

# **Work, Professions, Society and Meaning**

American Sociological Association Annual Meeting 2006

Great Divides Transgressing Boundaries

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## Abstract

This paper sets forth a Human Interest Diagram which is used to analyze the relationship between work, professions, society and meaning in people's lives. It then uses this diagram to provide a context for discussing origins of meaning in life and work, rituals used to create meaning, and the evolution of order in society. The tool also provides a viewpoint that clarifies the role of philosophy, the sciences, politics and philanthropists in an evolving society that requires both consistent rituals and adaptation to change. The diagram becomes a useful reference tool when making important connections and understandings between the variety of unpredictable human adventures in society.

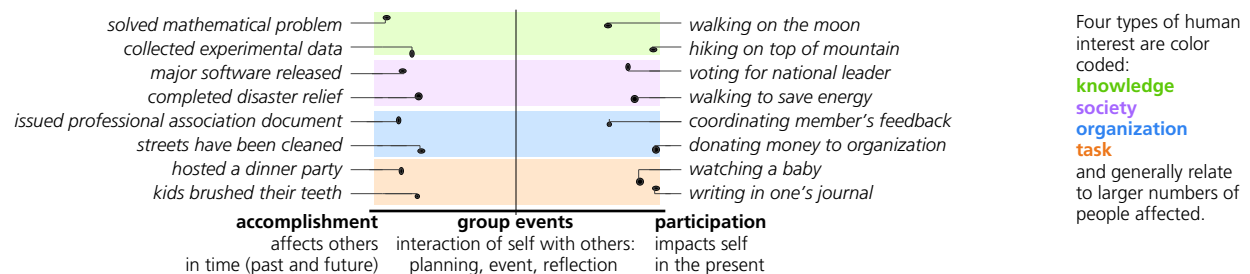
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## Human Interest Diagram

The Human Interest Diagram is a simple mapping of people's interest onto a 2-dimensional graph. The horizontal axis is the degree an interest is more about accomplishment, or more about participating in events. The vertical axis maps whether an interest is more about human knowledge that spans millennium, or is more about a specific task at hand. Patterns of people's interest tend to appear in groupings of like-minded people. The diagram becomes a framework for finding pathways of understanding between highly diverse interests.

### elements of interest to human beings:

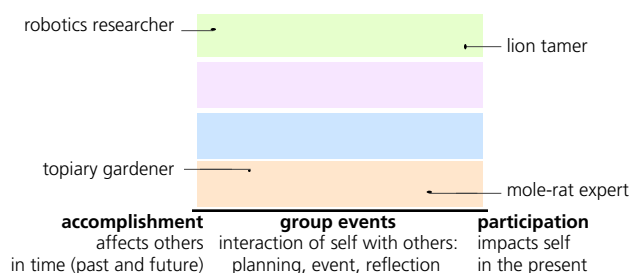


### (1) human interests diagram

Although there are human interests everywhere on the diagram, initially it will be helpful to look at the extremes of the four quadrants, and then extrapolate into the other fuzzier areas. Fortunately Errol Morris' movie "Fast Cheap and Out of Control"<sup>1</sup> has already identified four real people, one distinctly located in each quadrant of our diagram. The first is George Mendonca a topiary-ist, whose deep interest in accomplishing tasks falls on the left side of the diagram. His mind is peculiarly well-focused on trimming bushes into the shapes of animals, interests located on the lower left quadrant of the diagram. Dave Hoover is a lion tamer and his interests are both participating in the act and a deeper behavioral knowledge of living beings. The third person is Ray Mendez a naked-mole rat researcher who through very active involvement is continually amazed at the lives of these animals. And lastly Rodney Brooks is an accomplished professor at MIT who is deeply engaged in questions of the durability of

the human species. His interests are located in the upper left quadrant of the Human Interest Diagram. As the movie illustrates, these individuals are highly interested in their work and likely find meaning through work.

However, most people in society find meaning (and thus their interests) through community activities.



### (2) diversity of interests

<sup>1</sup> See Errol Morris' film "Fast Cheap and Out of Control" for four individuals with totally different interests. And they are all passionately doing "great work." Morris, Errol. "Fast Cheap and Out of Control" Sony Pictures Classics, 1997  
<http://www.sonypictures.com/classics/fastcheap/>

## accomplishment and participation

Some people find accomplishing tasks highly meaningful: "I painted this room and it feels great." While others get their satisfaction through participating in events: "I really like meeting with people and helping the community function."

Meaning when found through work **occurs in a context of accomplishment**. Seeing the value of one's work relative to coworkers, organizations doing similar work, the society as a whole: "I made this widget, how does it affect *others in the future?*" Meaning when found through community **occurs in a context of participation**. Seeing the value of one's self relative to family, friends, neighbors, the society as a whole: "I observe and act during these events, how does that impact *myself in the present?*"

Both accomplishment and participation are ways of sensing one's relationship to the external world. Neither is better and society requires both to function. Some people simply prefer the timeliness of participating in events, whereas others prefer the concrete reality of an accomplishment.

## types of interest: knowledge, society, organization, and tasks

In the 2005 Dædalus Summer Issue<sup>2</sup> "On Professionals & Professions" many writers used similar or overlapping categories of issues to describe individual and group interests/motivation/meaning. These **types of interest** are:

- the body of **knowledge** throughout human civilization
- the interwoven issues affecting order in **society**
- the development of an effective managing **organization**
- the experience to pursue a **task** artfully

To map any person's interest onto a diagram we'll use these four types of human interest as the vertical axis.

When trying to understand long term human **knowledge**, it is not really helpful to ask the question "why do people find

the fact that the Golden Section =  $\phi = 1 + \frac{1}{1 + \frac{1}{1 + \frac{1}{1 + \frac{1}{\dots}}}}$  = 1.618033988749895... interesting?". Simply accepting that people do have these interests enables us to consider "What is the value to our society of this type of knowledge?" Since this kind of knowledge lasts for millennia, it may not have

value to our society, but rather to another society in the future. Issues affecting order in **society** is another area where some people have very strong interest (in addition to sociologists). Greenpeace is a great example of many people who share this strong interest in the order of society. Meanwhile still others are devoted to understanding how to effectively manage an **organization** of people: from War Colleges to MBA Schools there is no shortage of people striving to get

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<sup>2</sup> Dædalus, Journal of the American Academy of Arts & Sciences, Volume 134, Number 3; Summer 2005

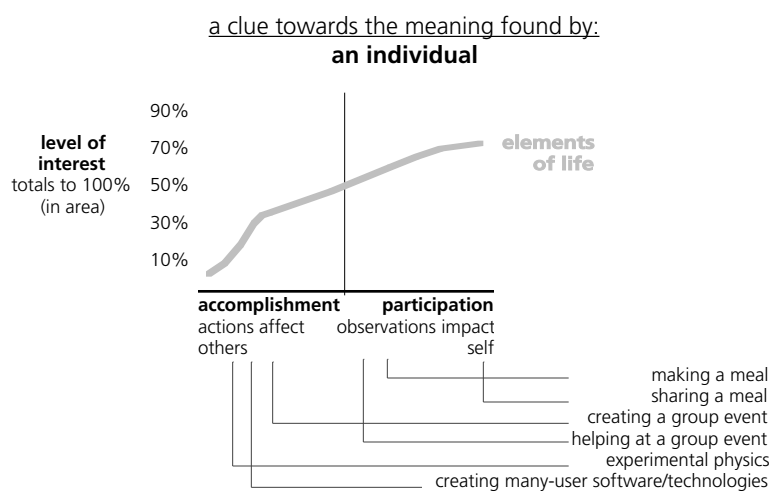
organizations to “perform better.” And finally like George Mendonc, there are many people who don’t want to be distracted by “all those heady issues” and would rather come to know one **task** extremely well... and are just thrilled trimming the bushes:



(3) images of task focused interests

Such people are passionately interested in the tiniest tasks. There are always examples of unusual individuals who will take a most mundane task, and spark a little life into it... these people are uniquely creative.<sup>3</sup>

There is an alternate “Individual Interest Diagram” used to map an individual’s interest. This is valuable when collecting data and when working with individuals. Most of this paper will analyze patterns of many people, and therefore focuses on the Human Interest Diagram. Below is an example of the Individual Interest Diagram measuring the degree of interest in an element of life: long term knowledge, order in society, a managing organization, or artful tasks.



*Such a person described by this diagram gets more meaning from sharing a meal with others than making it. This person also enjoys being a part of a community... doing the little things that make communities function. There is a level of interest in society, but it falls off pretty quickly once one starts talking about the “big-bang” or quantum mechanics. They might tend toward being the neighborhood busybody, being the eyes and ears of what’s happening, but since their interest in accomplishing things is minimal, they usually don’t take any action regarding other people’s business.*

(4) individual interest diagram

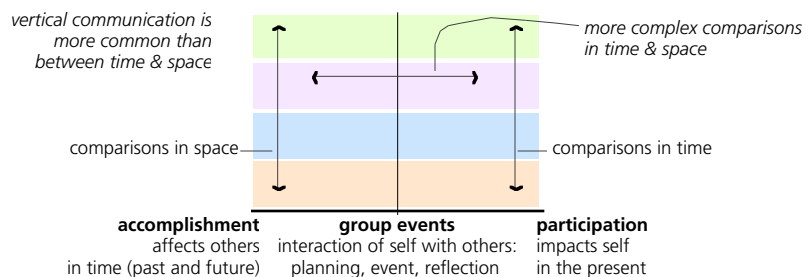
<sup>3</sup> Photos from Animate’s “What is Life?” slide collection: Detroit, Organized Trash House; Peoria, Hub Cap House; Los Angeles, Watts Towers



## Meaning in Life

Not only are people interested in the craziest things, but those interests are strongly correlated with how they find meaning in their life. One's interests are translated into meaning by comparisons of experience in time, as well as comparisons of physical things (including other humans) in space. Music, art, religion (including all group experiences "da Bears"), work, recreation and literature are all areas where people have strong interests. Sometimes these interests cross-over into work; but often and historically, people did not find meaning through work. The quest to find "meaningful work" is a post-Renaissance phenomenon.<sup>4</sup> The modern pursuit of meaningful work did not eliminate religion. Although it evolved significantly, there are simply too many people who gain meaning in life from participatory events for rituals to stop entirely, and so religion has persisted.

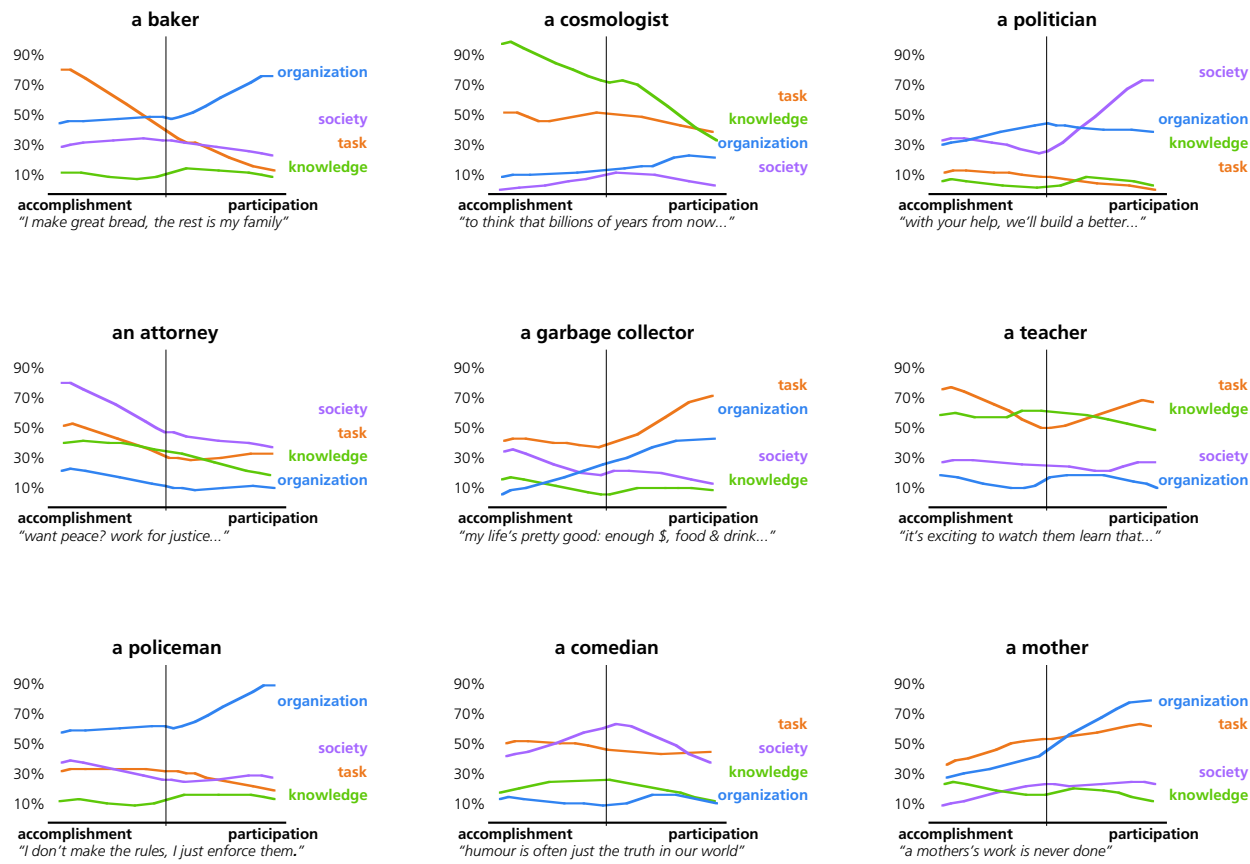
The Human Interest Diagram shows the scientists and experts who gained much meaning in their lives through their accomplishments on the left side of the diagram. Whereas the majority of people working at mundane tasks that keep the cogs of society turning, were getting meaning through participatory events, interests found on the right side of the diagram. Clearly for both accomplished intellectuals and people participating in their community, comparisons were much easier to make between "like-minded" colleagues or friends (vertical communication). Horizontal comparisons are more difficult to make within an area of interest, like issues of order in society, let alone diagonally between time, space and different areas of interest.



(5) interests translated into meaning

Seeing that some people find meaning in other realms besides work, and yet still accomplish tasks with care and attention, widens one's perspective on society at large. To demonstrate the range of human interests in space and time on the diagram, following are some Individual Interest Diagrams of a hypothetical person's interests. Interviewing people with questions distinctly related to the four types of interests would show the differences between people. It would also likely show similarities between people of the professions because of their stronger interests in society related issues. Even further we would expect to see similarities of interests between people of the same occupation. Using the four types of interests it becomes obvious that one can only have a certain amount of interest in life, so the sum total of areas below the lines totals to 100% of one's interest.

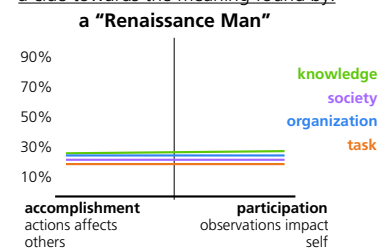
<sup>4</sup> Harvey Goldman, "Good work from Homer to the present," pages 37-38, Deadalus 2005 Summer Issue



(6) array of individual interests

Amusingly the idea of a Renaissance Man would have the most boring looking diagram of meaning! It's so perfectly balanced with approximately 25% of interest in each of the four categories, and equally balanced between participation and accomplishment.

a clue towards the meaning found by:



### comparisons in space: accoutrements of life

Human beings, like all forms of life, operate through sensing one's surroundings and comparing that information with other information previously stored.<sup>5</sup> It is the comparison of events, money, other people and meaning that life thrives upon, or said simply "It's what people incessantly talk about." Accomplishments which are quantitative are easy to compare: whose building is taller? or, which formula most accurately describes some real world phenomenon? and for

<sup>5</sup> See Complex Adaptive Systems, in *Quark and the Jaguar*, by Murray Gell-Mann

attorneys, which side has won the trial? or writers, who sold more books? and of course in our consumer society, who has the most stuff?

Another area of vertical comparisons of accomplishment is the human concept of beauty. Training of people to parse even finer degrees of detail enable us to make better judgments of beauty, whether it be the beauty of a formula, a performance or a painting. When comparisons extend beyond the present, often referred to as lasting beauty, the comparison requires additional levels of understanding, especially the inclusion of the culture and rituals that existed when the artifact was created. Lasting beauty is a holistic concept that compares between many areas of interests on the diagram.

### **comparisons in time: rituals**

Communities and religions are built on iterative experiences: weekly, seasonal and yearly events mark the passing of time. These iterative experiences help people measure a sense of meaning in their lives because they enable comparisons across time. The repetitive nature of rituals provides the context through which to compare: “last year we did it like this and I felt better than this year” or “when I felt miserable last week, it helped me see that difficulties would pass” or “the monthly consistency of this event, provides a baseline to compare my life with.” Rituals are often associated with religions, but many successful rituals are not. Georges Perec’s character Percival Bartlebooth creates his own ritual of traveling to a port town, painting a watercolor and assembling a puzzle every two weeks, to give his otherwise bland life meaning.<sup>6</sup>

Communication facilitates comparisons in time and space. From small groups (families) to large groups (countries) rituals bring people together in ways that become meaningful after repetition. Rituals are the functional tool, or *modus operandi*, religions use to build communities... and it works. However it is not religions, but the use of rituals that provide a structured framework enabling comparisons of experience, thus providing people with a purpose for getting along, a meaning to their life among other lives.

### **motivation**

Comparisons of things through space, and comparisons in time through rituals, motivate people to action. Whether these motivations are healthy or destructive depends on the associations made. A context for comparison that demonstrates the important value of one’s contribution, be it accomplishment or participation, can motivate “good work.” Conversely, when the context is missing, or demeaning, people are bound to become anxious and quest for an outlet for their energies.<sup>7</sup>

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<sup>6</sup> Georges Perec, [Life: a Users Manual](#), 1987

<sup>7</sup> Jaques Barzun, [From Dawn to Decadence](#), pages 788, 2000

An outlet for destructive motivations has been made highly visible in the 2005 riots in France. Some analysis shows that the social unrest was caused by comparison with other people and situations located in proximity to the suburbs where the unrest occurred.<sup>8</sup> The destruction of random things was based in frustration and not necessarily directed towards particular people, organizations or ideologies. These were clearly different than the many attacks against organizations like McDonalds.

Comparisons can motivate “good work” by acknowledging a context of appreciation and value. Religions use rituals to create a local context where people feel valued and appreciated for being present. Perhaps that is why they have been so much more successful at building communities than 20th century City Planners. Scientists by contrast are motivated by comparisons of data in the physical world.<sup>9</sup> That is what pushes them towards ever new understandings. And lastly the everyday world of advertising utilizes comparisons between “successful stars” to purchasable products and finally to the consumer. Obviously the comparisons between the intended consumer and the movie stars, sports stars, or kings & queens is not usually a realistic context, but often, just the hint of that association motivates the consumer to buy.

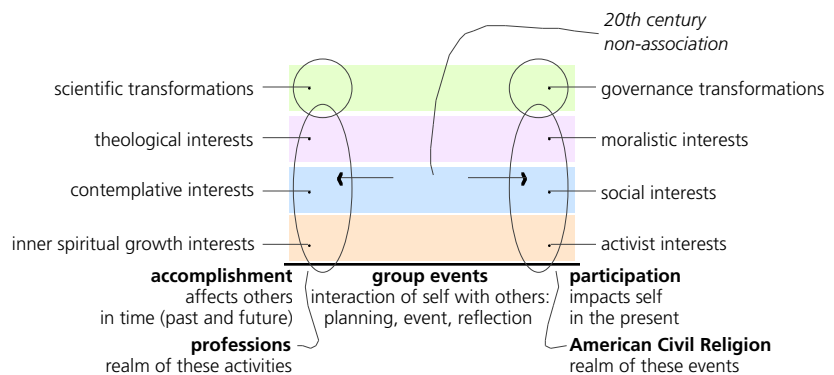
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<sup>8</sup> [http://en.wikipedia.org/wiki/2005\\_riots\\_in\\_France](http://en.wikipedia.org/wiki/2005_riots_in_France) Protesters told The Associated Press the unrest was an expression of frustration with high unemployment and police harassment and brutality in the areas. Further, on 5 November the New York Times reported the riots had not taken strong ideological or religious overtones, and “while a majority of the youths committing the acts are Muslim, and of African or North African origin” local residents say that “second-generation Portuguese immigrants and even some children of native French have taken part.” Dominique de Villepin, in an interview to the US TV channel CNN, said: “I am not sure you can call them riots. It’s very different from the situation you have known in 1992 in L.A. for example. You had at that time 54 people that died, and you had 2,000 people wounded. In France during the 2 weeks period of unrest, nobody died in France. So, I think you can’t compare this social unrest with any kind of riots.”

<sup>9</sup> Edward Tufte, *The Visual Display of Quantitative Information*, 1982

## Life & Work in Society

Life includes all endeavors, even the most basic chores of society: baker, garbage collector and candlestick-maker. It is not enough to wish that all people find meaning through their work: there are simply way too many mundane tasks that must be done. So for most people, there must be another source of meaning in life. If rituals assist people to find meaning in their lives through participation, how do rituals relate to a society that evolves? Is there any motivation for people who find meaning in their lives through the accomplishment of work, to participate in society's rituals? It seems a chasm was created through the specialization of the 20th century that focused on accomplishments. The declaration that God is dead found its way into both 20th century prevailing ideologies: in Communist countries' focus on the accomplishment of "becoming industrialized" as well as in capitalist (Western) countries' focus on the accomplishment of accumulating things as well as "individual rights and freedoms." This negative focus on religious participation, subjugated finding meaning through participation and non-religious rituals as less important than so-called "progressive" accomplishments.



(7) 20th century disconnect

### building better meaning through repetition

Civil religion is a historical record of the rituals that identify a culture/society.<sup>10</sup> Robert Bellah has identified that in American society between the middle 1800s and early 1900s these rituals were predominately activist, moralistic and social. The July 4th celebration is one of the largest American rituals. American civil religion has been self-focused and located on the right side of the Human Interest Diagram. Perhaps this was due to the participatory nature of "building a country" and "taming the wild west." Settlers required a strong participatory community to overcome the unexpected situations of living in a new culture, in new surroundings, with new people.

Attempts to describe American civil religion at the end of the 20th century have documented the decline of membership groups, and suggested ways to renew American's interest in joining these groups.<sup>11</sup> This appears to have little correspondence to the reality of life in the 21st century. Participation in meaning-generating rituals is not limited to

<sup>10</sup> Robert Bellah, "Civil Religion in America" *Daedalus* Winter 1967

<sup>11</sup> Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community*. Simon & Schuster 2001

formal “membership” groups; informal participatory events can also be highly meaningful. Another viewpoint clearly visible in the diagram is that perhaps American society has grown beyond the self-focused, moralistic, social and activist phase of building a distinct American culture, and is beginning to wake to the realities of interacting with very different cultures from around the world. After all, rapid changes in technology have brought all these cultures much closer: people today travel further, faster and more frequently than ever before. A small example of informal participatory interaction is internet blogs, small informal communities reacting to technology changes in our world. Such changes challenge us to evolve the rituals we use to find meaning in our immediate environment.

### **building better reactions through comparisons**

The evolution of society is often due to the accomplishments of humans, interests found on the left side of the diagram. New technology foists change upon willing and/or unwilling societies. Occasionally these changes are so difficult to understand and react to, that it takes a war to settle the scores. When reacting to unpredictable events in society, it's best to use the wisdom of that famous South Park character Stan “Wait, wait, wait, just a second! Now we've got to think here!”<sup>12</sup> We are using the term wisdom here, as separate from knowledge, to mean careful reflection on events and thoughtful consideration of the actions to be taken in the future.

Typically, current debates within professions are self-focused regarding whether new practitioners are getting meaning out of their work. However the need is for the professions to reevaluate how they connect with a new 21st century culture. It is likely that some professionals in the future will get more meaning out of their lives through closer participation with non-professionals, than through their accomplishments at work. Such individuals will have strong interests in the center of the diagrams and will require new rituals enabling them to compare meaning between career accomplishment and participation in life with their fellow citizens.

As life evolves, so too does our reference point for comparisons of meaning and accomplishments. With the current Iraq war raging, it is fitting for society to focus on contemplative, theological and innerly spiritual considerations.<sup>13</sup> These interests are about accomplishing a better analysis of the present situation coupled with a studied view of the implications of future participation. Each of these interest areas relate directly to an American Civil Religion area which, in the 21st century, needs to be more than a “Neo-American Civil Religion” in order to truly consider understandings of rituals which become global in nature. Following is a brief description of how contemplative, theological and innerly spiritual interests can affect the evolution of society.

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<sup>12</sup> “The Spirit of Christmas” by Matt Stone and Trey Parker the original South Park film made as a holiday card. At this point in the film Santa and Jesus are fist-fighting over what is the true meaning of Christmas, ie. what is the purpose of the ritual. Four third graders led by Stan are trying to decide who to help in the fight Santa or Jesus, when he makes this very wise statement. <http://www.southparkstudios.com/behind/how.php>

<sup>13</sup> Seymour Martin Lipset, “Religion and American Values,” in The First New Nation (New York: Basic Books, 1963).

### 1. theological

What are theological accomplishments? Outwardly focused analysis of the dynamics changing the world. The study of the relationship between the human and the divine. Theological accomplishments are the result of intellectual work that creates a new motivational context for actions. A context that recognizes operations beyond human capacity and yet delivers strategies for active involvement. Robert Bellah describes the aspiration when he writes about who the American political system answers to: "The will of the people is not itself the criterion of right and wrong. There is a higher criterion in terms of which this will can be judged; it is possible that the people may be wrong."

### 2. contemplative

What are contemplative accomplishments? Outwardly focused analysis of the dynamics changing one's organization. Scope of one's world is relative to how one sees it. An example of these reflections is the commonly heard statement "think globally, act locally."

### 3. innerly spiritual

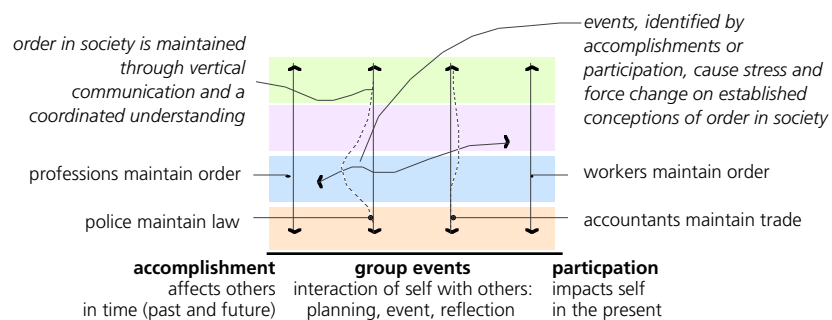
What are innerly spiritual accomplishments? Outwardly focused analysis of the dynamics changing one's self. This type of personal reflection on one's life often motivates one to new behaviors.



## Order in Society

Society is based on an agreement between individuals to live according to some “order” that enables the group to be better than the sum of the parts. The individual loses some freedoms and gains some order or privileges. All life forms have a sense of order, from molecular arrangements to human communities.<sup>14</sup> Additionally, all life forms are dynamic and change based on external stimuli; human societies are no exception. People maintain the order of society through consistent rituals and through accomplishments in work (vertical coordination in the Human Interest Diagram).

Simultaneously, environmental stresses such as global climate, population migration and resource allocation force human order to bend, stretch and shrink. These stresses require new or alternate conceptions of order, or understanding horizontally between interests in accomplishments and participation.



(8) order in society

### professionals and workers maintain order

Professions starting with the ancient Greeks emerged from the thinking that certain occupations owed something to society, that they have some linkage to the order in a society.<sup>15</sup> This remains true today: the professions, not the scientists, are the occupations responsible for maintaining the functional structure of society. Workers doing mundane tasks also are perpetuating the established order of society by keeping the society functioning properly. If they refuse and strike, the established order in society falters. So across different occupations horizontally, vertical coordination maintains order in society, whether people are interested (get meaning) in their tasks or not. The following list of professions as typically understood, but more accurately occupations that maintain the functional structure of order in society:

- |                          |                                  |
|--------------------------|----------------------------------|
| 1. doctors & nurses      | • maintaining health of citizens |
| 2. writers & journalists | • maintaining records of events  |
| 3. military & police     | • maintaining law                |
| 4. attorneys & statesmen | • maintaining justice            |

<sup>14</sup> Stuart Kauffman, "Origins of Order" 1995

<sup>15</sup> "Good work from Homer to the Present," by Harvey Goldman, Dædalus Summer Issue 2005 on Professions and Professionals

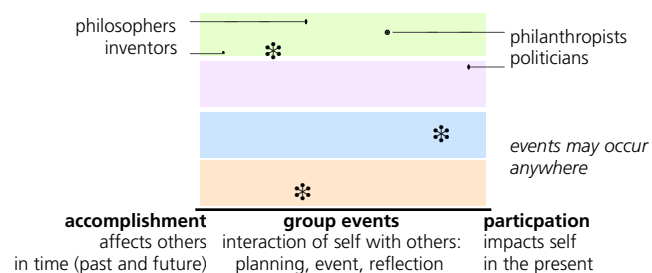
5. accountants & market commissions • maintaining trade
6. engineers & architects • maintaining infrastructure

### events evolve order

Order in society is a clear understanding and agreement between human interests anywhere on the diagram. Society is comprised of different interests that share an understanding of how things are related, how different interests are ordered. Changes in the agreement may emerge from accomplishments on the left, and equally, from the dynamics of culture (participation) on the right side of the diagram. Through common experiences, both formal and informal rituals, groups of people change their beliefs about how order should be defined. The essential element here is how the events are explained: do they encompass all interests, or only a few? is the source of the explanation believable? Different from professions, but highly influential in altering the order of society, is a category of people that exist at the upper two levels of the horizontal bars. Politicians, philosophers, scientists (inventors) and philanthropist are actors influencing the direction of the evolution of society. Thus the slang description that “movers and shakers” are people interested in both/ either accomplishments and/or participation.

Inventors on the far left may accomplish something that requires society to change its understanding. Similarly, a politician on the far right may lead a group of people to participate in a new ritual, changing their understanding. Oddly, a current term lobbed around to refer to a general cabal of these people is “the media.” Inventors change the format, philosophers are the talking heads, politicians provide the material, and the philanthropists fund it.

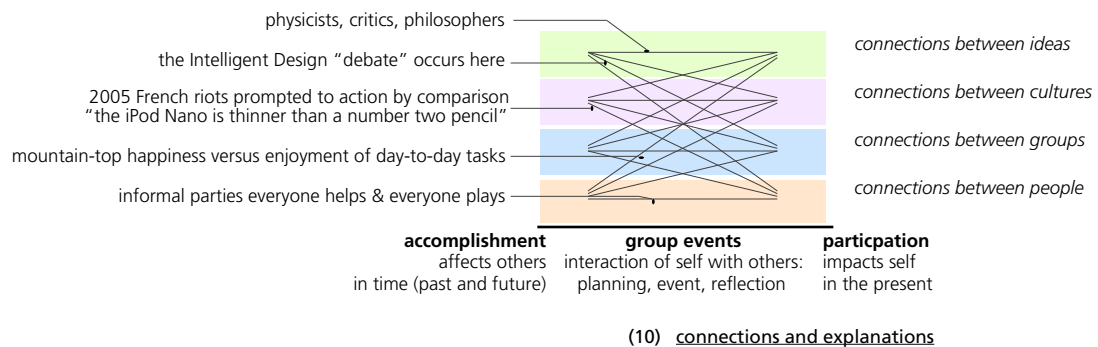
1. politicians • support of participants
2. philosophers • insightful observations
3. scientists / inventors / tinkerers • creation of something new
4. philanthropists • financial capital to make things happen



(9) actors evolving order in society

## Conclusion: can we make connections more visible?

Putting it all together: different people, different interests, a need for order and yet the only sure thing is change. The Human Interest Diagram is a reference tool when asking if all the connections between different interests have been understood and are in agreement. Can we make the connection clearer between people with this viewpoint and people with that lifestyle? Is it clear enough that a rich dialogue develops? Defining the interrelationships between future and historical societal accomplishments with the 'here and now' participation in communities builds the kind of order in society where all people gain a sense of self-worth. These interrelationships need to become more visible to a *particular individual's* interests, or sense of meaning.



### vertical understanding

Many of the articles in the Dædalus Summer Issue suggest traversing the levels of meaning *within* a profession. Take for example teaching: the task of educating the student, the support of the institution, the impact on society, and the preservation/extension of the body of knowledge. Clearly this is how some people *within* a profession find meaning and become committed to "good work." However, fixing the professions isolated from society, appears to further isolate the professionals from the society they live within.<sup>16</sup> There are professionals, who do their work well, but get meaning from participating in their community. There has been a perception that interests on the right side of the diagram are correlated with lower socio-economic strata in society, and conversely for interests and status on the left. However, as the number of dissatisfied attorneys attest to, this perception may be false.

### horizontal understanding

Connecting interests horizontally but within a type of interest also has its limitations. The dialogue between literary critics, philosophers and physicists in the 1990's was a dialogue about who had the highest claim to knowledge based on comparisons horizontally.<sup>17</sup> Another example demonstrating the power of narrow horizontal dialogue at the level of

<sup>16</sup> Alfred Hubler, Physics Professor at UNiversity of Illinois: "great educators provide a motivational context for the student to perform their own education"

<sup>17</sup> "The case of literary studies," by Geoffrey Galt Harpham, Dædalus Summer Issue 2005 on Professions and Professionals

society is between Bush on the right, Rove on the left, and Abramoff in the middle. Not that horizontal dialogue is any more negative than vertical or diagonal, but like everything, it depends how we use it.

### **diagonal understanding**

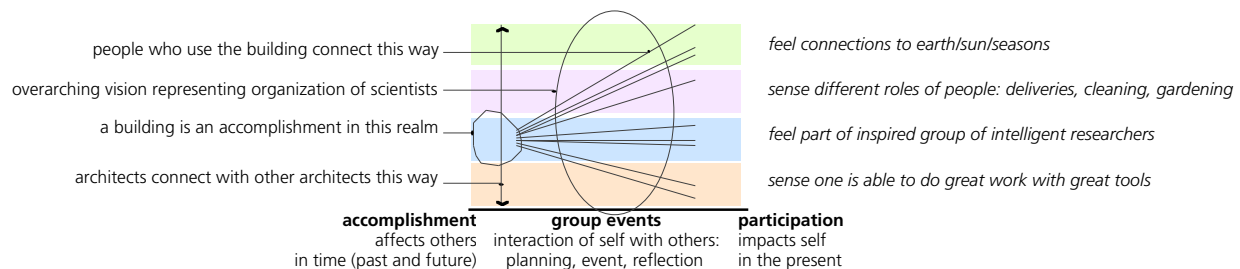
These are some of the most interesting and difficult connections to make because they require a broad human perspective. Examples include the 2005 social unrest in France where people “hanging out” in the present acted on the comparison between their lives and the accomplishments of the broader society. Also the Intelligent Design “debate” is a dialogue between accomplished scientists interested in knowledge and participants interested in their organization. In a marketing context, a diagonal dialogue compares a cultural accomplishment in the iPod to the small participatory use of a pencil, where even the reference to a “number 2 pencil” hints at changes in time.

All dialogues can be positive or negative, however for clarity we should utilize as many as possible: vertical, diagonal and horizontal to create a situation where a deeper understanding motivates meaningful, communal actions. The Human Interest Diagram is simply a tool to assist in building agreements between people with very diverse interests.

## addendum

### connections in architecture

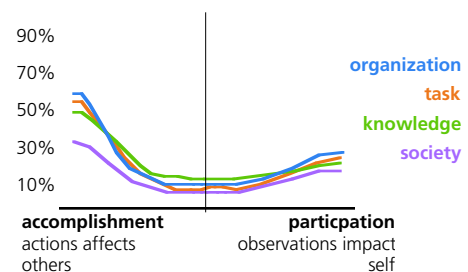
One way to test the theory is to apply it to one's self and one's work. So here goes it: I am an architect currently working on a scientific research building. This new facility will house many researchers and their tools. The building is designed to bring certain kinds of light in at different times of the day, making a grounded-ness to earthly rhythms visible. The building is designed to incorporate different occupations side-by-side such that the value of all occupations are visible, not just the researchers'. The spaces are designed so that work is visible to various teams, reinforcing the presence of the organization's great work. The building's task spaces are designed to support a variety of technological tools so that researchers can accomplish great work, be it focused individual work or collaborative freethinking work. And lastly, there is a universal vision coordinating the work across the entire organization.



(11) author's diagram of connections in architecture

A further test would be to map my personal interest diagram. Doing so reveals the diagram to the right. Not having a TV is not some kind of "statement," it is simply that I don't have much interest in the accomplishments and rituals located in the center of the diagram. By contrast I am deeply interested in knowledge that spans milleniums. Additionally, I am intrigued by people who find huge amounts of meaning in rituals. Many of these people are religious and "it works for them." I can find meaning in accomplishing the smallest tasks artfully. I prefer to be outside, enjoying the variety of daily weather events than protected by an automobile and the associated rituals of radio stations and drive-thru's. And of course I am interested in society, both it's corruption and accomplishments.

a clue towards the meaning found by:  
**the author**



(12) author's individual interest diagram