Institute for 21st Century Agoras

DEVELOPING THE AGORA OF PHILANTHROPOLIS

(The City of Humanly Love)

Summary of Results from Virtual Co-Laboratory I:

June 11 to 16, 2007

Prepared by:

Alexander N. Christakis, PhD

President, Institute for 21 Century Agoras (www.globalagoras.org)

Background

A group of approximately twenty-two stakeholders from different backgrounds, cultures, and nationalities were engaged for one week in a disciplined virtual dialogue at different times from different places focusing on the triggering question:

"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"

This virtual dialogue, employing the Structured Dialogic Design Process (SDDP), was designed and conducted by the Lovers of Democracy (LoD) organization under the leadership of Vigdor Schreibman. For information abut the vision and agenda of LoD please visit:

http://sunsite.utk.edu/FINS/loversofdemocracy/

The twenty-two participants to this planetary dialogue, dedicated to the memory of the great systems thinker Hasan Ozbekhan, were asked to prepare for their engagement in the dialogue by studying materials posted in:

http://sunsite.utk.edu/FINS/loversofdemocracy/PlanetaryDialogues.htm

The members of the group were distributed geographically in six countries, spanning four different time zones. More specifically, they were located in Japan, Cyprus, Greece, France, USA, and Venezuela.

The author of this summary report conducted the asynchronous and synchronous co-laboratory engagement while located on the island of Crete, Greece. The asynchronous co-laboratory lasted for five days, from Monday June 11 to Friday, June 15, 2007. The synchronous dialogue lasted for three hours on Saturday, June 16 from 9:00 AM to noon, Tokyo time.

For details about the SDDP methodology employed in this co-laboratory the interested reader should go to:

http://www.harnessingcollectivewisdom.com/

For details about the technology utilized for long distance communication among the members of the group the reader is referred to:

http://sunsite.utk.edu/FINS/loversofdemocracy/Laouris_Christakis_VirtualSDDP_2007_04_28.pdf

Results

A summary of the work products of the group includes:

- The list of fifty-nine descriptors (distributed as Table 1 by e-mail to the participants, and attached to this report).
- The record of the discussion for clarification of the meanings of the fifty-nine descriptors (also distributed as Table 2 to the co-laboratory participants, also attached).
- The pattern displaying the classification of the fifty-nine descriptors in fourteen affinity clusters with such labels as: **Cyberspace Capital, Transcendence, Stakeholder Engagement, Ethical Sensitivity**, and other labels for clusters (see attached Figure 1).
- The results of participants voting, on an individual and subjective basis, for the five descriptors of higher relative importance in the context of the triggering question (see attached Table 3).
- The Enhancement Pattern among the fourteen descriptors of higher relative importance for the attainment of a viable ideal model of the Agora of Philanthropolis (see Figure 2, attached).

Interpretation of Figure 1 and Table 3:

The significance of structuring the fifty-nine descriptors in fourteen affinity clusters is that the meanings of the descriptors proposed by the participants become more transparent when seen in relation to other similar statements. For example, by focusing on **Cluster 1: Cyberspace Capital,** the co-laboratory participants can appreciate the similarity and diversity of ideas classified in this category. These concepts would need to be considered in constructing, in follow-up co-laboratories, an action scenario for the attainment of the ideal model. Other cluster names, such as **Languaging, Post-Capitalism, Hunger, etc.,** paint a landscape of the variety of action options that must be adopted and implemented in order to achieve the transformation of the current planetary situation to the ideal state of the city of humanly love.

The purpose of Co-laboratory I was the visualization by the group of the ideal image of the Agora of Philanthropolis. The purpose of Co-laboratory II will be to describe the wall of inhibitors that prevents the planetary community of stakeholders from attaining the ideal image. The purpose of Co-laboratory III will be to design an action plan for penetrating the wall of inhibitors and transforming the current planetary situation in the direction of the ideal image over a long time horizon. The ideal image of Philanthropolis is acting like a magnet for attracting the community of stakeholders to "will" its realization. For more details about the adopted frame for conducting this series of co-laboratories the reader is referred to:

http://sunsite.utk.edu/FINS/loversofdemocracy/HO_Planetary_Dialogue.doc

It should be recognized, that the fourteen clusters exhibited in Figure 1 represent the dimensionality of the design space and the challenges to be addressed by the community

of stakeholders in designing and developing the Agora of the Philanthropolis. The systemic principle of requisite variety demands that the design and development of the Agora of Philanthropolis should consider very thoughtfully the choices to be made and the implications of conceptualizing action options corresponding to all the clusters/dimensions shown in Figure 1.

In addition to making the meaning of the fifty-nine descriptors more transparent, Figure 1 helps in the identification by the participants of the descriptors of higher relative importance by means of individual and subjective voting. It is easier and more reliable for the participants to vote on the relative importance of the fifty-nine descriptors by using the affinity pattern of Figure 1. As shown in Table 3, thirty-eight descriptors received one or more votes. If the same five descriptors had received all the votes, then there would be 100% agreement among the members of the stakeholder group in terms of relative importance of the proposed descriptors. Because 38 descriptors received at least one vote, the disagreement in terms of relative importance is equal to 61%, which is 11% higher than the average measure of disagreement obtained from over 500 applications of the co-laboratory approach to participative design and problem solving.

The degree of disagreement in terms of preference voting is an indicator of the complexity of the situation and the need to engage a stakeholder group in a disciplined dialogue. In other words, if there ware 100% agreement in terms of relative significance of the descriptors there would be no need for the group to engage in disciplined dialogue. However, in light of the 61% disagreement obtained from the preference voting of the group on the set of descriptors of the ideal Philanthropolis model, the design and development of the ideal image should be considered as a complex challenge for the planetary community of stakeholders requiring their engagement in authentic and disciplined dialogue, such as the one that took place in co-laboratory I.

As you will see by studying Table 3 the four dominant statements that received 5 or more votes are:

Statement #4: A place where we can all be ourselves together (6 votes).

Statement #5: A place where everyone affected by a problem is considered a stakeholder (6 votes).

Statement #1: To optimize democratic participation in guiding the evolution of planetary civilization (5 votes).

Statement #6: A place where we can create a global culture of care (5 votes).

Interpretation of Root Source Map (Figure 2):
Figure 2 displays the enhancement relationship among fourteen relatively more important descriptors, all of which received two or more votes (see Table 3). A directed error in the figure is indicative of the enhancement relationship among two descriptors that it

connects. When two or more descriptors are in a bolded box, like **Factor 4: A space where we can be ourselves**, and **Factor 6: A place where we can create a global culture of care**, is an indication of a cyclical enhancement relationship among these two descriptors.

There is a large cycle containing eight descriptors in a box at Level III of the Root Source Map. Such cycles are indicators of the complexity of the situation being addressed and usually require special treatment during the design of an action plan for attaining the ideal image of Philanthopolis. It is advisable that the readers of this report reflect and engage in a group interpretation of this large cycle before embarking on the design of an action scenario. Probably the best technology to engage in such a discussion remotely is the establishment of a blog by the LoD dedicated to this interaction.

It is also very interesting to observe that the two factors that emerge as the root sources of enhancement are the two descriptors that in Figure 1 have been classified in **Cluster 6: Languaging.** These two descriptors and their explanations by the authors in their own words are\;

Factor 20: Language over passing cultural differences (Vaida).
Ideas must be translated not only into different spoken or written world languages, but they should be translated into language that would over pass cultural differences and barriers of different thinking.

Factor 33: Extra-linguistic Cultural Understanding (Esenbek).
*lace in which people can understand some other culture without studying the language of those cultures.

The capacity of the planetary community of stakeholders to address these two root-source- factors is extremely critical for the attainment of the Agora of Philanthropolis. Addressing the attainment of these two factors will propagate upward and enhance the capacity to attain all the other factors appearing in Figure 2.

Conclusion
By engaging a group of planetary stakeholders in a disciplined dialogue, the LoD initiative on developing the Agora of Philanthropolis enabled the participants to identify a large number of descriptors (59), clarify their meanings (Table 2), identify those of higher relative importance (Table 3), and derive a graphic pattern displaying the similarity relationship among the proposed descriptors (Figures 1). The dialogue made it possible for the participants to identify the dimensions of the ideal model space in terms of the fourteen clusters of descriptors, and finally to converge to a Root Source Map (Figure 2) of 14 descriptors for consideration and reflection in the follow-up design work.

It is recommended that the follow-up group work is conducted by means of the appropriate Internet technology, such as Blogs or wikis, before the conduct of another co-laboratory.

[Note: Please insert this summary in your workbook for future reference.   Thank you very much for your participation.]

Table 1   **Augmented List of Factors (June13)**

Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

#: Factor

1: To optimize democratic participation in guiding the evolution of a planetary civilization (Vigdor Schreibman).

2: To optimize development of CyberspaceCapital (Vigdor Schreibman).

3: To optimize development of OmniCapital (Vigdor Schreibman).

4: A place where we can all be ourselves together (Jackie)

5: A place where everyone affected by a problem is considered a stakeholder (Jackie)

6: A place where we can create a global culture of care (Jackie).

7: Everyone have access to the same technology (Megumi).

8: Everyone has English language ability or has access to English translation (Megumi).

9: Participants are trained in cultural sensitivity (Megumi).

10: Transcendence of our differences (Zare).

11: Global Spiritual Revolution (Zare).

12: Connect grass-roots voices and incorporate them in the work done by global leaders (Zare).

13: : Less of GDP and more of Happiness and Health (Afonso).

14: Expose current democracy as an oligarchy in reality (Afonso).

15: The post-Capitalism (Afonso).

16: Voluntary free participation for all decisions (Anni).

17: A voice to all affected parties (Anni).

18: Face to face group discussions on several levels (Anni).

19: Respect for an individual as a basis for the ethics of Philantropolis (Vaida).

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Table 1   **Augmented List of Factors (June13)**

Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

#: Factor

20: Language over passing cultural differences (Vaida).

21: Intercultural, interreligious dialogue on finding same goals (Vaida).

22: A World Free from Hunger (Cy Rago).

23: Un-learning the Culture of Fear of Humanity (Cy Rago).

24: Utilization of Internet (Information Technology) for Meaningful Dialogues (Cy Rago).

25: Democratic Forum (Roselle).

26: Collaborative Undertaking (Roselle).

27: Engaging Dialogue (Roselle).

28: : Everyone is a family (Uyanga).

29: Philanthropolis is home (Uyanga).

30: Emphasis on strengths (Uyanga).

31: Place of Sharing (Esenbek).

32: A Place for Shattering Stereotypes (Esenbek).

33: Extra-linguistic Cultural Understanding (Esenbek).

34: Peace Talks (Shuichiro).

35: Special Peace Agora (Shuichiro).

36: Schooling for Understanding (Shuichiro).

37: Global harmony (Jerome).

38: Anticorruption atmosphere (Jerome).

39: Knowledge emphasis (Jerome).

40: Knowledge is open to everyone (Ayumu).

41: Global Values (Ayumu).

42: Love the environment as well, not just humans (Ayumu).

43: Free Internet for all (Yiannis).

44: Broadband technologies are widely available to bridge all gaps between peoples' physical and mental abilities (Yiannis).

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Table 1 Augmented List of Factors (June13)

#: Factor

45: Cyber police is powerful and fully under the control of the people (Yiannis).

46: Prizes for social entrepreneurship: socially responsible, creative innovations (Yiannis).

47: human capital and social capital with cyberspace capitalas the necessary triad element in the Agora equation (Gina).

48: Responsibility for the Agora should include all, even women and the underprivileged (Gina)..

49: Optimization of xyberspace needs collaborative association
(Gina).

50: A PLACE TO GENERATE 'CULTURAL PRACTITIONERS' (Hernan).

51: A PLACE (CYBERSPACE) TO TEACH EACH OTHER THE ART OF DIRECTING THE MIND'S GAZE (Hernan).

52: A PLACE (CYBERSPACE) TO LEARN TO CARE (Hernan).

53: Participation of all stakeholders (Xianghui).

54: Communication/Discussion (Xianguhi).

55: Equality (Xianghui).

56: Feedback/Explanation (Xianguhi).

57: The place of learning and teaching (Shuko).

58: The place of acting for other's sake (Shuko).

59: The place where includes lookers-on as participants (Shuko).

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Table 2   Augmented List of Factors with Clarification (June 13)

Factor 1: To optimize democratic participation in guiding the evolution of a planetary civilization (Vigdor Schreibman).

In the planetary civilization of the 21st century, the challenge of the New Agora of Philanthropolis is to systematically recognize, safeguard, encourage, and facilitate the inherent democratic right of everyone everywhere to exercise their own subjective powers and to participate objectively in some profound way in collectively shaping the evolution of a sustainable planetary civilization in forms that directly affect their own lives as part of all planetary life and the planetary ecology in which all life is nested.

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Factor 2: To optimize development of CyberspaceCapital (Vigdor Schreibman).

In the planetary civilization of the 21st century, the challenge of the New Agora of Philanthropolis is to stematically optimize development of CyberspaceCapital, to encourage and facilitate establishment of the norms, networks, and integrative structures required for the optimum mode of inter-relationships, face-to-face and in cyberspace, between all human beings and between themselves and the natural ecology, "many-to-many" "anytime, anywhere" unbounded by real time and space, spanning with respect across all cultures, instrumental subdivisions, and political hierarchies.

Factor 3: To optimize development of OmniCapital (Vigdor Schreibman).

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Table 2   **Augmented List of Factors with Clarification (June 13)**

In the planetary civilization of the 21st century, the challenge of the New Agora of Philanthropolis is to systematically optimize development of OmniCapital, to harness the power and wisdom of everyone everywhere who have the inherent democratic capacity as the true masters of the situation, individually and collectively as part of the natural ecology, with mutual responsibility for guidance of the evolution of sustainable health, protection, and conservation of all human life as part of all planetary life and the planetary ecology in which all life is nested.

Factor 4: A place where we can all be ourselves together (Jackie)

In other words the Agora should be a house where we are all hosts.   As some European colleagues of mine described such an optimal global space, none of us should have to be guests on our best behavior in that space. Or even beyond hosts … we should all be, as the Maori would say, "fanua" … family … in that space. It should be a space where the primary human identification is as a human being who needs to live in overlapping sets of positive relationships with both the human and wider natural world.

Factor 5:   A place where everyone affected by a problem is considered a stakeholder (Jackie)
It is not necessary for everyone to be involved in all decisions, but everyone affected by an issue should have the opportunity to be involved in making decisions about the issue.

Two features should be continuously balanced … maximum autonomy and maximum participation/inclusion

Factor 6: A place where we can create a global culture of care (Jackie).
If we can create a system that will nurture our most vulnerable members … women, children, elders, the ill, the small cultures of the world … the natural environment …, then, probably, we will have created a system that is capable of nurturing us all. A culture of care should, thus, be a primary feature of the Agora.

In order to create such a place and such a system all members must participate in the design.

Factor 7: Everyone have access to the same technology (Megumi).
All participants need to have the same technology: computer, software, internet connection etc.
-This makes it so that everyone has the ability to participate fully w/o any hindrance of technological differences between developing and developed nations.

Factor 8: Everyone has English language ability or has access to English translation (Megumi).
Since everyone needs to be able to communicate easily and have a free flow of information, it is important for everyone to speak in a common language (it seems like English is the best possibility) or have access to good translation.

Factor 9: Participants are trained in cultural sensitivity (Megumi).
Since the Agora of Philanthropolis will be made up of many cultures, it is important for all participants to have diverse cultural awareness and tolerance. Thus, I suggest some kind of life/skill training in which people can become more aware of cultural diversity.

Factor 10: Transcendence of our differences (Zare).
How can we transcend our differences at the same time we keep track of reality?

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Table 2 Augmented List of Factors with Clarification (June 13)

Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

Factor 11: Global Spiritual Revolution (Zare).
How can we propose a global spiritual revolution and at the same time connect it to the world?

Factor 12: Connect grass-roots voices and incorporate them in the work done by global leaders (Zare).
How can we make the make the voices of the people reach the ears of the global leaders?

Factor 13: : Less of GDP and more of Happiness and Health (Afonso).
Life expectancy in EU 15 is around 77 years of age. Life expectancy in Sierra Leone is less than 30 years of age. None of GDP, GDP per capita, PPP, GDP growth, etc, can explain or correct these figures. Let alone if we start trying to measure happiness.

Factor 14: Expose current democracy as an oligarchy in reality (Afonso).
All around the world elected representatives need big money to be elected and therefore they are connected to big money. This may stem from drugs, arms dealing, building enterprises, sports, media, personal funds, you name it. As a consequence, big money dominates law making, even in what we still call democracies. Given that independent media has shrunk to its perhaps minimal size, the only one still independent power is Justice, sustaining all kind of attacks we hear in the (biased) media. Unfortunately, even Justice is becoming home to 'friendly' General Attorneys and other judges. It's not even that everyone has a price, because this is not needed anymore. It's just that to get there to the top a lot of money is needed anyways. The conclusion is that the holders of big money are concentrating their grip to power and there's nothing we can do about it. Unless revolution is tried. But nowadays the rich got also wiser and there's bread and even brioche and iPod for most of those who could dream of revolution.

Factor 15: The post-Capitalism (Afonso).
Capitalism is based on the assumptions that material resources are unlimited and that people to be exploited are also an unlimited resource. Although the latter may be conceived as true in an anthropophagous metaphor, the former is clearly not true. How is Capitalism defended in this area by its backers? What is the explanation for GDP being obligatorily exponential?

Factor 16: Voluntary free participation for all decisions (Anni).
Through secure and wide-spread internet access, referendums, opinion polls etc. can be organized very frequently and allow participation for everyone interested. No one should be denied access to voting, and on the other hand voting should not be made compulsory. When expressing one's opinion can be made easy, this should encourage many people to participate.

Factor 17: A voice to all affected parties (Anni).
Often minorities, the weaker and the environment are affected by the decisions made by the majority, but they have little chance to effect the decision. Groups affected by the decisions should be given a special role in the decision making. With the weaker groups such as the elderly, disabled, poor etc, their opinions should be heard every time when making decisions that affect them, and their vote should be given more weight in decision-making than the surrounding majority vote. In case of very young children

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Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

and the environment, which cannot express their opinions in words, an observation group should be nominated to try to determine the interests of these parties.

Factor 18: Face to face group discussions on several levels (Anni).

Internet makes it easy for us to express our opinions, but opinions formed in solitude may end up reflecting a very narrow view. In stead I think face to face group discussions should be organized on many levels of the societies. For effective communication the group size should not be huge. I suggest relatively small group meeting on the first level, then the representatives of those groups meeting on the second level and so on until we have a face to face meetings on an international level. The items for internet based referendums etc. can be derived through this kind of process.

Factor 19: Respect for an individual as a basis for the ethics of Philantropolis (Vaida).
1. *Educational system with the emphasis on ethics and respect for an individual is necessary.*
2. *Creating the system of worldwide applicable 'world ethics.'*
3. *Creating a new vocabulary of ethics intelligible for the e-culture.*

Factor 20: Language over passing cultural differences (Vaida).
Ideas must be 'translated' not only into different spoken or written world languages, but they should be translated into language that would over pass cultural differences and barriers of different thinking.

Factor 21: Intercultural, interreligious dialogue on finding same goals (Vaida).
1. *Intercultural and interreligious dialogue must be underway.*
2. *This dialogue must be centered not only around the building the 'common ground' for different cultures and religions, but it also has to find the common goals (for example, social issues, discrimination etc.).*

Factor 22: A World Free from Hunger (Cy Rago).
" *Unequal consumption of food between the rich (countries in the North and rich people in the South) and poor peoples*
" *Highly commercialized notion and production of food - example in Japan, the process of raising very expensive cows (Kobe beef) consumes more than nth times the amount of feeding a human being healthily*
" *Unfair trade practices between nations*

Factor 23: Un-learning the Culture of Fear of Humanity (Cy Rago).
" *Most of humanity`s fear are unfounded or based on bias assumptions about other people*
" *Our own fear can render us incapacitated to take action amidst social injustices and can lead us to apathy*
" *Fear can hinder us to establish a real dialogue between people.*

Factor 24: Utilization of Internet (Information Technology) for Meaningful Dialogues (Cy Rago).
" *Although millions of people are using the internet and other modes of information technology, only a few are consciously using it in a meaningful way*
" *The ability of human beings to be problem-solvers is not enhanced*
" *Planetary Dialogues and similar initiatives should be popularized and undertaken by those who are wanting to contribute to the betterment of our planet*

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Table 2   Augmented List of Factors with Clarification (June 13)

Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

Factor 25: Democratic Forum (Roselle).
The dialogue space should be open for everyone at all times.

Anyone who decides to take part in these dialogues should be heard.

Since it is known that people participates only when such decision affects us, our family or our property, every person should feel that the said space is open to his/her opinion whenever he/she wants to speak a piece of her mind

That although what one says would sometimes differ from what the majority thinks, one's ideas would still be considered a meaningful expression of what might the minority opinion be.

Factor 26: Collaborative Undertaking (Roselle).
That these dialogues are collaborative in such a way that it clear that every effort when taken together is geared towards achieving a common goal
That despite differences, there would be a point of tangency with which all these ideas would meet and become meaningful in its totality
That at the end of the day, each participant would view this "collaborative sense of meaning" as one's own

Factor 27: Engaging Dialogue (Roselle).
That points should be articulated well enough in order that it could solicit various ideas and opinions
That it offers an incentive to participate in the discussions (i.e., it triggers one's efficacy etc.)
Honest presentation of "reality", may be not to all, but at least to a significant segment of the group

Factor 28: : Everyone is a family (Uyanga).
Given the level of communication in Philanthropolis, facilitated by cutting edge technologies, every person can be a person "whose story you know" at least in terms of culture and mindset; more than just a close friend, but a family
- The realization that people do have a stake in each other's well being and happiness, and that true understanding requires people to listen to the one speaking with as much trust, respect and acceptance as family, needs to be prominent throughout the dialogue process

Factor 29: Philanthropolis is home (Uyanga).
Every watery nuke and grassy corner of Philanthropolis needs to be treated like home. It is not just a principle that should be followed, but a true fact, because we will ultimately all feel the impact of our actions on ourselves, in our lives. This requires individuals to extend the idea of a home to the whole of Philanthropolis (Mother Earth). It is a gentle yet firm ownership attitude that should serve as one of the fundamental principles, or policies in the dialogue. However, the idea of ownership needs to be seen more in terms of our action than of the natural environment in the sense that we are only a part of it, not its owners.

Factor 30: Emphasis on strengths (Uyanga).
One of the requirements of speakers could be that he or she needs to always have something good to say about the situation no matter how hopeless it might seem for there is always a good side. That would have the effect of calming the participants and give the respite to consider the options in a less pressured way. More importantly, existing strengths make up a part or even sometimes the basis for the solution to a problem so that one never really has to start from scratch in order to overcome it.

Factor 31: Place of Sharing (Esenbek).

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Table 2 Augmented List of Factors with Clarification (June 13)

The Agora is a place people with various cultural and social backgrounds share their views and values with others.

Factor 32: A Place for Shattering Stereotypes (Esenbek).
Place in which deeply ingrained stereotypes, illusions and myths are shattered and people get to understand global diversity.

Factor 33: Extra-linguistic Cultural Understanding (Esenbek).
Place in which people can understand some other culture without studying the languages of those cultures.

Factor 34: Peace Talks (Shuichiro).
The Agora should be able to accommodate people from different/various backgrounds while resolving conflicts.

Factor 35: Special Peace Agora (Shuichiro).

Dialogue/Peace Talks play a very important role in the Agora. Therefore, we need a special place within the Agora where such Peace Talks can take place.

Factor 36: Schooling for Understanding (Shuichiro).
Put one's self in another's shoes! All human beings should be able to learn the history of the "hostiles"/ the others. We have to have mutual understanding in resolving conflicts in the first place. Therefore, such an education may be undertaken in a certain school just for this purpose.

Factor 37: Global harmony (Jerome).
By developping self-knowing and discovering of the others (self-introduction, background presentation, culture strories,…) to build an respectful atmosphere and create mutual understanding and comprehension of the differences.

Factor 38: Anticorruption atmosphere (Jerome).
To participate in constructive debates, the debate atmosphere should be free of any doubts concerning the liberty of participation of the people involved (any pressure,…)

Factor 39: Knowledge emphasis (Jerome).
The knowledge must be considered as the goal to reach, and the purpose to follow. The respect of the others and of their right to give opinions on what they know should be underline

Factor 40: Knowledge is open to everyone (Ayumu).
Within the Agora, there will be many people of different backgrounds specializing in different fields. Although these people may be able to have constructive discussions, they must always come back to the real world to explore the appropriateness of what ever conclusion they may reach. In doing so, instead of having a limited number of people doing everything, the discussions should be recorded in any way available, and distributed to specialists who did not have the opportunity to participate in the discussion. This would allow different input even from specialists of the same field. Also, people who participate should not be the same person every time. Naturally, there are going to be those who participate in the discussion more than others, but generally, participation in the discussion should be open to people who have a certain level of knowledge and are willing to use their expertise for the best of human society.

Factor 41: Global Values (Ayumu).
The Agora of Philanthropolis should be organized, not by the rule/laws identified which identifies with a certain nation-state. Since the Agora will involve people of diverse backgrounds, in order to avoid "stepping on each others' toes," it should be organized based on values/rules/laws embraced by the vast majority. Since the "development," "correctness," or "normal-ness" of culture is relative, a certain "culture" (which in effect are synonymous to values/norms), should not be the basis on determining anything. In the world we live in today, efficiency, rationality, predictability are valued greatly. This does not have a negative effect per se,

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Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

but we must remember there are some cultures which value other ideas more than those that have just been mentioned. In short, the Agora should be organized by respecting basic human rights. Since human rights are not limited to anything, this would be an appropriate "rule" to obey.

Factor 42: Love the environment as well, not just humans (Ayumu).

Even if all ethnicities get along, it would be disaster if the environment were exploited so much that it could no longer sustain life. Today, there are problems such as ice caps melting, holes in the ozone layer, global warming that have been caused by human over-exploitation of resources. It is a famous story that at rate humans are exploiting the oil reservoir in the Middle East, we will no longer be able to extract oil from that region before the end of the century. Related to this is the use of cars. The cars we use today run through combustion of gasoline. This creates a huge amount of CO_2. This is said to be the reason for global warming, which has lead to the ice caps melting. This could and will result in elevated sea levels, causing many cities in the world along the coastline to sink underwater. As of now, the challenge we face is between one another, but while we work to come together, we must not dwell on this single subject. The reason we exist is because of the perfect location of the Earth in the Solar System. If we allow ourselves to "kill" the planet, there surely will be no future to realize the Agora.

Factor 43: Free Internet for all (Yiannis).

In the Agora of Philanthropolis it is recognized that internet is same as water and air today and will therefore be either completely free or partially subsidized.

Factor 44: Broadband technologies are widely available to bridge all gaps between peoples' physical and mental abilities (Yiannis).

In the Agora of Philanthroupolis, broadband technologies are widely and readily (off the shelf) available to compensate for any losses or gaps of any human abilities. Technology is not designed specifically to serve specific classes of "disabled" or "disadvantaged" but on the contrary it is designed to fit all needs!

Factor 45: Cyber police is powerful and fully under the control of the people (Yiannis).

Many new types of crime emerge and the need of a powerful cyber police if obvious. At the same timer the danger for "misusing" such powerful cyber police is also evident. New ways of making it possible to supervise and control this police will be available in the new Agora.

Factor 46: Prizes for social entrepreneurship: socially responsible, creative innovations (Yiannis).

As a powerful tool to promote socially responsibility, sensitivity and appreciation to the common good, the Philanthroupolis will award prizes and distinctions of all types at all levels to those contributing.

Factor 47: human capital and social capital with cyberspace capitalas the necessary triad element in the Agora equation (Gina).

Factor 48: Responsibility for the Agora should include all, even women and the underprivileged (Gina)..

Factor 49: Optimization of xyberspace needs collaborative association (Gina).

Factor 50: A PLACE TO GENERATE 'CULTURAL PRACTITIONERS' (Hernan).

THE FUNDAMENTAL VIRTUE OF A DIALOGUER IS TO LEAR TO "PRACTICE" THE OTHER DIALOGUERS' CULTURE. JUST AS ONE CANNOT REALLY LEARN TO SPEAK A FOREIGN LANGUAGE WITHOUT "UNDERSTANDING" THE CULTURE (WHICH MEANS PRACTICING IN SOME WAY THEIR WAY OF LIFE) TO WHICH THAT LANGUAGE BELONGS, ONE CANNOT LEARN OTHERS' "LANGUAGE"/"THEORY-IN-USE" WITHOUT "PRACTICING"/GETTING INVOLVED IN

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Table 2   Augmented List of Factors with Clarification (June 13)

Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

THEIR MICRO/MACRO WORLD.

Factor 51: A PLACE (CYBERSPACE) TO TEACH EACH OTHER THE ART OF DIRECTING THE MIND'S GAZE (Hernan).

IN GREEK "DIA" MEANS THROUGH AND LOGUE COMES FROM "LOGOS". HENCE DIALOGUING MEANS A COOPERATIVE PROCESS OF SEEING THROUGH BY MEANS OF SPEECH. BUT IN ORDER TO SEE THROUGH BY WAY OF LOGOS ONE HAS TO LEARN TO DIRECT THE MIND'S GAZE, AS THE PLATONIC DIALOGUES WELL TAUGHT US.

Factor 52: A PLACE (CYBERSPACE) TO LEARN TO CARE (Hernan).

THE DOMINANT WESTERN PARADIGM OF DIALOGUE IS CLOSER TO RATIONAL DEBATE, A BATTLE OF MINDS. THE NEW AGORA I PROPOSE MUST CHANGE THAT WAR PARADIGM FOR ONE OF CARING. THIS MEANS THAT GIVEN A SUBJECT THE DIALOGUERS MUST WORK VERY HARD TO CULTIVATE IT, TO CARE FOR IT SO THAT IT GROWS AND DEVELOPS FOLLOWING ITS TELOS.

Factor 53: Participation of all stakeholders (Xianghui).

I have to stress that those "potential" stakeholders could not be ignored. For example, minority people, due to they low share in nearly all aspects of social life, their existence, voice and wisdom usually can not come into the process of a decision-making. However, any policy-making may affect their life.

Factor 54: Communication/Discussion (Xianguhi).

That is any subject should be fully discussed before the final decision comes into being. If it is a multi-level system, the plan should be completely discussed before it is submitted to the higher level. Moreover, the higher level should communicate or discuss the plan with the low level to reach a mutual understanding.

Factor 55: Equality (Xianghui).

If there is no equality among stakeholders or the equal rights of the disadvantageous side could not be guaranteed, the policy-making may not be fair because there is always a side fear to express their real concern freely. The principle of equality should go through the whole process of decision-making, including the feedback stage. I think it is a rather important principle in a multi-level system

Factor 56: Feedback/Explanation (Xianguhi).

What is the result of Participation and Discussion/Communication? Every participant has the right to know. And if their opinions or suggestions could not get feedback, or are rejected without a appropriate explanation, the whole decision-making system would be bankrupt because no participant trust it. In the long run, it is a disaster for those decision-makers.

Factor 57: The place of learning and teaching (Shuko).

In the Agora, every participant is both teacher and student. In other words, all listeners are students, and all speakers are teachers. It is not always inquired to have great knowledge for the speech. In the Agora, every single speech is the teaching to all listeners. Teacher produces the knowledge for a student, then the student becomes a teacher of another student.

Factor 58: The place of acting for other's sake (Shuko).

The Agora should be the place where people act for other's sake. Participants keep it in mind to contribute not only to the Agora and Agora members, but also the around of Agora, The World. Dialogue starts among people. If the Agora is the space for dialogue, participants must have some consciousness of being a member of it and to contribute to others. To realize this ideal

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Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

conception, all participants try to invite people around them, so the Agora can be the place of acting for other's sake.

Factor 59: The place where includes lookers-on as participants (Shuko).
There are always some people who can not take part in the dialogue spontaneously because they are too shy, don't know what to do and say there, and just are indifferent to it. However, the Agora has to create the space even for such people. In other words, every participant has to think how the Agora goes forwards, including as many people as possible. How the Agora fascinates and influences lookers-on to get them to become participants. For example, the Agora must think about non-English speakers' participation.

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Figure 1 Amended Classification of Factors June14

Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

Cluster 1: CYBERSPACE CAPITAL

1: To optimize democratic participation in guiding the evolution of a planetary civilization (Vigdor Schreibman).

2: To optimize development of CyberspaceCapital (Vigdor Schreibman).

3: To optimize development of OmniCapital (Vigdor Schreibman).

17: A voice to all affected parties (Anni).

18: Face to face group discussions on several levels (Anni).

41: Global Values (Ayumu).

47: human capital and social capital with cyberspace capital as the necessary triad element in the Agora equation (Gina).

51: A PLACE (CYBERSPACE) TO TEACH EACH OTHER THE ART OF DIRECTING THE MIND'S GAZE (Hernan).

Cluster 2: TRANSCENDENCE

4: A place where we can all be ourselves together (Jackie)

6: A place where we can create a global culture of care (Jackie).

10: Transcendence of our differences (Zare).

11: Global Spiritual Revolution (Zare).

21: Intercultural, interreligious dialogue on finding same goals (Vaida).

23: Un-learning the Culture of Fear of Humanity (Cy Rago).

27: Engaging Dialogue (Roselle).

28: : Everyone is a family (Uyanga).

31: Place of Sharing (Esenbek).

34: Peace Talks (Shuichiro).

35: Special Peace Agora (Shuichiro).

36: Schooling for Understanding (Shuichiro).

37: Global harmony (Jerome).

49: Optimization of xyberspace needs collaborative association (Gina).

52: A PLACE (CYBERSPACE) TO LEARN TO CARE (Hernan).

57: The place of learning and teaching (Shuko).

58: The place of acting for other's sake (Shuko).

Cluster 3: STAKEHOLDER ENGAGEMENT

5: A place where everyone affected by a problem is considered a stakeholder (Jackie)

12: Connect grass-roots voices and incorporate them in the work done by global leaders (Zare).

16: Voluntary free participation for all decisions (Anni).

25: Democratic Forum (Roselle).

26: Collaborative Undertaking (Roselle).

48: Responsibility for the Agora should include all, even women and the underprivileged (Gina)..

53: Participation of all stakeholders (Xianghui).

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Figure 1 Amended Classification of Factors June14

Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

Cluster 4: ETHICAL SENSITIVITY

9: Participants are trained in cultural sensitivity (Megumi).

19: Respect for an individual as a basis for the ethics of Philantropolis (Vaida).

30: Emphasis on strengths (Uyanga).

32: A Place for Shattering Stereotypes (Esenbek).

Cluster 5: DIGITAL DIVIDE

7: Everyone have access to the same technology (Megumi).

24: Utilization of Internet (Information Technology) for Meaningful Dialogues (Cy Rago).

43: Free Internet for all (Yiannis).

44: Broadband technologies are widely available to bridge all gaps between peoples' physical and mental abilities (Yiannis).

Cluster 6: LANGUAGING

8: Everyone has English language ability or has access to English translation (Megumi).

20: Language over passing cultural differences (Vaida).

33: Extra-linguistic Cultural Understanding (Esenbek).

50: A PLACE TO GENERATE 'CULTURAL PRACTITIONERS' (Hernan).

54: Communication/Discussion (Xianguhi).

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Figure 1 Amended Classification of Factors June14

Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

Cluster 7: POST-CAPITALISM	Cluster 8: OLIGARCHY	Cluster 9: HUNGER
13: : Less of GDP and more of Happiness and Health (Afonso).	**14:** Expose current democracy as an oligarchy in reality (Afonso).	**22:** A World Free from Hunger (Cy Rago).
15: The post-Capitalism (Afonso).		
38: Anticorruption atmosphere (Jerome).		
46: Prizes for social entrepreneurship: socially responsible, creative innovations (Yiannis).		

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Figure 1 Amended Classification of Factors June14

Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

Cluster 10: KNOWLEDGE	Cluster 11: ECOLOGY BALANCE	Cluster 12: CYBER POLICE
39: Knowledge emphasis (Jerome).	**11:** Global Spiritual Revolution (Zare).	**45:** Cyber police is powerful and fully under the control of the people (Yiannis).
40: Knowledge is open to everyone (Ayumu).	**29:** Philanthropolis is home (Uyanga).	
	42: Love the environment as well, not just humans (Ayumu).	

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Figure 1 Amended Classification of Factors June14

Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

Cluster 13: EQUALITY

55: Equality (Xianghui).

59: The place where includes lookers-on as participants (Shuko).

Cluster 14: FEEDBACK

56: Feedback/Explanation (Xianguhi).

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Table 3   Voting Results on the Relative Importance of the Factors for

Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

(VOTES) Factor

4: *(6 Votes)* A place where we can all be ourselves together (Jackie)

5: *(6 Votes)* A place where everyone affected by a problem is considered a stakeholder (Jackie)

1: *(5 Votes)* To optimize democratic participation in guiding the evolution of a planetary civilization (Vigdor Schreibman).

6: *(5 Votes)* A place where we can create a global culture of care (Jackie).

12: *(5 Votes)* Connect grass-roots voices and incorporate them in the work done by global leaders (Zare).

9: *(4 Votes)* Participants are trained in cultural sensitivity (Megumi).

29: *(4 Votes)* Philanthropolis is home (Uyanga).

20: *(3 Votes)* Language over passing cultural differences (Vaida).

22: *(3 Votes)* A World Free from Hunger (Cy Rago).

31: *(3 Votes)* Place of Sharing (Esenbek).

33: *(3 Votes)* Extra-linguistic Cultural Understanding (Esenbek).

2: *(2 Votes)* To optimize development of CyberspaceCapital (Vigdor Schreibman).

7: *(2 Votes)* Everyone have access to the same technology (Megumi).

10: *(2 Votes)* Transcendence of our differences (Zare).

13: *(2 Votes)* : Less of GDP and more of Happiness and Health (Afonso).

17: *(2 Votes)* A voice to all affected parties (Anni).

19: *(2 Votes)* Respect for an individual as a basis for the ethics of Philantropolis (Vaida).

30: *(2 Votes)* Emphasis on strengths (Uyanga).

32: *(2 Votes)* A Place for Shattering Stereotypes (Esenbek).

36: *(2 Votes)* Schooling for Understanding (Shuichiro).

40: *(2 Votes)* Knowledge is open to everyone (Ayumu).

42: *(2 Votes)* Love the environment as well, not just humans (Ayumu).

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Table 3 Voting Results on the Relative Importance of the Factors for

Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

#	(VOTES)	Factor

43: *(2 Votes)* Free Internet for all (Yiannis).

52: *(2 Votes)* A PLACE (CYBERSPACE) TO LEARN TO CARE (Hernan).

53: *(2 Votes)* Participation of all stakeholders (Xianghui).

55: *(2 Votes)* Equality (Xianghui).

57: *(2 Votes)* The place of learning and teaching (Shuko).

3: *(1 Votes)* To optimize development of OmniCapital (Vigdor Schreibman).

11: *(1 Votes)* Global Spiritual Revolution (Zare).

14: *(1 Votes)* Expose current democracy as an oligarchy in reality (Afonso).

16: *(1 Votes)* Voluntary free participation for all decisions (Anni).

18: *(1 Votes)* Face to face group discussions on several levels (Anni).

24: *(1 Votes)* Utilization of Internet (Information Technology) for Meaningful Dialogues (Cy Rago).

27: *(1 Votes)* Engaging Dialogue (Roselle).

28: *(1 Votes)* : Everyone is a family (Uyanga).

34: *(1 Votes)* Peace Talks (Shuichiro).

46: *(1 Votes)* Prizes for social entrepreneurship: socially responsible, creative innovations (Yiannis).

50: *(1 Votes)* A PLACE TO GENERATE 'CULTURAL PRACTITIONERS' (Hernan).

8: *(0 Votes)* Everyone has English language ability or has access to English translation (Megumi).

15: *(0 Votes)* The post-Capitalism (Afonso).

21: *(0 Votes)* Intercultural, interreligious dialogue on finding same goals (Vaida).

23: *(0 Votes)* Un-learning the Culture of Fear of Humanity (Cy Rago).

25: *(0 Votes)* Democratic Forum (Roselle).

26: *(0 Votes)* Collaborative Undertaking (Roselle).

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Table 3 Voting Results on the Relative Importance of the Factors for

Triggering Question: *"What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?"*

(VOTES) **Factor**

35:   *(0 Votes)* Special Peace Agora (Shuichiro).

37:   *(0 Votes)* Global harmony (Jerome).

38:   *(0 Votes)* Anticorruption atmosphere (Jerome).

39:   *(0 Votes)* Knowledge emphasis (Jerome).

41:   *(0 Votes)* Global Values (Ayumu).

44:   *(0 Votes)* Broadband technologies are widely available to bridge all gaps between peoples' physical and mental abilities (Yiannis).

45:   *(0 Votes)* Cyber police is powerful and fully under the control of the people (Yiannis).

47:   *(0 Votes)* human capital and social capital with cyberspace capitalas the necessary triad element in the Agora equation (Gina).

48:   *(0 Votes)* Responsibility for the Agora should include all, even women and the underprivileged (Gina)..

49:   *(0 Votes)* Optimization of xyberspace needs collaborative association
(Gina).

51:   *(0 Votes)* A PLACE (CYBERSPACE) TO TEACH EACH OTHER THE ART OF DIRECTING THE MIND'S GAZE
(Hernan).

54:   *(0 Votes)* Communication/Discussion (Xianguhi).

56:   *(0 Votes)* Feedback/Explanation (Xianguhi).

58:   *(0 Votes)* The place of acting for other's sake (Shuko).

59:   *(0 Votes)* The place where includes lookers-on as participants (Shuko).

Total Votes Cast: 90

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Figure 2

Influence Pattern of Factors

Triggering Question: What are descriptors/requirements of the ideal image of the Agora of Philanthropolis?

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