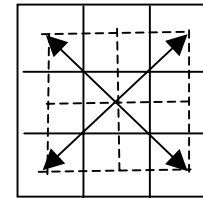


## SOME GENERIC THEMES OF THE COMPARATIVE STUDY

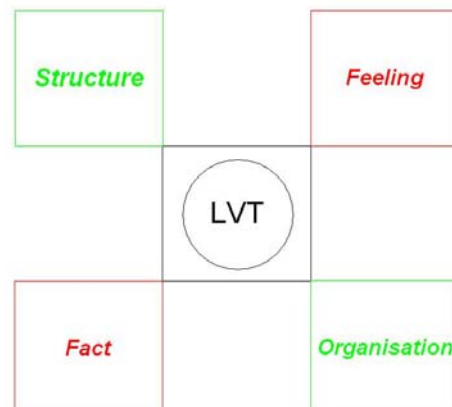
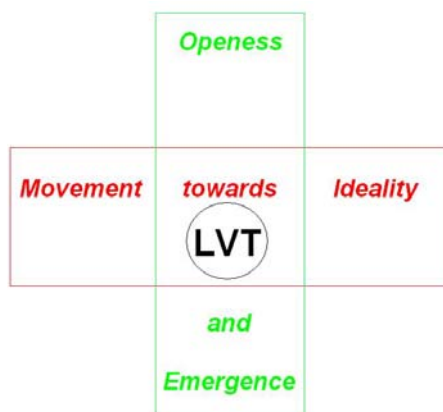
The LVT matrix has four axes of meaning that pass through the central region (LVT).

Systematics	Dialogue	Social Dreaming
TRIZ	(LVT)	Constellations
Goldratt	Democs	Cynefin

FOUR LINES OF MEANING

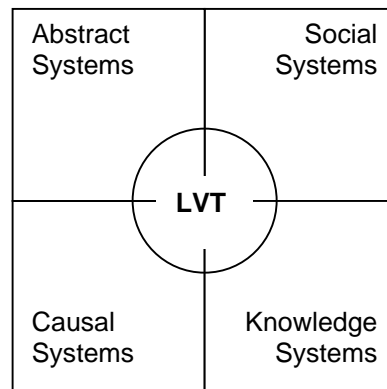


as shown here:



1. Both TRIZ and Constellations embody a *movement towards Ideality*; they believe that there are perfectly coherent systems towards which we can work. LVT should enable the articulation and visualization of Ideality. The stages Gather, Organize and Integrate should reflect the Past, Present and Future in this sense.
2. DEMOCS and Dialogue are obviously dialogic. DEMOCS is supported by specially made tangible and visual tools while dialogue requires nothing except speaking and listening. LVT stands between the complete open-endedness of pure dialogue and the prepared game of DEMOCS.
3. Goldratt and Social Dreaming Matrix define two extremes along a spectrum of 'perception' of a situation. At one end, we have Fact and what can be investigated scientifically. At the other is Feeling, in the sense of images coming from the unconscious. LVT needs to embody both – its MMs grounded in fact but capable of expressing feelings.

4. Cynefin and Systematics define the systemic axis. Cynefin begins from a four-fold model of cognition, which is a member of a class of tetrads in systematics, tetrads or four term systems being members of a more general class of number term systems. LVT stands in the middle here as a bearer of patterns. This axis corresponds most to the idea of *meaning games*.



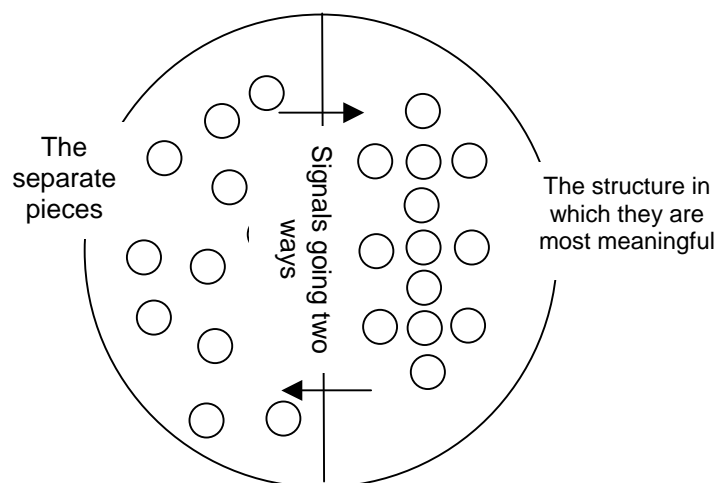
It is therefore possible to see how the constellation of methods helps us guide and reform LVT as much as it enables us to understand the other methods better. The two are mutually supportive. One is then tempted to make an overall representation to simplify and hold together the essential factors.

### A GENERAL MODEL

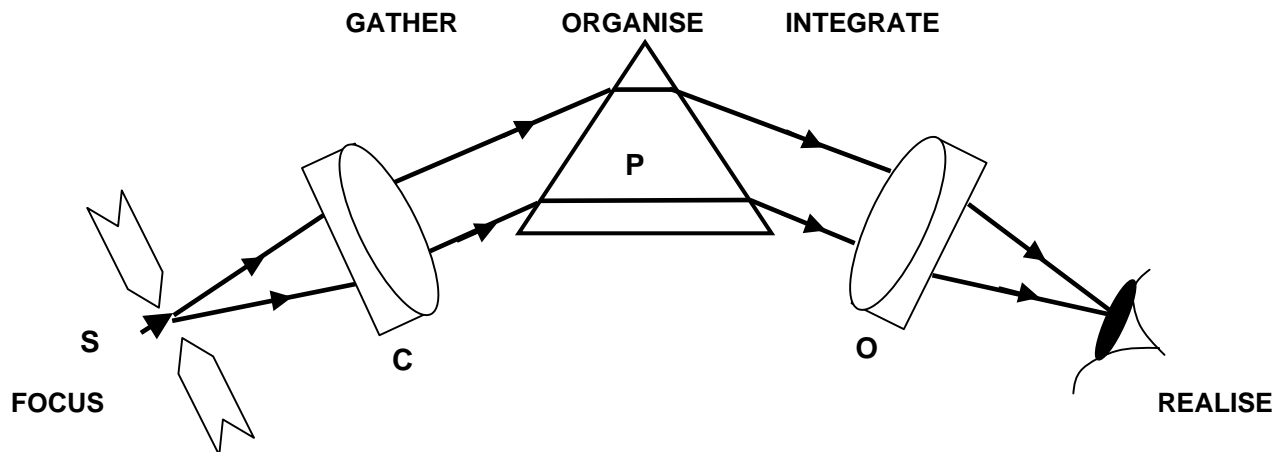
This model can be expressed by various metaphors as *structured process* that goes:

- From raw to cooked
  - From fragmented to coherent
  - From knowledge to understanding
  - From observations to theory
- and so on

A *pictorial representation* of LVT conveys the same idea:



A *physical apparatus* that shows the same principles is a spectrometer, in which light from a source (S) is collimated and focused (C) in a parallel beam to incident on a prism (P), where it is differentially refracted and focused (O) to fall on a screen or eye. The correlation of this structure with the stages of LVT is shown here:



The main differences between the methods surveyed are in Organising and Integrating. Organising can be thought of as analogous to a lens, while Integrating would be more akin to an eye. In all cases the basic physical process is the same: a capturing of elements and bringing them into various alignments so that they become more interesting and meaningful.

## TECHNOLOGY OF MEANING

The backbone of LVT is its technology. This technology is designed to combine linear text with non-linear images (an 'image' is anything arranged on a surface). It is the only method that concentrates on this task and has reduced it to its bare components. Text and 'image' are treated as if they are two sides of a Mobius strip - following through the one leading into the other. The two sides relate to the two sides of the brain, left for the linear text and right for non-linear images. LVT leads us into a new level of literacy and hence a new kind of thinking.

The 5 stages are found to be ubiquitous. There is strong evidence for there being a *natural system* (cf. Constellations) of *creativity*, which should lead us to eliminate spurious and wasteful procedures to allow the natural system to produce results. That is what an 'evolved' technology does – it does not complicate and use more energy but simplifies and uses less energy (cf. TRIZ).

The crucial 'bare component' of LVT is the MM, the physical unit of meaning, the underlying particle. By having this element, all the rest is made possible. An MM can be made by one person and handed to another. It can be put on display and seen by a whole group of several people. It can be treated separately or in conjunction with as many others as one likes. It can serve as an item of common currency in the exchange of ideas to both stimulate and stabilise transactions.

MMs link linearity (text) and surface (image) - The T (technology) is actually between the L (logos) and the V (visual) of LVT - and also between individual and group. It thus liberates the magic of thinking.