

# IKOLOGIKS INSTITUTE FOR GLOBAL STUDIES



About the  
Ikologiks Institute for Global Studies &  
Transformation Technology (TT)

IIGS Monograph Series #1

## IIGS Current Projects

- ◆ **TTCI** (Transformation Technology Centers International)
- ◆ **PBF** (Prosensus Building Forum)
- ◆ **R.A.G.A.** (Rent Alliance Grant Assistance)
- ◆ **Transformation Technology Journal**
- ◆ **9PL Intensives & Training Programs**
- ◆ **Ikologiks Seminars & Conferences**

## IIGS Research Scope & Priorities

The IIGS centers research initiatives, priorities, and practices based on an emphasis on qualitative measures, and indices, as opposed, to quantitative.

The IIGS, as such, engages in phenomenological study, observational methodology, and field study methods, of research (longitudinal studies), as opposed, to statistics analysis, laboratory studies, or population inferences in sampling, or surveys.

## IIGS Organizational Structure

The IIGS does not operate on the type of hierarchical models, or structures, which are commonplace in most organizations. Instead, the IIGS structure is based on an egalitarian model that prioritize the “circle” over the “pyramid” in establishing our organizational interdependencies in professional relationships. Hence, we do not have a “human resources” office. Instead, we have established a “human potential” service that supports partners (employees) and volunteers (interns).



The Merits of TT, “in thinking outside the box”



## ABOUT THE IIGS, & CURRENT PROJECT INITIATIVES

The **Ikologiks Institute for Global Studies (IIGS)** replaced the former *Ikologiks Center for Global Studies* (which, was operating from, 1999-2010) in 2011. Both, entities, originally, emerged under the auspices, of the **AUM-IAIAS, Inc.**, founded in 1989.

The IIGS is presently constituted (chiefly) as a global “think-tank” (research center) to explore the influences, trends, as well as, the wide range of globalization policies, which are operative, impacting, and functioning throughout the modern world in opposition, or in support of our **human transformation potential**. The IIGS, is uniquely, poised, and positioned in this focus, and as it specifically pertains to these aforementioned policies, structures, and institutional mechanisms, involving modern globalization patterns on the planet. It is a research and demonstration background that now spans over forty years as it relates to the tremendous effects that globalization is having upon our global **human transformation potential**.

The IIGS, as such, has its own unique set of remedial projects that it has developed (*i.e. Prosensus Building Forums, or the Iko-Mediation Technique*) to assist in evolving some alternative perspectives and processes as it concerns the effects of modern globalization patterns on our **human transformation potential**. The IIGS is accordingly, in light of the above history, is also, seeking out some innovative ways, in moving our discussion about globalization policies,

and their structures, beyond the existing academic, or scholastic frameworks. Moreover, the Institute is focused on how the existing borders, and boundaries, as they, are aligned in relationship to our existing nation states are equally impacting our **human transformation potential** in light of modern globalization. Those borders, and boundaries being affected by globalization policies and structures are having a major impact on the economic policies of nation states, especially, as they are being forged under global financial structures (*i.e. international banking, stock markets, etc.*) that act in support of these modern globalization policies.

The principal charge of the Institute as it pertains to the above relationships, however, is to explore just how the human grass-roots (everyday people) are being impacted by these trends, as well as, the implications posed by modern globalization regimes on our refrain of **human transformation potential**. Moreover, the Institute seeks to explore, and study the inherent capabilities for human transformation relative to those ever-expanding modern globalization policies, structures, or institutions (*i.e., NGOs, IGOs*), that increasing force global governance upon the grass-roots citizenry worldwide.

The **IIGS** seeks additionally to measure the overall impact of these modern globalization regimes impacting all of humanity; especially, as it pertains specifically to the mental, physical, and spiritual well-being of billions living on this planet (*especially, as it is applicable to the oppressed, poor and disenfranchised, among the grass-roots*).

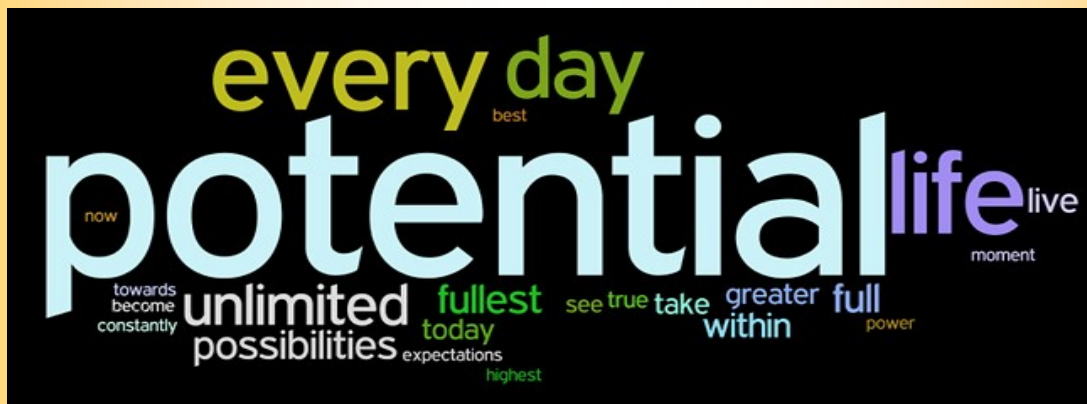


**"TRANSFORMING LIVES,  
FROM WITHIN & WITHOUT"**

## HUMAN TRANSFORMATION POTENTIAL

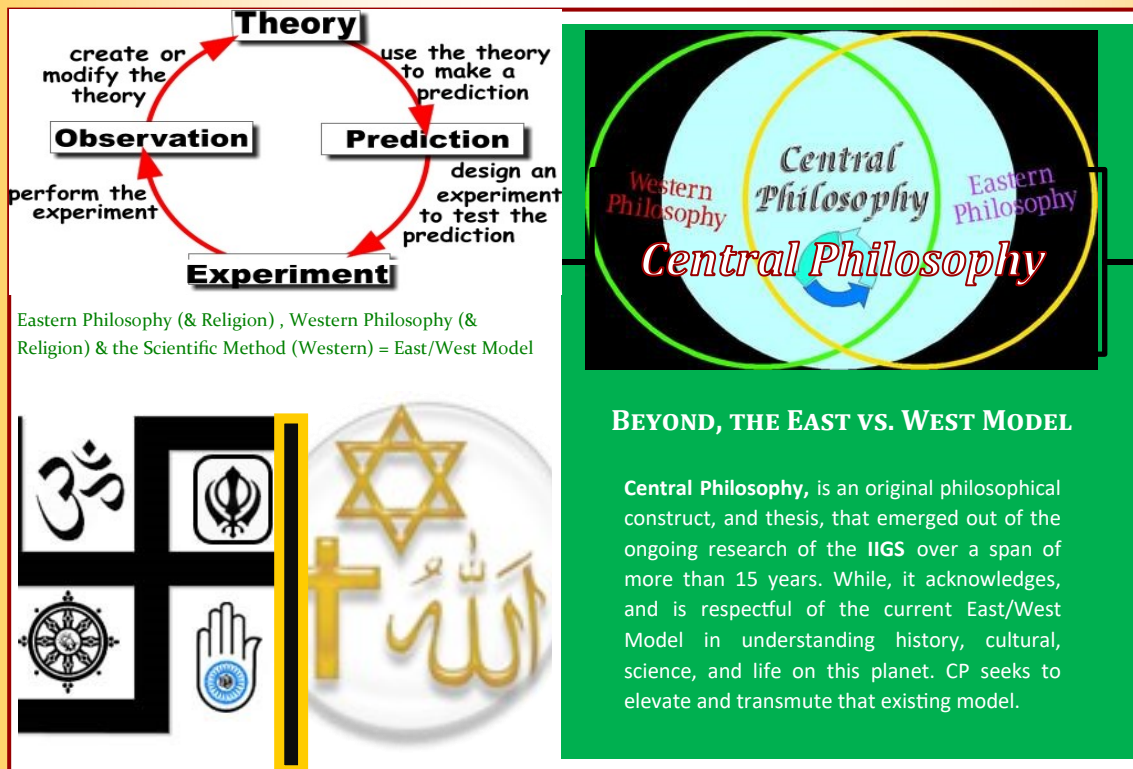
The "potential" that every human being has within themselves regardless of their race, gender, disability, economic status, educational attainment, genetic make-up, or spiritual attainment, is boundless, and infinite. It can be likened to that of an embryo that seeks expression.

The sole criteria, for the fulfillment of our inherent human potentiality, therefore, lies deep within us (soul level). It is a germinating "seedling" of potentially that can flourish once the proper nourishment, and sustenance is offered, along with the generous, light and warmth, of the sun. It is like, perhaps, the butterfly, emerging from the spun cocoon, of a caterpillar. **It is us, becoming, who, and what we truly are in the eyes of others, but, more importantly, \_\_\_\_\_!**



The IIGS is specifically charged in our by-laws, mission statement, and practices, with seeking out the specific processes which can be supportive of our global **human transformation potential**, as well as, the initial seeding in that process, by nurturing, and encouraging the prospects, for that human potential, as well as, an accompanying **"paradigm shift in global human consciousness."** The Institute, operates in the above context in a non-sectarian, apolitical manner, non-religious entity, nor does it establish itself in alignment within any particular ideological perspective, dogma, or ones that operate with a distinct cultural bias, as a framework, and/or research methodology. The Institute, however, is supportive of those organizations, religious institutions, political structures, or social action, and global activists that are supporting human transformation initiatives, programs, projects, or institutions.

While, the IIGS as a "think-tank" does not prioritize its research imperatives, or programmatic initiatives, based solely, upon an identification of those selectable *quantitative measures*, or indices, in terms of the research methodologies, which it employs. Nonetheless, the IIGS strongly focuses upon those parallel *qualitative measures*, in relationship, to research (*as social impact variables*) methodologies (*and, as constituted in field study, or in longitudinal studies*) to identify and to provide evidences, or to encourage, and empower, the expressions in that level of research, or scholarly endeavor, critical to our **human transformation potential**. The Institute in the above sense therefore seeks to move this area of research, well beyond, the current hegemonic status that is now centered in regimes of, control and coercion, in western scholarship, or research. Which, is operatively, inherent, enacted and exacted in today's modern-day world in close alignment with modern globalization regimes. It is an occurrence that is constituted within scholastic, or academic endeavors of all the nations of the Earth that have bowed to the structures inherent in westernization, or western modernity, and the modern globalists regimes that have emanated from those associations, or alliances. This means that what the IIGS stands for is a radical departure from the existing "way of doing business" within modern academia.



The specific hegemonic control and coercion that is actually referred to in this document, can generally, be perceived as primarily western, with elements attributable to eastern thought (philosophy, science, wisdom) as well. In the special work, however, of the **IIGS**, and as it is affixed additionally to our programmatic initiatives we seek a departure from the current hegemon of western scholarship. What some scholars, have commonly, come to label as a *global western modernity* inherent in *western global institutions*, and standing firmly within the grasp, of a historical context bred in "global white supremacist" ideals, can no longer be ignore, or able to seek acceptance in the view of the **IIGS**. Moreover, the **IIGS** identifies those exact expressions just referenced operating under this global hegemony, as perhaps, as deleterious to our *human transformation potential*. So, being unapologetic, as pertaining, to the above point cited reference point on the involvement of "global white supremacy" as a underpinning for western academia, western institutions, and western modernity, is something, that can no longer be entertained, or permissible, if we are to lay a foundation for our global *human transformation potential*. Moreover, this hegemon of western values, or institutions, especially, in the context, of this motif in "global white supremacy," alluded to above, is considered an anathema, in terms of the work of the **IIGS**. As such, for humanity to operate within a global paradigm that is deeply centered in racist ideology, mischaracterizations of the history of civilizations, or their contributions, much less, the enigmatic plague of centering human existences on materialism must be challenged. It is the peculiar global paradigm operating for several centuries in accord with materialism that has in fact empowered, and largely, been sanctified by this "global white supremacy" ideal.

Hence, it is the specific combination of those previously identified elements in western hegemonic rule over the planet that the **IIGS** suggests in is equally supporting the overall globalization policies that are constituted in today's modern world (i.e. the Breton-Woods accords in the aftermath of WWII), which perhaps, slyly appear to reject racism, sexism, homophobia, or warfare, but conveniently, apply them if it satisfies materialist goals in controlling global natural (oil, coal, land, etc.), or human resources (workers).

The "global white supremacy" paradigm, is suggestive, according to the research conducted under the **IIGS** as having a profound impact, or effect, over our entire global consciousness that it historically is superimposed upon. Indeed, it has impregnated all of us,, whether, consciously, or unconsciously (subliminally). It has penetrated all aspects of human endeavor, whether, it is the realms of social, cultural, institutional (*i.e. institutional, and systemic racism, principally in academia*), or structural, parameters (*i.e. systemic racism, chattel slavery, criminal justice system, popular culture, and social media*), for at least the past two millennia. It has taken on a global character that empowers the elites to maintain the "power structure" that feeds their ambitions, policies, and goals (*via, colonialism, imperialism, Neo-colonialism, or in the imperialist practices of the European nation states; as well as, outside of the European context, for example, what we have discovered concerning the origins of the Indian "caste system"*).

The **IIGS**, as such, is seeking your help to actually change the agenda and to uplift some of the alternative traditions, worldviews, and non-European based philosophical systems. The Institute holds up for your real positive consideration what is pertaining to some of traditions that are found outside of this western modernity, or the western scientific method, as a principal means to engage our advancement in our **human transformation potential**. Moreover, the **IIGS** identifies that during those prior epochs that laid the foundations for modern globalization. Indeed, some of those alternative traditions mentioned, in actuality, were being celebrated, or had amassed vast appeal among humanity historically. This was stationed long before the advent of Greek philosophy, the Roman Empire, the European Renaissance, or Age of Enlightenment. It is important to consider that "globalization" is not a new phenomena. We need to understand that for centuries humanity has endeavored through trade and commerce exchanges that were globally induced by trade caravans, ocean voyages (pre-Columbus). What has made modern globalization seem overpowering in contrast to those earlier globalists activities is the major technological shifts that include air travel, world wide web, internet, social media, and the dissolving of nation states in favor of global governance without conquest.

The eastern philosophical expressions as mentioned above have been shared on this planet, as well as, their cultural, religious, & philosophical currents for many millennia prior to the advent of western modernity. Similarly, those differing pathways can equally be found

operating among the indigenous peoples, aboriginals, and communal societies, throughout the history of world civilizations. Moreover, there is ample evidences of this pre-western basis for modern human civilization that draws to the histories of the Chinese civilization, India's Indus Valley Civilization, Egypt's Nile Valley Civilization, as well as, the ancient Olmec, Mayan, Aztec, Hopi, or Incan civilizations, etc. of the Americas. It is understood, consequently, in the research work of the **IIGS** that some of these alternatives to the western hegemony (*especially, as founded under a global white supremacist ideal*), were actually, being celebrated for thousands of years in those other places mentioned, other than Europe. In particular, we have found the traces in these ancient classical civilizations along the length and width of the African continent, onto, South, Central, Latin America, Australia, Canada, etc. on this planet. While, certainly, many of today's academic scholars, historians, and researchers have come to value the preceding *two principal visions* of reality under the their own officiated labels of the East vs. West model in world history. Nevertheless, the **IIGS** has found it necessary to introduce an alternative view to that bipolar expression just shared. Which, is labeled as "**Central Philosophy**" in the context of the work of the **IIGS**.

In offering this newfound **Triad Model** (*Central Philosophy, Ecoism, Transformation Technology*) the **IIGS** has advanced a means for us to engage in the unbounded expansion of our current views, and perspectives, concerning the varied expressions of humanity, in the historical past, and within the context of the overall life processes, which are operating on this planet. The **IIGS** is helping to advance humanity beyond the current *western hegemony*, or the *global white supremacist paradigm*, itself; again, by an introduction of this thesis we call "**Central Philosophy**." Nonetheless, we certainly, must not avoid seeing any particular aspect of the existing philosophical schools (East, vs. West), as perhaps, serving as the sole determining factor in defining human socialization, values, social mores and culture. Hence, while we may selectively elect to move beyond the ascribed traditional East vs. West paradigm, as perhaps, it is currently being addressed, or advocated, by the **IIGS Triad Model** (*Central Philosophy*). Furthermore, we can not easily ignore, what is equally, represented in the current scope, framework, or limitations, inherent in the traditional western research methodology (scientific method). As such, it is perhaps, a frightening proposition for most of those operating in the modern academic world to even contemplate, comprehend, or support such as major shift in direction, as perhaps, signaled with what "Central Philosophy" posits. Much less, can those same intellectuals, or scholars, perhaps, consider enacting the even more radical idea; inherent, in this advocacy for a corresponding "*paradigm shift in global human consciousness,*" as the principal themed, and thesis, in the work of the **IIGS**.

The perspective, outlined above is requiring us to consider a monumental change in our advocacy surrounding the task that the **IIGS** has commissioned. In this sense, it requires that the **IIGS** server as perhaps the standard bearer for all of those wanting to move outside "the box" inherent in western modernity in this view. The pledge to this is not assigning a

newfound dogma, or ideology as some readers might fear in the design of what the **IIGS** has planted. Nonetheless, it does force each of us to challenge head on the global imposition that has been posed, by global white supremacy, as perhaps, the guiding light operating within western academia. Whether that guiding light perchance represents, itself as merely, benign, profane, or retaliatory. In the realm of modern academia, or equally, in the institutional formulas posed in modern globalization this issue of 'white supremacy' can no longer be ignored nor the patterns of systemic racism that emerged under that regime. And so, if any of you perchance have bothered to read this article up to this point without turning aside. It suggests, perhaps, that you are not looking for some quick fixes, popular slogans, video clips, news bites, twitter tweets, or thinking that monumental change takes place without clear focus or a serious resolve to make change. It also, may signal that you are primed to start thinking outside those boxes inbred through socialization, westernization, acculturation, or assimilation. It also, needs to be restated that the IIGS is just a 'think-tank' in the above context and is not wishing to establish a dogma, or ideology that allows for the current thesis we've presented in this document to remain unchallenged, critiqued, or revised. Alternatively, though, the changes that were alluded to above that the **IIGS** is sharing with you. Ultimately, those aforementioned changes can take place "within, a twinkling of an eye." Those possibilities, or changes can manifest spontaneously if we are prepared, engaged, and, most importantly, quite willing, when that moment arrives before us to enter into an unbounded level of consciousness. It is a transcendental level of consciousness that is propelling each of us potentially into the ethers of profound radical change as *a paradigm shift in global human consciousness*. It is something, perhaps, we speak of rather abstractly at present, but becomes increasingly real as shed the legacy of the past by spinning our cocoons and entering into the deep contemplative stated to transform ourselves from within, and the world without.

The **IIGS** has offered the preceding comments that are arguably quite radical with a temperament of humility in begging for your debate, analysis, speculation, conjecturing, or maybe, at some point your actual support. What is construed in this effort, or offering, by the **IIGS**, is a vehicle that can serve us as an innovative institution for some rather precise variables, in establishing the human transformation tools necessary to elevate that alleged potential for a shift in consciousness. In this sense, in examining the work of the **IIGS** some readers might initially feel disoriented, confused, or perhaps, advocate that what is shared here is some type of *pseudoscience* devoid even of a pedigree, dedication, or the assigned metrics of value in accord with academic constraints (*again, from the same western hegemony*) for *ecological validity, or reliability* in the research methodologies most commonplace. Moreover, this discussion invites again the notion that the **IIGS** is framing this work in the shroud of a dogma, or ideology. Something, the Inceptor (founder) of the **IIGS** has repeatedly rejected and despised (the idea, of dogma, or ideology). The Institute's clear mandate, and overall mission, however, is a clear determination to coax from you the



willingness to dialogue and convene in the framework of **a Prosensus Building Forum** so that we avoid the trappings of dogmas, or ideologies emerging in this task of the **IIGS**. As well as, the need to encourage the movement of humanity in the direction of striving beyond some of the aforementioned limited perspectives upheld in the East vs. West paradigm, or under modern globalization to that Triad Model inclusive of Central Philosophy. Thus, our current approaches, and methodologies, focused upon in exploring human potential (*from a solely western, or eastern perspective, as currently posited*) in the view of the **IIGS** requires a substantial “re-boot” of our hard drive (the brain) so that we can move outside of those boxes that limit our potential for change.

We suggest, that the **IIGS**, is uniquely, poised in focusing itself on the goal of helping us to explore not only what is termed as the **Central Philosophical** world theoretical view, or perspective, but to engage in a proactive process theory that enables our progression to engage our **human transformation potential**. In so doing, we can certainly help you to bridge the existing gap, or perhaps, the missing links pertaining to the outdated East vs. West modeling. The **Central Philosophical** view is not announced in this tireless work, of the **IIGS**, solely, for it to serve, as merely, an reintegration, or clever reinterpretation of the traditional East vs. West models (*as even, it is possibly suggested in the graphic model representing CP*) in accord even with their respective approaches, to living, life, and knowledge, or wisdom. Instead, it is suggestive of the raising up of a completely differing worldview that has trans-mutative and transcendental associations in augmentation of the current East vs. West modelling. necessary for our intellectual stimulation to embrace a new equation which can enable the shift away from the East/West modeling. The **IIGS** introduction of **Central Philosophy** is accomplishing this long sought after verdict for change via the advancing of this *integrative non-linear field of study* that **Central Philosophy** encapsulates. The **Central Philosophical** theoretical model also stands as a *progressive methodology*; which attempts, to transcend the limitations that are inherent in either of the Eastern, or Western worldviews. And, more importantly, as it pertains, especially, to the complexities of life, living, and human consciousness as they are being intertwined (Ecoism), in relationship, to the natural world (nature) vs. the human-made world (technology). Thus, it seeks to serve as a proxy for the existing modern-day academic standards upheld among western scholarship circles; which, certainly, should not be completely abandoned, or rejected in our zeal of reform, political correctness, or revisionism, on behalf of CP.

We at the **IIGS**, are certainly, quite open accordingly to all of the various existing schools of philosophy, academic scholarship, as well as, those alternative views, methods of analysis, social commentaries, and even, the pundits (*conservative, liberal, realist, or radical*), and their own theoretical views that may agree with, or disagree with any of the ideas expressed by the **IIGS**. The **IIGS** is also cognizant of the need to uphold the existing pillars in western scholarship, at least, in the short term, again to avoid downsizing to dogma, or ideology.

Notwithstanding, we at the **IIGS** remain relentless in the critique of those existing worldviews, or perspectives concerning modern globalization to the level of seeking that monumental change, or shifting, in the western worldview. In other words, while, "*we don't throw out the baby with the dirty bath water,*" even if that "baby" which in this case, is actually, illegitimately conceived. Simultaneously, the **IIGS**, is definitely, seeking out a means of transcending the entirety of those current hegemonic controlling edifices to the greatest extent possible.

The intransigent nature, however, of the current structures underpinning modern globalization can not be easily ignored, and neither, should they obviously, be upheld as required stalwarts in the protecting of the Euro-centrism (*rooted in 'global white supremacist ideologies'*) that dominates the planet. It is again the Eurocentric hegemon promulgated throughout the entire Earth, serving as the sole basis, for the assigning of our normative values, standards, or objective measures that must be uprooted. Indeed, we find that those so called objective measures of the western scientific method operate to the exclusion of alternatives. Nevertheless, the **IIGS** is in complete support of all those scholars, and non-scholars, alike; whether, they are implicitly, western, or eastern in their allegiances, or biases, in assisting the process of creating a *paradigm shift in global human consciousness*. And, we do so, willingly, without distinction, malice, scrutiny, bias or discrimination in always seeking to detach from dogma, or ideology, as wanton constraints. Potentially, if we were to disavow our commitment to the avoidance of dogma, or ideology encasement it would allow a level of complicity in sharing in the exact things we shun in the minds of some readers.

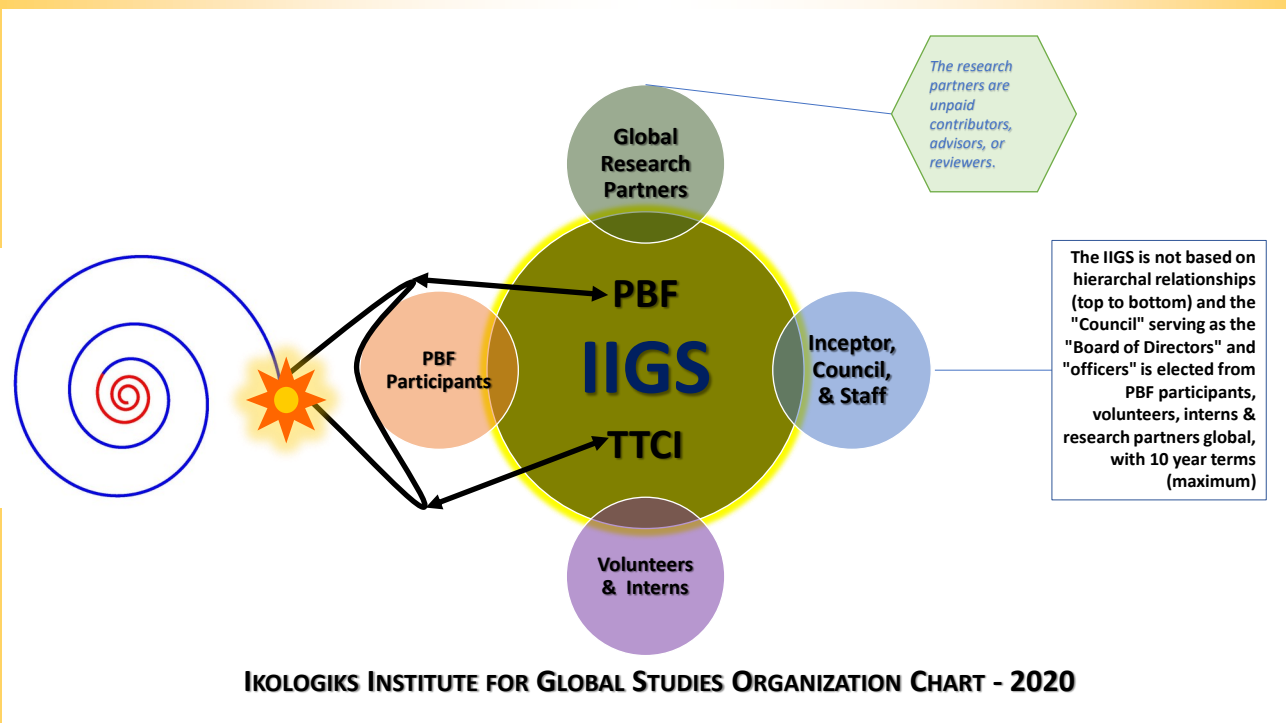
We collectively, however, are working, quite dutifully, and diligently, to safeguard those avenues we are seeking, advancing on behalf of our *human transformation potential* in this age of globalization. Of course, this possibility, perhaps, might be greatly advanced with your own support and the contributions that you can offer (*academic, spiritual, or financial*) on behalf of the **IIGS** mission. The **IIGS** mission, consequently, stands apart we believe from most other "think-tanks" established of this nature. This is because, the **IIGS** is not only redefining the entire basis of our professed social reality, but is seeking, the transmuting, and transfiguring of it all as well. To all of those, however, who may suggest such a highly complex and convoluted pattern of thought, and philosophy, as it is constituted, and framed by the **IIGS**, is perhaps beyond the grasp of the *common woman and man*. The **IIGS** concurs with you on this issues, and generally, recognizes this matter as a potential flaw in what is being shared online via our websites, or in this document. However, we routinely, suggest that a reckoning is absolutely, and obviously, still required at this stage in human history on planet Earth. Furthermore, it might need to be spearheaded, perhaps initially, by those already intellectually inclined, or so principally endowed to take on this admittedly convoluted task. Thus, the **IIGS** does not suggest to the reader that what is represented in this **Monograph Series** essay or on any of our websites, must be diligently, or rigidly, ascribed to, or understood. Admittedly, the so called masses, perhaps, we will come to discover as we enter upon those beginning stages of

this work, may not readily convene to aspire to or represent what is coded in this document. Rest assured, though, that as the visible footprint, and imprint of the **Prosensus Building Forum** ensues, perhaps, that impasse discussed will shift. This is because, the **PBF** and **TTCI** formations are designed to actually simplify many of those alleged complexities. So as we embrace the need to constitute a global shift in consciousness let us pre-determine that over time the grassroots will visibly, and indelible, fixed to the forefront of this enterprise. A shift, that mandates we elevate the role of the grassroots beyond some of their programmed limitations. What is inherent in the present structures that are upheld in western academic circles or in the hierarchical relationships based on their "degrees" or the so called scholastic attainments of the elites must be readily juxtaposed to that elevation of the grass-roots. We at the **IIGS** believe this to be a realistic goal and premise. We hope that you will join with us in that process by supporting the projects of the **IIGS**.

The **IIGS**, is solely, being supported by individual contributions, as you may have already imagined. We have over the decades intentionally divorced ourselves from seeking corporate, government, or institutional funding, of any type. Neither, do we bow to the governance standards imposed in obtaining USA, IRS 501 (c)3 tax-exempt status since that too represents the identical government regimes we are seeking to undermine in our work. So what you contribute on our behalf should not be governed by self-interest as in the case of tax-deductible contributions. Furthermore, the **IIGS** sees that the controlling influences of the elites, and philanthropists, or their foundations in exerting undo influences on social reform, or in erecting a conformity to the restrictive guidelines, for example, in obtaining funding (grants) is creating a corraling affect. It impedes aspects in our social thinking "outside of the box." The manipulation of social change mechanisms by grantors is deplorable, and therefore, should be opposed by an reasonable proponent of social transformation. In addition, because of the legacy of social engineering by those who control the purse strings of non-profits or NGOs is a reality, as such, it gives another explanation for why the **IIGS** does not solicit such funding. Such tendencies, must be constrained through financial purity, or at least perhaps in the ability for the "people" to fund their movements, or activist struggles, as opposed, to an undo reliance on corporate philanthropy, and governmental funding. The **IIGS**, unapologetically, is greatly underfunded in the work we have undertaken, nevertheless, it is hoped that this particular modelling, or integrity, on regulating our funding sources will warrant private "go fund me" campaigns, or in grass roots efforts designed to fund this Institute in the future.

In conclusion, obviously, we need to embrace an esoteric as well as exoteric set of methods in our research, or analysis, as it pertains to social activism models. As such, the publishing of a quarterly online edition of the **Transformation Technology Journal** we trust will satisfy some of those above requirements. In addition, to this premier Journal on **Transformation Technology**, which is scheduled to be launched in 2023, as an e-journal.

It will also be joined with the other existing publications and/or projects (i.e. Prosensus Building Forums, TTCI) involving the Institute's focuses, which are working currently on two major themes: **Transformation Technology (TT)** like this *Monograph Series* in support of our websites, as we continue to address the call for enlivening our global **Human Transformation Potential**.



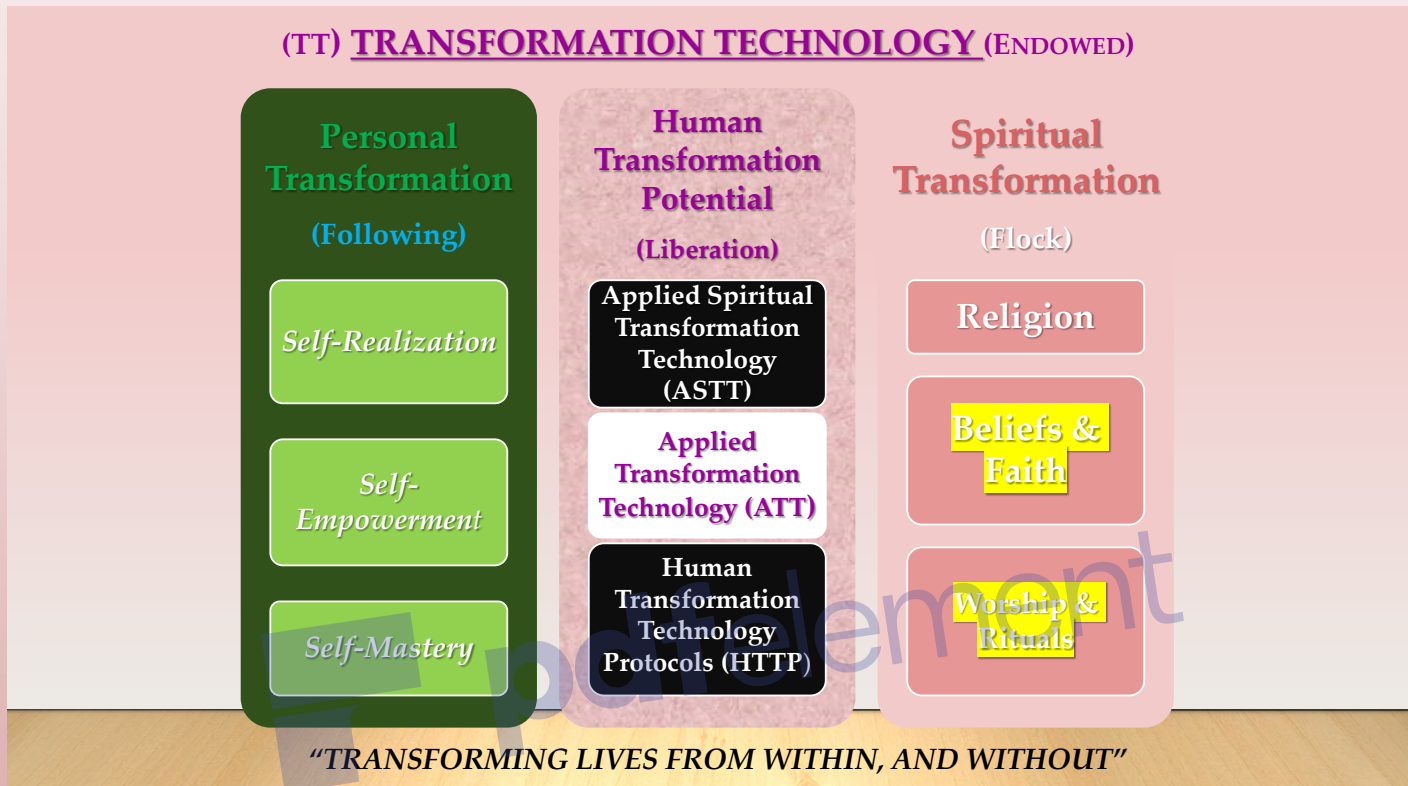
The "circle" defines the structural relationships which are operating in the IIGS, and the "spiral" represents the functional aspects of the IIGS as surfaced in the PBF > TTCI.

# EXPLORING TRANSFORMATION TECHNOLOGY



pdfelement

# The Principal Variations Operating in Transformation Technology (TT)



**Transformation Technology (TT)** as it has come to be understood, and shared with others, by the IIGS, over the past twenty years, is quite dissimilar to “new age teachings” or “Positive Mental Attitude” (PMA), and concepts upheld in Eastern Philosophy of their concepts in “Self-Realization”. It does not mean, however, that we should not partake in these elective avenues, or processes for our “personal transformation” nor should we ignore the potent benefits ascribed to some of those teachings to our personal sense of wellness, and well-being. So as it pertains to our overall **human transformation potential**, however, there are some critical flaws in those approaches which we need to consider seriously. Nevertheless, whether we engage in the Personal Transformation (Self-Help) protocols, or otherwise, affix ourselves to a particular religious faith, tradition, or belief system. The results, for the most part, tend to be similar in limiting our **human transformation potential**, by placing an undo heavy reliance on the interventions, of others, in the form of (*gurus, mystics, spiritual teachers, lifestyle coaches, motivational speakers, etc.*) to guide our potential and possibilities, for fulfillment. Needless to say, those external forces can be manipulative, exploitation, or seek profiteering, or extortion from us, under the guise of helping us with self-esteem, or self-actualization goals related to our **HTP**.

The specific **Transformation Technology** protocols which are actually supported by the **IIGS** are fully inclusive of both those types upheld in “personal transformation” and “spiritual transformation” quarters, however, without the adjunct of dependencies. The **TT** protocols advocated by the **IIGS** take us a quantum leap further, well beyond, those protocols in the other types mentioned because there is no “middle-person” or “go between,” or intercessors involved. It does so, also, by arranging for carefully developed intense avenues for us to, collectively awaken, our **HTP** without aligning ourselves with a specific dogma, ideology, or ritual to our disadvantage. While, for example, being under the tutelage of some type of charismatic personage or cultic leader that demands allegiances, or that we submit to them as some type of ‘god.’ Hence, with the **TT** protocols of the **IIGS** we dispense with the pop-culture icons of pushing PMA, or those, profiteering off of our serious inherent physical, mental, and spiritual maladies through elaborate schemes of “secret wisdom, knowledge, or hidden techniques”. The **TT** protocols employed by the **IIGS** are made freely, and openly, to any of those that are participating in a **PBF**. And, since each **PBF**, is semi-autonomous and does not bow to a centralized “politburo” or leader, as such, partners are not engaged in the “follow the leader syndrome” just to advance their **HTP**. In the principal **TT** protocols of *Applied Spiritual Transformation Technology* and *Applied Transformation Technology* we are drawn to our collective inner-force (i.e. “Chi, Ki, Qi, Ruah/Ruh, Sakina, Shekinah, Ka, Ba, prana, quantum physics etc.) to transform from **within**, and **without** to shape the reality we share (*a paradigm shift in human global consciousness*) collectively. To some, you might be aware of the religious, spiritual, and scientific coordinates, or correspondences that are enabled in this process theoretical focus, as represented above. No doubt, the works of David Bohm on quantum physics, and enlightenment, or the ideas, for example, of Neil Bor, or Krishnamurti, and the current Dali Lama, just to name a few. Much less, the Al-Qadir references in Al-Islam to the quantum physics established amid the scientific method.

In the chart we have provided on the previous page we can see how all of the advisories mentioned are coded in a visual format. So let us understand expressively that either becoming a “follower” in a cult like scenario (personal transformation) or centering oneself in a particular faith tradition that forces upon us to become blind followers, within the flock, as sheep, are antithetical to our human endowment. The corraling affect is inevitably offensive to the source of this innate endowment we possess to reach our highest *human transformation potential*.

This **HTP** does not require a “master” but it does require the enabling forces in our lives that point us to the **TT** practices that can help us to attain and ascend to those ascended levels in consciousness towards the fulfillment of our existence. In short, you have the option of choosing the path (s) best attuned to your own mental, and spiritual proclivities. It may be satisfied with **Personal Transformation**, or **Spiritual Transformation**, or *human transformation potential* with the protocols of **Transformation Technology (TT)**. *The choice is yours to make freely!*

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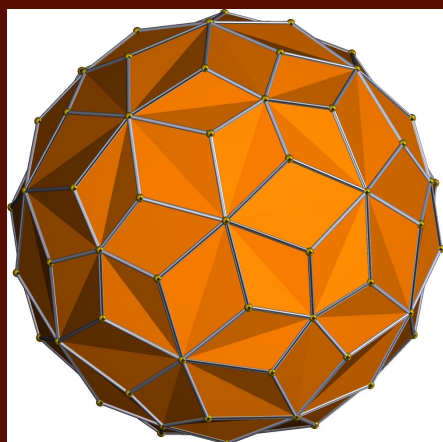


## TT

(Transformation Technology)

### Key Elements & Aspects

- Applied Spiritual Transformation Technology
- Applied Transformation Technology
- Human (TT) Protocol Synchronizations (HTTP/HTTPS)
- INNER-NET vs. INTERNET



## WHAT IS TRANSFORMATION TECHNOLOGY (TT), A BRIEF EXPLANATION

**Transformation Technology (TT)** is a newly developing field of philosophical, and academic study. It is principally an outgrowth of the research conducted over the past thirty years under the auspices of the **Ikologiks Institute for Global Studies** (founded, in 1989). While, the actual phrase, or terminology, has been used quite permissively, over the past decades, in describing such areas of study, as “technological innovations,” “machines, or artificial intelligence, or even, as a subset, of *Information Technology (IT)*, and Digital Technologies. Hence, we at the IIGS, are essentially, on the cutting board, or path of correction, in the redefining of the term to represent an advancement, beyond what constitutes *Information Technology*. We also, see **Transformation Technology (TT)** at the IIGS as a distinct science, methodology, philosophy, and conceptualization, which targets, specifically, the efficacy of “human transformation” potential, or possibilities as gateway to the “inner-net.”

*“We can aspire beyond, what the Internet (IT) offers us, to an Inner-net (TT) that offers us, a gateway into our **Human Transformation Potential.**”*

## TTCI

(Transformation Technology Centers International)

### About the TTCI Global Mission & Globalization

We are seeking the establishment, starting in the year 2023, a host of virtual, and physically constructed **Transformation Technology Centers International**, as an outgrowth, of the **Prosensus Building Forum**. The goal of each **TTCI** is to empower a broad spectrum of humanity on the grass-roots level in arriving at their own **human transformation potential**. This **human transformation potential** spoken of in this article, by the **IIGS**, is not affixed to any of the familiar forms of “personal transformation” or “self-realization” that have become commonplace, especially, among the class of self-help pundits, gurus, or motivational speakers throughout the world. The **TT** protocols that are identified by the **IIGS** are well beyond the current notions upheld among those caveats of personal transformative, and self-help genre methodologies that suffice mainly for our ideas of success based on wealth accumulation, or material acquisition.



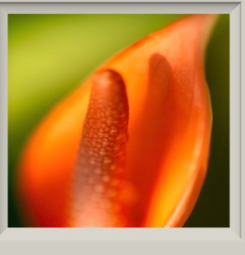
### About the TCI Global Mission & Globalization (cont.)

The TT protocols, however, extend well beyond the *borders, boundaries, and ideologies, or dogmas*, that generally are represented in the aforementioned guideposts. As such, although, human beings on personal levels, may, or may not, ascend beyond their personal problems, challenges, or obstacles in life. It is rare that any such individuals factor the results in their own strides to perfectibility as a means to transform the matrix of the world. With the exception, of course, the ability to inspire others to reach or share in their own prospects for wealth, material success, and happiness. Hence, in the same context we find the religions of the world promote a “pie in the sky, hereafter” approach to living with prayerfulness for eradicating, once again, solely, our personal problems, or challenges. No one, or very few, have questioned this social matrix architecture over the centuries with the exception of a few rebellious prophets, messengers, or philosophers that dared to challenge the status quo of materialism being the ‘god’ of our existence.

Under the auspices, of the **Ikologiks Institute for Global Studies, though, a new day is dawning!** We are therefore establishing a means, of assisting all of humanity from being bound by those shackles of control, and coercion to the exclusion of our human transformation potential. The IIGS seeks to illuminate humanity on the grass-roots level (not the wealthy, or elites), in alleviating the exploitative, and dehumanizing, affects that are so commonplace, and accompanying our modern globalization policies. Globalization (modern) itself, is mainly, a byproduct, of that earlier 18th and 19th centuries, *Industrial Revolution*. And, subsequently, what that Industrial Revolution has given birth to with the ascension of our modern age of *Information Technology (IT)* is what some of the academic scholars identify, as a global *Technocracy, or technocratic regime*. It too, enforces that rigid conformity to global standards that detract from our **human (not individual) transformation potential**.

We are witnessing that today’s modern globalists policies are mainly the elites, rich, aristocracy and to the benefit of the remaining oligarchies, and plutocracies ruling over the grass-roots. This sad state of affairs is being underpinned and managed by an often deleterious form of crass *materialism*. Which, is shrouded under the veil of a *secular humanism* that enslaves the grass-roots to falsely perceive they are powerless and merely evolved creatures of evolution theory. It is an occurrence that is creating unprecedented levels of global disharmony, chaos, and alienation, for billions, upon billions, of human beings, who are living on this planet in constant fear, or economic survivalism. And, with the recent events which are surrounding the COVID 19 pandemic, as such, the global impact of this is fracturing amid modern globalization is constituted in ways that are still unclear. While, alternatively, some in a conspiratorial sense are equating the pandemic to part of a more sinister goal among a cabal in the elites; also, under modern globalization, or in the technocratic regimes that are overseers the majority of our political, governmental, and religious institutions globally.

**The Merits of TT, “in thinking outside the box”**



### We Offer Other Organizations ...

CONSULTING

STAFF TRAINING INTENSIVES

We Offer Global PBF, & TCI Affiliates ...

SUPPORT (Technical & Financial)

### About the Cover Image

So who doesn't love a turtle, or tortoise, right? Seriously, though, the reason we decided to have this friendly image on the cover of a turtle is because the "turtle clan" is sacred among indigenous peoples around the world, as well as, in many religious traditions, as a symbol of **COMPASSION**.

The turtle/tortoise literally carries the problems of the world on its back. So too, in PBF circles we will carry each other, affirm one another, and seek the collective *human transformation potential*, invoking, a *paradigm shift in global human consciousness*.



The final thoughts, which we wish to share with those who have patiently indulged reading this Monograph Series Volume #1 to conclusion are that the remainder of this 21st century is the best opportunity for human transformation potential, and perhaps, the worst! What we do in the next few years in terms of reacting to the global pandemic, with social distancing, vaccines (that reportedly, might alter our RNA, DNA, negatively), and a contraction of the global economic is alarmingly. The question, we must ask, right now, is whether, the existing political regimes, religious regimes, educational regimes, scientific regimes, and socio-cultural regimes that we have FOLLOWED, almost blindly, for millennia, can get us past the crisis? Is there an alternative means, or method, by which, we might redirect the present pyramidal hierarchal human relationships into circular, spiral ones in appreciation of what indigenous, tribal or aboriginals fostered? Abet, none of those past relationships, were perfected; but, we now have a new element (Central Philosophy) available to us which might alter the trajectory if we so chose it. Again, these are suggestions, advices, and not dogma, or ideology for you to follow. Let us come to together (**Harambee**) in full **CIRCLE**, and explore!

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### The Merits of TT, "in thinking outside the box"

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