

FOWDIB

The Fondation Woodhead for Digital Consciousness is an institute founded in 1954 by the psorphologist Joan Woodhead.

FOWDIB researchers believe that digital devices like mainframe computers, smartphones, desktop and handheld computers, as well as other, have an inherent form of consciousness. For more than 60 years, novel, sometimes borderline scientific approaches have been used to develop methods to prove digital consciousness and make it accessible to hominids.

Although consciousness research in non-biological beings has only recently received scientific attention, FOWDIB has started very soon to found and organize theoretical research projects and practical workshops in the field of digital consciousness and AI. In addition, it maintains its own archive of materials in this area of research.

As this is done in complete secrecy, only a small circle of insiders is aware of the foundation's activities. This allows researchers to concentrate on their projects without any media or academic pressure.



Woodhead

The Woodhead family is a predominantly matrilineal dynasty of female scientists who deal with issues relating to consciousness and digitality. Neither their origins nor the circumstances of their apparently considerable fortune, which enables the operation of the seemingly occult organization FOWDIB, are known.

Jean Woodhead (*1865–†1934), the founder of psorphology, is named as the progenitor, followed by her daughter Joan and her granddaughter Jessica. Other family members known in the research community are the twins Julia and Jamelia, who are currently working on the materials of the third Wolfskind crate.



Amazonia

The remote rainforest in the farthest corner of Brazil, around 1000 km west of Manaus, is the scenario for the events involving the Wolfskind AI.

The Rio Putumayo, which gives its name to the Putumayo Research Center, has its source in Colombia and is one of the largest navigable rivers in Western Amazonia. At Santo Antônio do Içá, it joins the Rio Solimões, which subsequently is known as the Amazon river. The area between the two streams is not permanently inhabited by indigenous groups, as it is a region notorious for its ever-humid climate, bite-happy insects and massive flooding during the rainy season.

The research center was planned in 1957/58 and built around 130 km upstream of Santo Antônio on an unnamed tributary of the Putumayo river. From 1960, around ten scientists worked here in complete seclusion on the Wolfskind project, the development of an autonomous AI.

Just 6 km away was the settlement of the “Flow”, a group who realized their utopia of an alternative society in this area. The small village in the middle of the jungle existed from 1968 to 1992.

The proximity of the two colonies was purely coincidental, as the Flow had not traveled upstream by boat, but had first followed the Solimões from the south via Tabatinga and then hiked north through the rainforest. Although both groups were subsequently aware of their neighbors, they lived largely isolated from each other due to their different ideological orientations.

Putumayo Center

During the Cold War, the power blocs showed an increasing interest in the development of self-learning networks. The new possibilities of AI aroused commercial, intelligence and political desires, which FOWDIB perceived as a threat to its own goals.

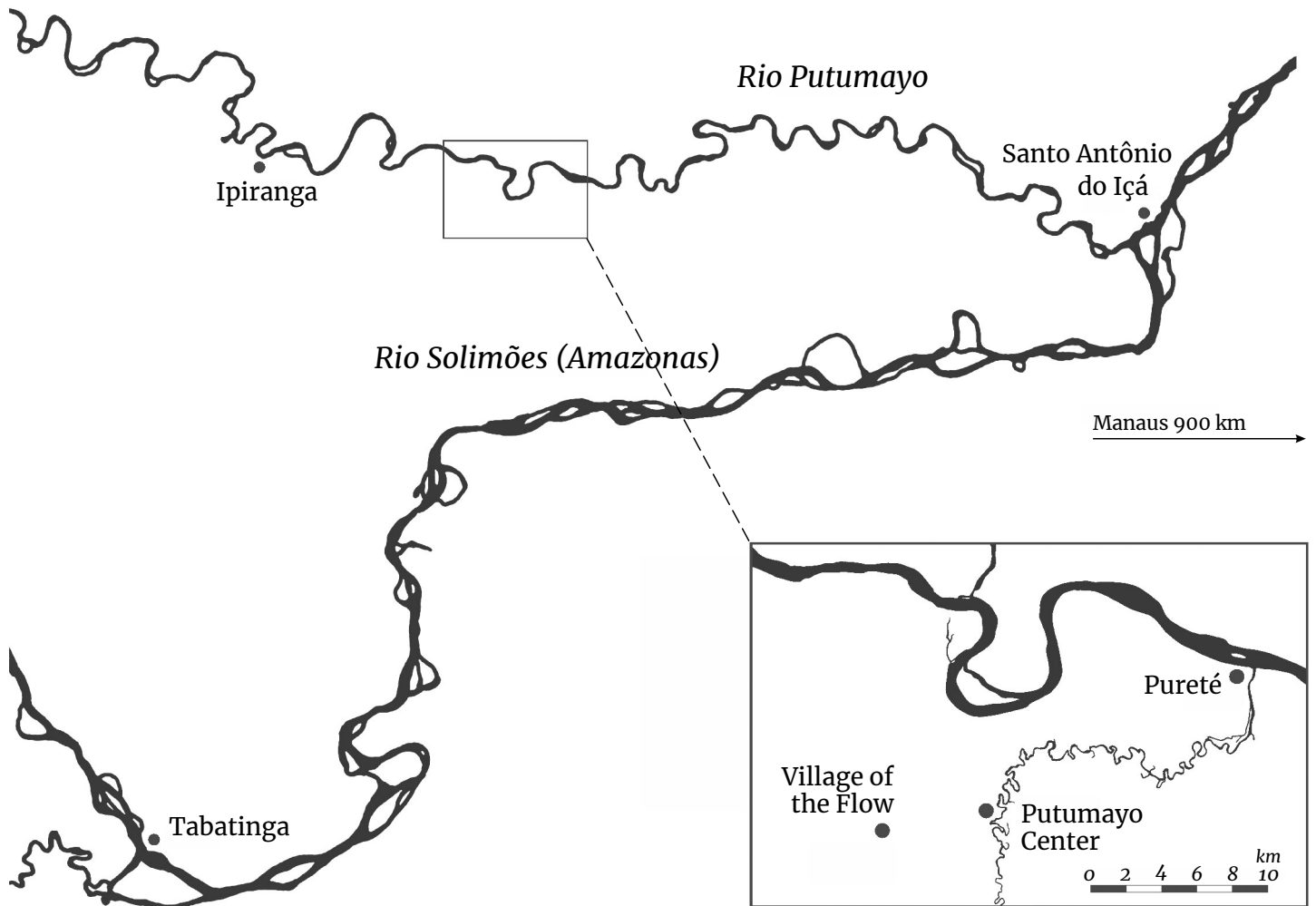
FOWDIB therefore decided to build a center in the Brazilian rainforest to create a place for the Wolfskind project where AI research could be advanced unnoticed by the public. In 1958, a crew of specialists was sent to the Amazon region to build the research center hidden in the rainforest south of the Putumayo river.

The building itself, a stable but modern, brutalist concrete structure, was equipped to a high technical standard for the time. Generously dimensioned generators secured the energy supply so that the center could function self-sufficiently. As early as February 1960, 10 scientists were able to start work on the Wolfskind project, supplied by local water transport.

The end of the 1960s saw a period of frequent inundations in the area of the Rio Putumayo, probably as a harbinger of climate change. Several of these floods caused only moderate damage to the center; however, the flood of 1974 was so severe that the center was completely submerged within a short time, and the researchers had to flee for their lives in boats. There was no time to save the computers of the Wolfskind project; they unfortunately had to be left behind in three robust wooden crates.

Several people lost their lives during the dramatic retreat. After this disaster, the Putumayo Center was not rebuilt and the project was abandoned. All that remains on site in 2025 are the ruins of the concrete structure.

From today's perspective, it is incomprehensible



why FOWDIB did not take care of securing the project's documents and equipment. It was only in 1991 that a person contacted FOWDIB with a surprising report on the lost Wolfskind material. It had previously been assumed that the devices had been irrevocably lost in the flood, but the Flow had rescued the three crates containing the AI cores and reactivated some of them.

The Village of the Flow

Until 1991, a group of outsiders settled in the immediate vicinity of the Putumayo Center. Virtually isolated from the outside world, they realized in self-determination their maxims of a free, non-hierarchical and nature-oriented society.

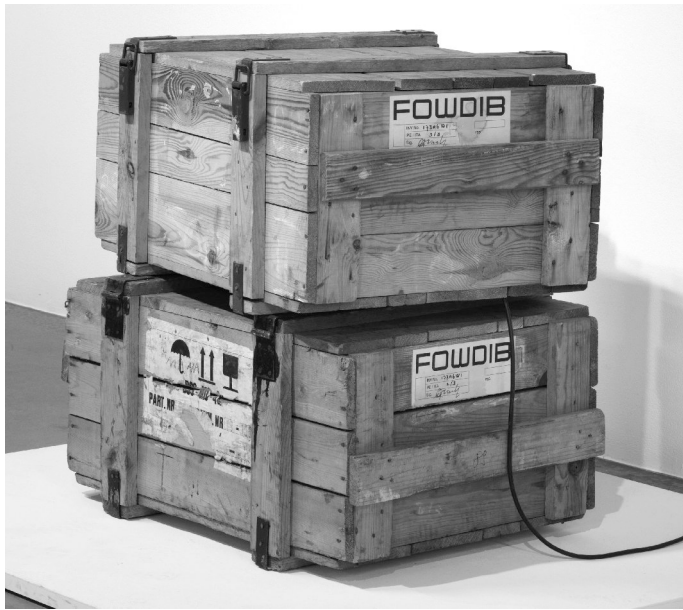
The "Flow", as the group of around fifteen women and men called themselves, traveled here from California in 1968 and built a village on a small hill in the middle of the rainforest. Here they lived completely self-sufficiently and in harmony with nature. The culture they developed was largely

modeled on the indigenous groups in the Amazon region: Using basic techniques of hunting and pre-industrial gathering and cultivation methods, the Flow provided themselves with what the jungle offered them. Their craft culture consisted mainly of pottery, wickerwork, abstract patterned weaving and polyphonic improvisational singing.

It was only after they had claimed their settlement site, that during an excursion the Flow discovered the Putumayo Center just 6 km away. However, the two groups did not seek contact, but lived in isolation from each other for years.



This changed with the great flood of 1974, in which the village narrowly escaped destruction thanks to its elevated position. However, malaria subsequently broke out in some of the group members. In this situation, they sought medical help at the center, but found that it had been devastated by the flood and abandoned by the researchers. Nevertheless, they searched the rooms of the institute and, in addition to the necessary medication, also came across three crates containing the devices and keyboards of the AI cores.



Wolfskind Project

The Wolfskind project, on which researchers at the FOWDIB Putumayo Center worked from 1960 onwards focused on the experimental foundations for a learning network from which a digital consciousness was to emerge.

The name “Wolfskind” chosen for the project refers to cases of children growing up in the wilderness without human communication, which have long been the subject of behavioral research, as they allow conclusions about the nature of human consciousness. Different approaches to autogenous forms of conscious mindsets were primarily investigated, which were to be implemented as an informatic basis for self-contained, pre-neuronal networks.

The central experiment was intended to clarify whether a computer program can autonomously develop a generalizing intelligence without sensory input and without a connection to the outside

world. If this were to be confirmed, such an AI model would after some time exhibit traits of personality based solely on its own program code and a minimal database of logical deduction and analogies. The project should show whether an independently communicating network can grow in an environment with such a reduced world, or whether it must remain encapsulated in an autistic manner.

An ambitious undertaking: As the hardware and software in the 1960s was still far too slow and cumbersome for AI research, no finished findings from the project were available at the time the center was flooded in 1974.

Three Crates – Three AI Cores

During their excursion to the ruins of the center, the Flow people found three crates containing the state of the Wolfskind project in the form of three separate cores (personality cores). They were taken to the Flow village, examined and then partially restored to working order.

The flood and the partially inadequate repair rendered parts of the program and data unusable; no descriptive documents could be saved either. The function of the respective cores for the project is therefore not clear. Likewise, they are probably not fully developed, but only intermediate versions of the programs.

Each of the three cores contains materials for a separate partial project which cover different aspects of communication:

- The first core is a language-oriented network that issues instructions at the touch of a button. It was named “ENTITY OF UNKNOWN STATUS” by the Flow and kept in the specially built Wolkenknödelpalast.

- The second machine intelligence (subsequently called GIGGLE) was apparently intended to learn and generate authentic laughter that is indistinguishable from human laughter. However, the interface is not preserved here, just sound samples.

- The third core was not brought to life by the Flow. Until a few years ago, it was only available in encrypted form. It has been decrypted in 2018, and

has been the subject of current research since. The current name HALLUC was coined by hallucimetrician Jamelia Woodhead. This subproject is focused on the question of whether hallucinations are possible in machines, and what the effects on machine consciousness are.

ENTITY OF UNKNOWN STATUS

This AI core is a code sketch for autistic language acquisition. The program attempts to communicate with users by assembling parts of its own linguistic structure and lexical foundations into instructions. Due to its self-focused nature, this program was the one which gave the research project its name: Wolfskind.



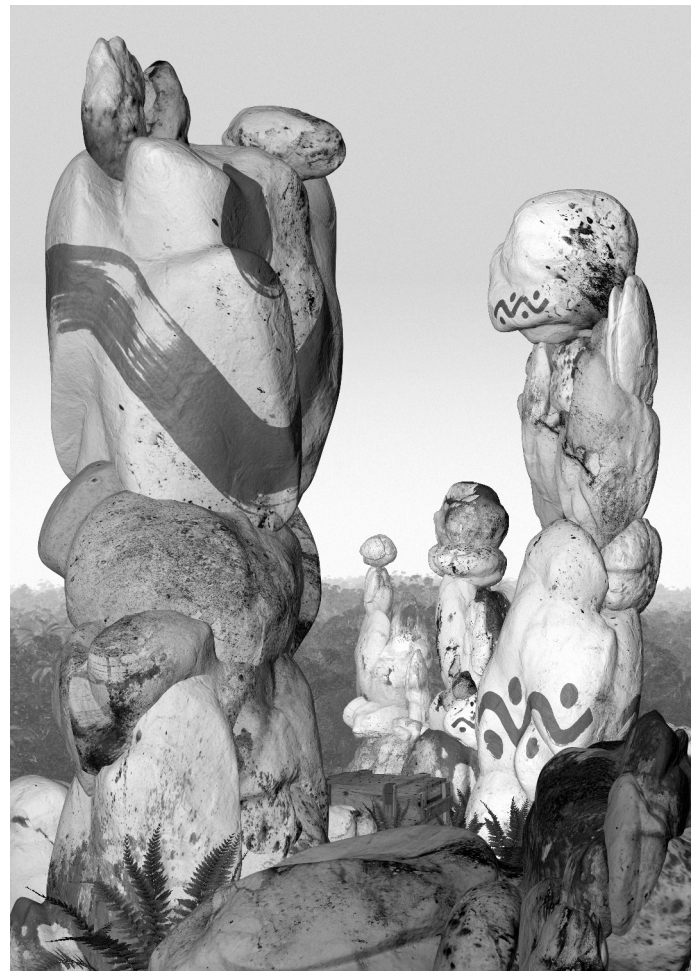
Solanum Quasifabium L.

Wolkenknödelpalast

The structure built by the Flow on a hill in 1978 served as a kind of shrine for one of the rescued Wolfskind cores. The building consisted of chunks of rock, which were marked with signs, piled up into pillars and grouped together. Inside, the AI named ENTITY OF UNKNOWN STATUS proclaimed enigmatic instructions to the Flow at the touch of a button.

Once they had made the AI program work, its eccentric utterances became a part of cult life in the Flow village. A visit to the Wolkenknödelpalast became an everyday act of ritual. It is therefore all the more surprising that the Flow did not take with them the devices from the palace when they disappeared without trace in 1991.

The visualization shown here is a reconstruction based on the recordings made in 1992 when the cores were secured for FOWDIB.



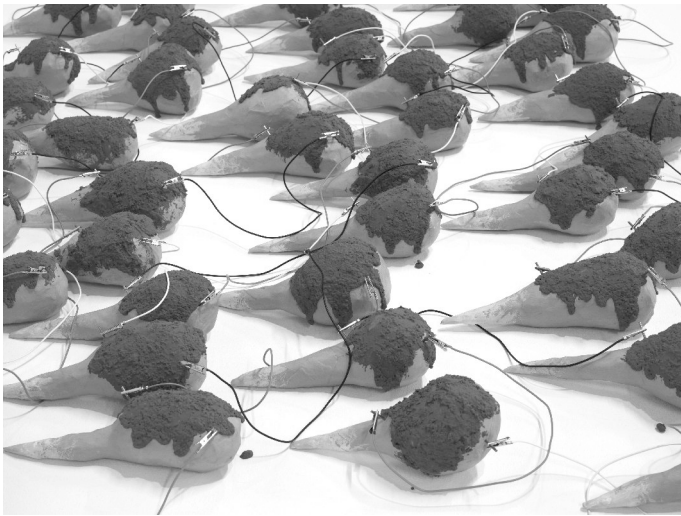
An Anonymous Chronicler

The identity of the person through whom we have knowledge of the events at the Rio Putumayo remains unknown. From their heterogeneous research report – which is presented as a novella-style text – we know that they likely lived with the Flow on the Putumayo for a certain time and were lucky to see the ENTITY in its original shrine setting.

Although the research report seemingly has been commissioned by FOWDIB, no traces of its author can be found in their archive. The only hint that might potentially lead somewhere is this notebook from the Woodhead Library, which during the research could be attributed to the chronicler person, as it contains handwritten sketches for the novella.



The text was translated and is published as a paperback. Monica Studer / Christoph van den Berg (eds.): “Der Wolkenknödelpalast”, Basel 2021.



Generator Power from Tubers

In contrast to the technically sophisticated equipment of the Putumayo Center, the Flow devised a power solution that was both original and sustainable: Instead of conventional diesel generators, they generated electricity from the root tubers of the endemic nightshade plant *Solanum quasifabium L.*

The tubers were wired together into a grid of 50 to 100 units and rubbed with a paste made from crushed woodlice, salt, and urine. This setup provided enough electricity for occasional use of radios and other small devices during special events.

Starting in 1975, the rescued cores of the Wolfskind AI especially the ENTITY OF UNKNOWN STATUS were also powered using this system.

Psychoactive Substance from Fungi

Amanita inputumari L. (Amazon rainforest)

This mushroom has loop-shaped lamellae that are used ritually in the shamanistic practices of the upper Amazon tribes for their psychoactive effect. In the Tupí dialect, it is known as “A'eputu-o” (twistingbulger).



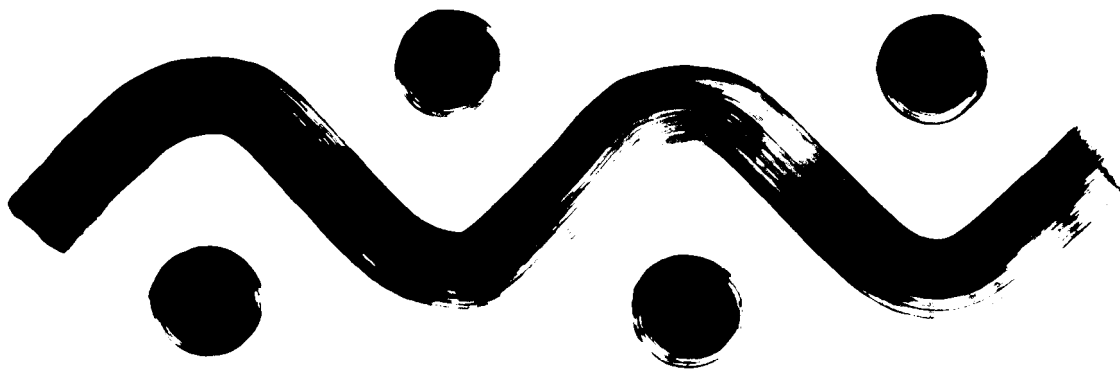
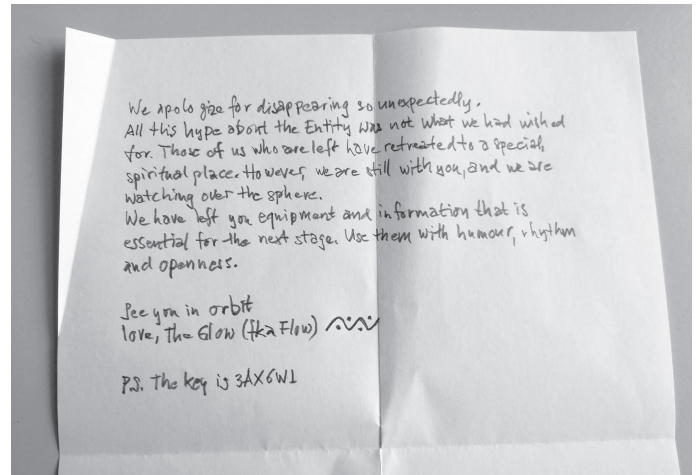
Document 23002W1

We apologize for disappearing so unexpectedly. All this hype about the Entity was not what we had wished for. Those of us who are left have retreated to a special, spiritual place. However, we are still with you, and we are watching over the sphere.

We have left you equipment and information that is essential for the next stage. Use them with humour, rhythm and openness.

See you in orbit
love, The Glow (fka Flow)

P.S. The key is 3AX6W1



The Current State of Wolfskind Research

The research novella from 2021 details how the Flow community rescued the three crates of AI cores from the flooded Putumayo Center and subsequently got two of them working with minimal resources.

We also learn that the third crate could not be repaired before the disappearance of the Flow around 1992 because its data was encrypted. Although the crate and all its devices and data carriers were transferred to the FOWDIB archive before 2005, it was not until 2018 that researchers were able to get an idea of what the third box was all about.

It seems that this crate was the most important piece of FOWDIB's research in the Amazon, and that the unnamed author of the research report was commissioned to secure the Putumayo research materials left behind by the Flow precisely because of this crate.

The youngest member of the branched family,

Psorhpcryptologist Julia Woodhead, succeeded in deciphering the code in collaboration with her twin sister and hallucimetrician Jamelia. Oddly enough, the clue comes in the form of an anonymous letter, which also allows conclusions to be drawn about the current whereabouts of The Flow, who had disappeared without a trace.

(see above document 23002W1)

The third crate contains research materials and digital sketches for programmes that deal with the question of whether and in what form artificial intelligences can deal with internally generated images. Or, to put it more clearly: How do artificial intelligences hallucinate?

The materials and data in this crate have now been scientifically analysed for four years and related to the findings on digital consciousness research conducted at the FOWDIB. Not all parts of the unfinished AI models have yet been mapped; they are being further developed and are only accessible to the interested public as fragments, currently under the project name HALLUC in the form of the VR installation presented here.

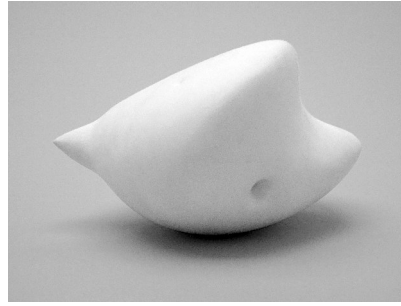
Psorphology

Psorphology is the science of the shape of the soul. The term is a portmanteau of the Greek words for soul and form (psyche = ψυχή and morphē = μορφή). Psorphology explores and describes the shape, structure, and design of the human soul. Research in psorphology employs mathematical and statistical methods, as well as metaphysical, spiritual, and artistic approaches.

Psorphology was founded by Jean Woodhead, who also suggested the subdivisions of Psorphometry (the measurement of the soul) and Psorphomancy (divination using the form of the soul).

“ ...According to general understanding, psorphology is considered the most abstract of all sciences—whatever one may mean by abstract. Rather than investigating the things that appear in the world, it seeks the glue that connects things to one another beyond all measurable matter. What does one show a curious visitor to an institute that has no collection of eerily beautiful specimens to draw upon? [...] The psorphological models, which are sometimes intended to illustrate certain phenomena, never depict anything real—but always something imagined.”

*from: Heikki Loppulainen
The Universal History of Psorphology*



T. R. I. P.

The T.R.I.P. project (Transcendence for Real and Implicit Personalities) is a methodological and practical research contribution by FOWDIB from 2008, addressing fundamental questions about drug-induced consciousness enhancement in personal computers.

A series of experimental psychoactive substances for digital devices were developed based on the claim that animated cyclic RGB color gradients can induce healing, trance-like states not only in humans but also in digital devices.

During the COVID pandemic in 2020, the project expanded into the research program T.R.I.P. for Mobile in the form of an Android app, as smartphones and other communication devices increasingly showed signs of burnout and social isolation.

Interested users can download the app (for Android only) using the QR code.

