relevance. Of special interest are the investigations of these matters in some Eastern cultures and the ways in which such modes are perceived as related by them. The programme clarifies the conditions under which each mode is of relevance at the present time.

126. **Rheomode initiative**

Explores new ways of using language to describe and understand processes as the link between objects arbitrarily perceived as isolated and static. Of special interest is the necessary switch from static (noun) categories to dynamic (verb) categories. The programme seeks ways of identifying "objects" as temporary manifestations at the points of interferences between processes. Insights from non-indo-european languages are used wherever possible.

127. **Comprehension stages initiative**

Explores the manner in which comprehension is organized into stages separated by some form of hiatus or discontinuity. This raises problems of the appropriate organization of learning material for each stage and the possibility of alternative pathways through the various stages. Of special interest is the process of transition across the barrier between one stage and the next.
128. **Explanation and experience initiative**

Explores the changing status of experience and explanation. The initiative is mainly oriented to gaining some understanding of their probable status in the future in the light of past and present developments. Of special interest is the way in which an explanation is experienced as adequate and the way this sense of adequacy may vary under different conditions.

129. **Status of reality initiative**

Explores the ways in which the complex fluidity of reality gets “frozen” as a context for particular societies and modes of thought. Of special interest are the possible consequences of “unfreezing” reality especially in relation to animistic perceptions, emergence of the entities of folklore, and the current problems of short-lived phenomena.

130. **Learning cycles initiative**

Explores the way in which individuals and groups move through learning cycles according to their degree of experience of a problem situation. This results in communication barriers between those initially exposed to the problem, and those with varying degrees of familiarity with it. Of special interest is the constant emergence of new groups, relatively unfamiliar with the problem, having the communication advantage of an apparently "straight-forward" explanation of what needs to be done. Also of interest is the incomprehensibility of those most familiar with the problem at the end of the learning cycle.

131. **Distinction communicability initiative**

Explores the problems of comprehending and communicating distinctions which are poorly reinforced by language or perceived reality. The distinctions embodied in such a set as "inter-", "multi-", "trans-", "cross-", "pluri-" and "meta-" constitutes a typical example. Despite their importance, the meanings are unclear and are completely lost on translation into many languages. Of special interest are conditions under which some of the terms acquire negative connotations.

132. **Perspective initiative**

Explores the geometry of perspective in vision as a guide to understanding the nature of comprehension. Of special interest is the necessary distortion introduced by vision from a particular location and its importance for perspective (parallel lines meeting at infinity). This is contrasted with efforts to free explanations from such particular foci and the consequent lack of relationship of explanations to the appearance of perceived reality.
133. **Discrimination initiative**

Explores the process of resolving ambiguity in concepts either more complex or less complex than those normally dealt with. The programme focuses on the problem of distinguishing between these two types of ambiguity as basic to discrimination between the two levels.

134. **Set reduction initiative**

Explores thinking and comprehension as a process of set reduction. Complexity may be broken up into a set containing a large number of concepts. The problem is then one of how to reduce the size of the set in order that it may become comprehensible as a whole, whilst at the same time retaining the relationship to the larger set. Forms are sought which facilitate the shift in the level of comprehension between the smaller and the larger sets.

135. **Meta-modelling initiative**

Explores ways of ordering the relationship between models of reality, especially in cases where the models offer alternative and conflicting views of reality. Particular attention is given to determining the criteria for an adequate meta-model and the problems of comprehension associated with it. The question of the status of new models, which will emerge in the future, is used to give a dynamic and self-referential dimension to the nature of meta-models.

136. **Received ideas initiative**

Explores the range of received ideas and unexamined assumptions impacting upon policy making as well as the steps necessary to legitimate any efforts to transcend them.

137. **Policy options initiative**

Reviews the manner in which policy options are currently limited by received ideas. The initiative outlines new approaches to major issues in the light of the alternative perspectives emerging from the other initiatives.

138. **Pre-logical bias initiative**

Explores the nature of pre-logical and temperamental biases which determine "logical" responses to aesthetic, theoretical, value and action situations. Of special interest is their influence on choice of life-style, intellectual discipline, policy, presentation of information, and the like. Work also focuses on the consequences for the design of organizations and programmes sympathetic to such contrasting preferences.
139. **Time-binding comprehension initiative**

Explores comprehension as a process of "time-binding", whereby the "normal" sequential perception in time is transcended and woven into new patterns. Of special interest is the nature of any temporal organization equivalent to the organization of space.

140. **Sequential experience initiative**

Explores problems resulting from perceptions tied to a sequential time track, especially in relation to the comprehension of wholes whose facets can only be perceived successively. The problem is seen in relation to the organization of complex wholes in memory. Also of interest is the associated requirement for choice, priority and exclusion in exploring or presenting such a whole.

141. **Attention initiative**

Explores the ways in which attention is absorbed and focused in society on the assumption that individuals are equal in their attention capacity. Of special interest are the nature of the attention "traps", "sinks", and "reflectors", their avoidance, and their deliberate or inadvertent use for social and behavioural control. This approach is used to model society as a pattern of attention absorbants. Work also focuses on the corresponding "sources" of attention and how these may be comprehended.

142. **Attention span initiative**

Explores the significance of attention span in determining the credibility of complex concepts and the viability of complex organization. Of special interest is the question of collective, as opposed to individual, attention span.

143. **Viewpoint initiative**

Explores the nature of viewpoints and ways in which the relationships between many different viewpoints may be portrayed and comprehended. Of special interest is the nature of the communication space in which the differences between viewpoints are indicated by the distance between locations in that space.

144. **Triangulation initiative**

Given the fundamental importance of the process of triangulation in ordering physical space, this programme explores the possibility of a qualitative analogue for the ordering of qualitative experience.
145. **Zero initiative**

Given the fundamental significance of the discovery of zero in the manipulation of quantities, this programme explores the possibility of a qualitative analogue to zero. This is conceived as having a special role as an end-of-cycle marker and for any transition to a new level of qualitative expression.

146. **Concept set analysis initiative**

Explores the formation of concept sets in academic, administrative, legal, and technical documents. The intention is to clarify to what extent such set formation is determined by psychological constraints, including problems of comprehensibility and communicability. Of special interest is the possible significance for theory formation and representation of complex reality, given the preferences for sets with a limited number of elements.

147. **Set complementaries initiative**

Identifies for chosen terms the complementary terms with which it can be usefully associated. In a 1-set and a 2-set these may include synonyms and antonyms respectively, but the programme is primarily interested in discovering sets with a large number of complementaries. Of special interest is the extent to which the presence of any one such complementary in practice engenders the presence of others, whether or not the relation between them is perceived. Work also focuses on the problem of perceiving such complementaries in practice and the consequences for social processes of failing to do so.

148. **Difference sets initiative**

Explores how maximally different in quality things can be in cases when there are only N elements in the set of experience. Work focuses on sets of 2, 3, 4 and more elements. Of special interest is the shift in qualitative differences with the changing number of elements and the significance of the results for comprehending single element sets.

149. **Temporal sets initiative**

Explores ways in which any given period of time can be conceived as part of different temporal sets. Thus in addition to forming a unique set of 1 element, it is also part of a set of 2 elements, 3 elements, and so on. Each of the additional elements implies the occurrences (in the past or future) of periods in which opposing qualities are developed. Of special interest is the way in which the experience of the moment is essentially defined by these enfolding temporal sets.
150. Qualitative "big bang" initiative

Explores the value of assuming that the emergence of qualitative experiences follows a pattern somewhat analogous to the big bang theory of cosmology. Of special interest are the "first 3 minutes" of any such creation and the processes associated with the proto-categories before experience is stabilized. The concept of an "expanding" universe of experience is also explored.

151. Time compression initiative

Explores the possibility that the pattern of sequential development of processes over time may be usefully conceived as compressed into each present moment. The whole process of individual and collective experience is thus conceived as initiated, evolving and completed at each instant, however partial the ability to contain the awareness of it. Of special interest is the possibility that time past should be understood in terms of reciprocal time rather than a linear projection into the past.

152. Classification initiative

Explores unconventional approaches to classification and to problems in which classification is a key factor. The premise is that conceptual and administrative order, and processes arising from it, are strongly determined by compromises in classification made to facilitate information handling, representation or comprehension. Current programme emphases are on: category boundary shifting and the artificiality of categories; the manner in which the absent context characteristic of an out-of-context phenomena (e.g. a wild animal in a zoo) falsifies objective comprehension of that phenomena particularly as part of stages or cycles in that context; consequences of choice of set size in elaboration of any list of policies, priorities, problems, significant factors, etc.; and development of techniques for switching between alternative classification schemes.

153. Space–time container initiative

Explores different concepts of the organization of space–time as possible containers for qualitative experience. Of special interest are transformations between such different forms of organization and their relation to the development of qualitative experience.
154. **Classification of classifications initiative**

Using a wide variety of classification schemes as a point of departure, the initiative explores ways of classifying them in order to highlight the alternative ways of organizing matter, energy and processes of all kinds. Each possibility is seen as a "window on reality" of a particular form. Of special interest are new approaches to organizing reality suggested by the dimensions of the meta-classification schemes investigated.

155. **Interdisciplinary classification initiative**

Explores approaches to classification of interdisciplinary topics, given that conventional breakdown by subject do violence to the essential emphasis of the topics. Of special interest are forms of classification which highlight degrees of interdisciplinarity and synthesis and patterns of relationship between the topics included.

156. **Boundary shifting initiative**

Explores the means and implications of shifting conventional boundaries between categories. Such boundaries may be usefully redefined under some circumstances leading to new insight through the change in perceptual framework. The nature of such boundaries may also be changed in terms of permeability, frequency, discontinuity, and the like. Of special interest is the significance for understanding problems and processes.

158. **Notation scheme initiative**

Notation schemes bypass the limitations of verbal expression in attempting to order experience in a more compact manner (e.g. musical notation, mathematics, dance notation, molecular structures, etc.). The programme explores notation as classification, in relation to number, as pattern, and in terms of its right-hemisphere implications. Of special interest is the possibility of expressing new concepts through notations. Work also focuses on the advantages of ideograms over conventional notations, multi-level significance of some notations, and the significance of forming the notation (as in calligraphy).

157. **Non-linear agenda initiative**

Explores the possibility of expressing meeting agendas and organization programmes in a non-linear form which emphasizes the interaction between the agenda items rather than an administrative order of priority. Of special interest is the possibility of presenting an agenda as a 3-dimensional configuration of mutually counter-balancing elements bearing a much closer relationship to the operational realities of the energies to be managed.
158. **Psychic energy pathways initiative**

Explores the way in which most common psycho-social phenomena may be usefully seen as transformation stages in the processing of "psychic energy" broadly defined. Thus even phenomena such as book browsing, lecturing, prize giving, cafe use, street minstrels and card exchange may be seen as part of definable energy pathways. Work focuses on the representation of such pathways on comprehensible maps (in an integrated "atlas") and the identification of phenomena which suggest the possibility of as yet unforeseen pathways. Of special interest is the extent to which social problems arise as a result of hindrances to the circulation of energy along such pathways.

159. **Resistance initiative**

Explores ways of using resistance to change in a creative manner. The programme is not so much interested in overcoming resistance as determining more clearly the role that it must necessarily play and how this may be played more beneficially.

160. **Thinking stereotypes initiative**

Identifies characteristic thinking styles of different cultures, especially in terms of the implications for interaction between them, for the kind of phenomena to which they are sensitive, and for the kinds of structure they engender or reinforce.

161. **Change agent initiative**

Explores the characteristics of change agents and how they come to adopt that attitude and role. Of special interest is the evolution in the attitude of change agents after considerable experience and the consequent changes in their strategies and style of communication.

162. **Critical pathways initiative**

Using experience with critical path analysis and similar tools, explores ways of providing improved strategic guidance in the open-ended situations typical of psycho-social crises. Of special interest are ways of using the approach which do not require over-determination of the end condition or complete information on the starting conditions. Work also focuses on the ways in which such pathways can be usefully mapped.

163. **Personal policy initiative**

Explores the manner in which an individual can develop personal policies to organize an approach to life. Of special interest is the manner in which an individual can adopt policies with respect to his or her own actions that bear a strong resemblance to classic policies (e.g. liberal, socialist, communist, fascist, etc.). In this way an individual using an "imperialist" policy, may "colonize" his own future and be obliged, in another role, to suffer for a period from the exploitation resulting from his own decision. Similarly, any decision in one role, requires that the individual functions as a "worker" in another role to execute that decision. This can give rise to a whole pattern of "worker/management" relations within the individual.
164. **Personal strategy initiative**

Explores the application of strategic thinking and attitudes by an individual in response to his own psycho-social crises and opportunities. Of special interest is the manner in which an individual effectively adopts a succession of roles corresponding to strategic requirements (e.g. general, artillery commandes, infantry, espionage, etc.) Also of interest is the adaptation of eastern martial arts in response to an individual's psycho-social "enemy" conceived as operating through a network of encircling problems (cf. "life-style judo").

165. **Blueprints initiative**

Formulates "blueprints" for action in the expected post-crisis period taking into account the insights emerging from other programme initiatives. Of special interest is the design of blueprints which do not take the form of detailed plans requiring imposition from above. To this end many of the blueprints merely function as triggers, pointers or cataysts for a self-initiated planning and organizing process. Also of interest are the ways of "delivering" these blueprints to the points where they are likely to be needed and used. Ways are therefore sought to encode the information in cultural and other "carriers" which are already reaching many of the locations.

166. **Strategy initiative**

Explores the application of strategic thinking and attitudes in responses to psycho-social crises and opportunities. Concerns include: definition of objectives, marshalling resources, intelligence gathering, strategic possibilities, indirect strategies, pre-emptive strategies. Considerable effort is made to adapt military, business and game strategy to the struggle against networks of psycho-social problems. Use is also made of eastern concepts of strategy. Insights are sought from the philosophy and practice of eastern martial arts, including the concept of non-action and non-resistance. There is special interest in the significance of the insights to be derived from generalizing strategic thinking to three dimensions as required by space warfare.

167. **Uselessness initiative**

Takes as its point of departure a statement by Chuang Tzu: "Every man knows how useful it is to be useful. No one seems to know how useful it is to be useless." Explores the value of uselessness and the implications for the organization of society and knowledge.

168. **Experience initiative**

Explores the nature of "experience" in terms of its value for society and in contrast to skills and knowledge. Of special interest is the dimension along which experience may be said to increase and how it is best acquired.
169. **Elders initiative**

Explores the ways in which society can derive benefit from the wisdom of the elderly. It is assumed that modern society is effectively wasting a major portion of its investment in educating people by rejecting them once their technological experience becomes out-of-date. Work focuses on how access may be obtained to their subtle non-technological experience which is less subject to obsolescence. Of special interest are traditional tribal approaches to this matter.

170. **Heroic commitment initiative**

Explores the importance of heroism in society and the nature of heroic commitment to some mission or cause worthy of personal sacrifice. Of special interest are the consequences for a society which offers few genuine opportunities for socially significant heroism.

171. **Non-unitary personality initiative**

Assumes, as a point of departure, that much may be learnt by considering that an "individual" is a rarity in that most people are highly divided role complexes. Explores the social implications of any such shift away from the traditional concept of accessible individuality. Of special interest are models of an "individual" as an unintegrated set of feudal baronies or an ecosystem of interacting species. Work focuses on "access" to individuality within analogous frameworks and how it then impacts on its environment.

172. **Human image initiative**

Explores the variety of images that human beings have of themselves. Of special interest is the way such self-images have evolved over time and diverged into contrasting images. Work focuses on how such evolution may continue and the nature of possible integrative relationships between contrasting images.

173. **Whole mind catalogue initiative**

Compilation of entries on a wide range of topics in the spirit of the Whole Earth Catalog. The emphasis is basically different in that the aim is to touch on all the facets and processes of a "whole mind" on the assumption that this is a necessary complement to any "whole earth" perspective. The project is as much an exercise in aesthetics as one of factual information, since a balance between them is considered as an essential foundation for "wholeness". Of special interest is the role of conflictual relationships in giving birth to comprehension of that wholeness.
174. **Encyclopaedia initiative**

Compilation of entries for an encyclopaedia which is designed to reflect developmental possibilities into the future. A number of major standard encyclopaedias are taken as the point of departure. Each entry on conventional topics is adapted to reflect its status as a pattern of thought applicable in other unexpected contexts. Entries are designed not to define a topic but to project or "launch" the reader into a new mode of thinking and to release new ways for processing information. Parts of the work are done in conjunction with the metaphor initiatives.

175. **Back-to-basics initiative**

Explores, using a deliberately naive perspective, the possibility that as much can be learnt by assuming that the future will consider that very little was known at this time, as by assuming that a great deal is already known. Work focuses on speculations about such simple phenomena as walking, building an arch, gardening, making love, fighting, eating, etc. Of special interest are notions of time and motion.

176. **Response-to-new initiative**

Explores how people respond to new concepts which offer them more powerful means of integrating their experience. Of special interest are the ways in which such innovations fail to be perceived as innovative.

177. **Orders of temperament initiative**

Explores the forms of organization engendered or favoured by different styles of personality. The focus is as much on social organization as the organization of concepts or information.

178. **Wisdom initiative**

Explores the nature of "wisdom" as perceived in a person or experienced by a person. Of special interest is the dimension along which wisdom may be said to increase and how it is best acquired or lost. There is special concern for collective wisdom and the structures and processes through which it can manifest. Attention is given to the role of traditional "folk wisdom" and the status of the corresponding roles in modern society. Wisdom is contrasted with knowledge, information, experience, and maturity.

179. **Maturity initiative**

Explores the nature of "maturity" in its non-physiological sense, whether as perceived in a person or experienced by a person. Of special interest is the dimension along which maturity may be said to increase and how it is best acquired or lost. Also of interest is its relationship to learning, tolerance, and attention span. There is special concern for the kinds of structures and processes which might be feasible with mature people, especially in terms of their perceived needs.
**180. Presence initiative**

Explores the nature of "presence" as perceived in a person or experienced by a person. Of special interest is the dimension along which presence may be said to increase and how it is acquired or lost. Also of interest is its role in modern society.

**181. Dignity initiative**

Explores the nature of human dignity as perceived in others or experienced by a person. Of special interest is the dimension along which dignity may be said to increase and how it is acquired or lost. The distinction is also explored between pomposity and that form of dignity which accepts ridicule rather than being vulnerable to it.

**182. Inter-species rapprochement initiative**

Explores the possibilities for communication or rapprochement between species in terms of the implications for richer ecosystems (as opposed to "training" species solely to be of service to humans). Of special interest is the nature of the psychic "rapport" which can be achieved under certain conditions. The attitudes cultivated are considered vital to the improvement of man's relationship to the environment and to the establishment of ground rules for possible communication with extra-terrestrials.

**183. Value change initiative**

Explores the nature of shifts in values, the emergence of new values, and the recovery of old values. Of special interest is the nature of conflict between "incoming" and "outgoing" values. Also of interest are the "generators" of new values and the "regenerators" of old values, whether in the form of organizations, rituals, concepts, or symbols.

**184. Values-of-the-future initiative**

Explores the values which might be held in the future. Of special interest is the implication for social organization and the problems of transition.

**185. Inter-personal relationships initiative**

Clarifies the variety of inter-personal relationships, whether in terms of kind or degree. Of special interest are the psycho-social consequences of an impoverished awareness of the range of relationships. Work also focuses on how such relationships can be woven into richer patterns of community organization.
186. **Youth initiative**

Explores the impact of youthful enthusiasm and fresh insight on the structure of adult society. Of special interest is the flow of youthful energy and how it is deflected, dampened or absorbed. Ways are sought to improve the experience of youth and to improve the value of youthful impacts on psycho-social organization.

187. **Childhood initiative**

Explores the role of children and childhood in countering a simplistic rigidification of psycho-social organization. Of special interest is the value of the de-stabilizing nature of the adult response to innocence and ignorance as a form of continual renewal. Means are sought to apply such insights to the re-valuation of ignorance in adult society in general.

188. **Attitude initiative**

Concerned with unresearched aspects of attitude change, especially amongst those involved in social change. Recent emphasis has been on lessons to be learnt from historical example of resistance to new attitudes and paradigms, the challenge of improving the quality of the attitude to the natural elements and non-human species, and the problem of transferring mind-sets from developing to industrialized countries, between disciplines, and between personality types.

189. **Sexual conception initiative**

Explores possibilities of integrating the alienated extremes of human nature represented by sexual congress and intellectual conception. Each extreme gives rise to a pattern of psycho-social processes. Their interaction appears to provoke unresolvable conflicts which aggravate the social condition. Of special interest is the possibility of using the process and movements of sexual congress as a model for alternation between conceptual penetration of reality and determination of experience by the bounding circumstances. It is expected that the process of experience would in this way be more fundamentally grounded, transcending the limitations of the two extremes in a potentially fertile manner and opening the way to further development.

190. **Collective creativity initiative**

Explores the problems of collective creativity. Of special interest are the reasons so few great works have been created by groups, whether in the case of fiction, music, art, architecture, or technological discovery.
191. **Collaboration research initiative**

Collects and analyzes information on collaborative or cooperative action, whether contemporary or historical, large-scale or between several individuals. Cases include international programmes, interdisciplinary projects or committees, preparation of an article or book by several authors, community action programmes, etc. The intent is to clarify what factors enable the participants to discover and fit into a collaborative configuration, how this may fail, the many levels of token collaboration which can be presented to disguise the absence of effective collaboration, and conditions under which collaboration is itself dysfunctional.

192. **Keystone initiative**

Explores the ways in which psycho-social structures may depend on key elements having a role analogous to that of a keystone in the construction of arches. Of special interest are the variations of keystone, the problems of scaffolding prior to its insertion, and the structures in which it is not required.

193. **Disciplined values initiative**

Explores the nature of the discipline or constraint which must be associated with each value in order that it should have an appropriate impact in the psycho-social system. The assumption is that undisciplined values do not provide an adequate basis for harmonious development.

194. **Status recognition initiative**

Concerned with the development of new ways of providing recognition of individual and group status in order to reinforce rather than obstruct the process of social change.

195. **Role significance initiative**

Explores the nature and significance of a wide variety of roles such as: beggar, singer, mother, traitor, eccentric, banner bearer, explorer, jester, hermit and dilettante. Of special interest is the "energy" each role feeds into its environment or absorbs from it. Also of interest is the process of role switching and how this may be facilitated.

196. **Human development diseases initiative**

Explores ways of clarifying the nature of developmental problem conditions for an individual by using physical diseases as a metaphor. A complete range of physical diseases can then be used to trigger questions as to whether identifiable psycho-social equivalents may usefully be said to exist. The metaphor also permits a fresh response to such conditions in terms of therapeutic and preventive measures, including general problems of "hygiene".
197. Human development pathways initiative

Explores techniques for mapping the pathways along which different people can develop. The pathways of many different kinds of people are brought together within one mapping framework. Of special interest is the topography of the map, namely which portions are perceivable from which other portions. Also of interest are decision points, alternate pathways, the identification of goal and direction on the map, dangerous points, and the significance of relative difficulty.

198. Human development substitutes initiative

Explores a wide range of human activities which can usefully be considered as substitutes for a narrower concept of human development. These include the fashion trade, cosmetics, sport, accumulation of capital, acquisition of status symbols and exposure to risk. They are studied both as a degradation of human development and as enriching or enhancing it. Of special interest are the ways in which they can be perceived as "carriers" for the conventional human development process.

199. Developee perspective initiative

Explores the ways in which an individual "to be developed" perceives what is provided to him, or done to his context, by a "developer". Of special interest is the individual's understanding of what he must lose in order to gain whatever are perceived as the benefits of development.

200. Human frailties initiative

Explores the nature of human frailty and the special weaknesses associated with "being human". Of special interest are the peculiar strengths connected with some of these weaknesses and the consequent implications for psycho-social organization.

201. Attitude data bank initiative

Compiles descriptions of attitudes and states of consciousness. Much of the material is obtained from published documents, whether fiction, survey results, religious or psychoanalytical literature. It includes philosophical and ideological attitudes as well as material from anthropological literature. In addition to compiling entries work focuses on problems of grouping them usefully and providing significant pathways through the material.
202. **Attitude mapping initiative**

Develops techniques to permit individuals to elaborate maps of the various attitudes that they tend to fall into during daily life, especially those which are more complex and difficult to describe. The intent is to facilitate recognition of each attitude, as well as transition into it and from it. Emphasis is less on avoiding the unsalubrious portions of the map and more on developing the ability to improve and benefit from each attitude. The approach is clarified by metaphors (e.g. land drainage, agriculture, reforestation, gardening) which point to the special problems and opportunities of each state. The work is linked to that on the attitude data bank.

203. **Alternation initiative**

Explores the extent to which people need to alternate between different conditions, whether physical, social or psychological. The focus is less on the conditions and more on the patterns of alternation which appear to be needed, namely the "patterns that connect". Of special interest are the consequences of preventing the deployment of these patterns or limiting them to a monotonous version - a form of psycho-social monoculture "blocks" to creativity are one possible consequence. Work focuses on detecting patterns of alternation which are vital to health - alternative "vitamins".

204. **Multilingual education initiative**

Explores ways of learning sets of languages such that progress in the understanding of one reinforces progress in the understanding of others. Of special interest are mixes of languages which together offer highly contrasted perspectives on psycho-social reality and thus encourage the user to shift between several frameworks in determining an appropriate response to any situation.

205. **Etymological curiosities initiative**

Explores the significance of etymological curiosities which highlight surprisingly creative but unrecognized, relationships between structures and processes.

206. **Synthesis language initiative**

Explores ways of enriching and ordering a suitable language for the discussion of synthesis, integration and interdisciplinarity. Work is oriented toward describing both the wholeness of ecosystems and experiences of wholeness in altered states of consciousness. Of special interest are the implications for discussion of integration of social groups, whether small or large.
207. **Term design initiative**  
Designs new terms as a result of ongoing investigations of communication needs in other programme initiatives. The emphasis is primarily on detecting the need for new terms whose absence complicates discussion unnecessarily. Of special interest is the problem of avoiding the alienating sterility of ugly neologisms and the advantages of using common words in a metaphorical sense or borrowing from other languages. Work also focuses on non-terminological innovations in relation to the use of verbs and qualifiers.

208. **Language design initiative**  
Explores possibilities for designing new languages and notation systems which would prove more appropriate vehicles for discussion of the psycho-social questions raised in other programme initiatives.

209. **Programme language initiative**  
Investigates the origins of the small set of terms whereby the majority of collective activity is ordered: programme, project, organization, meeting, conference, budget, strategy, policy, planning, etc. The research is concerned with the possibility that these emerge from a particularly limited mind-set and may preclude recognition of valuable alternative means of perceiving the "organization" of collective activity, such as with inherent process, quality or interdependence connotations.

210. **Lateral thinking initiative**  
Explores ways of thinking beyond or between conventional frameworks in order to obtain more creative insights into problem situations. Of special interest are the catalysts required to break out of habitual thinking patterns and the kinds of insights to which they give rise.

211. **Three R's initiative**  
Explores ways of redefining the traditional educational problem of reading, writing and arithmetic. These are considered too narrow in focus and have been broadened to registering, responding and reordering. The first covers the perception of ordered patterns, the second covers a harmonious response involving pattern creation, and the third is concerned with pattern transformation. Work focuses on the design of the appropriate educational materials and techniques.

212. **Educational sets initiatives**  
Explores ways of organizing complementary curriculum elements, partly inspired by the traditional system of the trivium and quadrivium, but especially in the light of advances in subject classification. Considerable emphasis is placed on clarifying their complementarity however many elements are grouped into a set and whatever the number of sets. Investigations are currently focusing on nested sets with over 150 elements.
213. **Perspective enhancement initiative**

Explores radical techniques for broadening considerably, or completely changing, the perspective through which the psycho-social context is currently viewed. Of special interest are questions derived from the metaphor initiative. These take the form of asking for the nature of the possible reality within which the current psycho-social context might be likened to, for example, a desert, a swamp, a jungle, etc.

214. **Psychological holidays initiative**

Investigates the design of environments which provide people with a "psychological holiday" as opposed to reinforcing habitual behaviour patterns. Of special interest are those features, including challenges, which enhance healing and developmental processes, thus recapturing part of the original significance of "holiday".

215. **Learning environments initiative**

Investigates the design of environments in which learning processes are facilitated. Of special interest are features which assist in the comprehension of complex patterns of information.

216. **Sacred places initiative**

Explores the significance of sacred places and "magical environments" in terms of the transformative power attributed to them. Of special concern are the processes whereby such places are created, maintained and desecrated. Work focuses on the significance of such places, especially in increasingly artificial societies whose monuments lack the transformative power traditionally accorded to a village shrine. The importance of such environments in the facilitation of meditation is also considered.

217. **Interaction environments initiative**

Investigates the design of environments in which interaction between people and groups is facilitated. Of special interest are the contributions of non-verbal catalysts to this process, including music, perfumes and colours. Work focuses on those features which assist people to shift into a more creative mode of interaction and those which prevent the interaction from coming effectively to fruition.

218. **Focal environments initiative**

Investigates the design of environments in which attention, and particularly collective attention, can be effectively focused. Of special interest is the significance of such environments for providing overviews of a problem situation and opportunities for progress in response to it.