

# WORLD 5.0

healing ourselves, our earth and our life together

by Jim Pries



ONLY LOVE  
MAKES US HAPPY

# **World 5.0**

## **Healing Ourselves, Our Earth and Our Life Together**

Jim Prues

Touchstone Press, Oneonta New York



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# **World 5.0**

## **Healing Ourselves, Our Earth and Our Life Together**

### **DEDICATION**

This book is dedicated to Life, to the Great Tao - the peace of awareness | the energy of love.

This book is dedicated to the stuff of physical life - the cosmos, our sun and earth, and the reality of the Totality of This Moment.

This book is dedicated to us humans, whose time has finally come to recognize the truth about ourselves.

This book is dedicated to my family and friends, especially my mother and my wife. If they were not who they are, I would not be me.

Finally, this book is dedicated to Big Tobin, our recently deceased wolf-hybrid, without whose walks I may not have found this symbol, though it was sure to be found.

### **Welcome**

These are most auspicious times. It's clear from any number of perspectives that we are on the threshold of a culture far different from what we've known previously, the culture of World Four.

We see the crises of hunger, global warming, deforestation, a constancy of war and violence, the dissolution of communities, political unrest, eroded civil rights, the imbalance between rich and poor, the corruption of government, the fiscal irresponsibility of Wall Street, pollution, the propaganda and misinformation of corporate-owned media - the list is endless.

Yet all of these problems are related, they are all symptoms of the brokenness that is World4. This book is about the emerging culture that aligns with the awakening awareness of so many of us, and the path toward finding and living our truest selves. We move from Here.

## **The Declaration of World 5.0**

[This declaration is the short form of the mission this book invokes. It is available as a video on the World 5.0 site, <http://world5.org>.]

We, the people of Earth, in light of The Three Truths, do ordain and engender World 5.0. These truths are first: We live in Eternal Awareness and this constant flux of energy. We are one. Second: Here, of prime concern is our intent: fear or Love. And third, only Love makes us happy.

We ascribe to the principles of integrity, justice and balance in our transactions and relationships, as the only way to ensure transparency and hence fairness. We promote localism as the best method for augmenting health and ecology. And we connect human rights and environmental health, knowing that failure to protect one inevitably leads to failures of the other.

We utterly denounce war and violence. There is no greater scourge on our planet today than hostility, furthered by nation-states and the military/industrial/media complex. There is no viable excuse to kill or to invoke suffering on another. We withdraw our support from any institutions that continue to condone war and violence.

We encourage pluralism and autonomy, where each of us is valued and respected. The meager distinctions of gender, color, class, looks, religion, sexual preference or wealth are of no consequence in light of our true nature. We allow no ideology or morality to come between us, as we are far better served by ethics. We support and revel in our families, friends and communities, as these are the lifeblood to happiness.

We require a transparent, global financial system for any and all currencies based on a universal, InterWeb-based standard, bringing light to fraudulent trading schemes. This model decentralizes power and fosters honest trade, allowing for far greater freedom in how we design and live our lives.

We engage in the exchange of goodwill, of ideas and of goods and services.  
We create, design and build our systems and infrastructure based on sustainability, ecology and a resource-based economy. Clean air and water, access to food, healthcare, energy and information are all inalienable human rights.

Already we embark on the redesign of our culture, just as already we embark on finding our true selves. The signs of healing and remaking are everywhere, and the unholy din of the old culture draws thin. Within World5, we leverage our connection to All and each other to remake our world

Of prime concern is restoring ecology to our Earth. Sustainable, organic food production is required, as is renewable energy production. Ancient forests must be preserved. Cradle to cradle is the only viable model for the production of goods, and localism provides the key to minimizing our consumption, while maximizing our health.

Here in the United States, we look to The Declaration of Independence and Article 5 of the U.S. Constitution to initiate a new constitutional assembly. The three-headed monster of corporatism, militarism and elitism has no place within World5. With the help of The InterWeb, we intend a document that simplifies the law, restores justice and balance, and honors Life, liberty and the pursuit of happiness.

Further, we intend a Constitution of the Earth in an effort to mitigate climate change and to restore stability and health to our planet. Research, advisory and governing councils, working together, can provide the wisdom and will for this effort. The Earth is a living breathing body and our only home.

Finally, we Now initiate the Federation for Peace. This Federation belongs to those of us who take the Oath of Peace. We renounce the ideologies of hate and terror, and align ourselves with the Peace of Eternal Awareness, to create Peace on Earth. As the InterWeb is the mind of World5, The Federation for Peace is the heart.

This we declare: We Love; We Live in Peace; We Move from Here; Welcome to World 5.0.

## **The Frame [the nature of reality]**

Life is the result of two elemental forces, awareness and energy. Awareness is eternal and still, requiring nothing. It is the void; endless and dark. Energy is motion. It is incapable of stillness. The co-mingling of these two opposite forces happens at only one point in time. Now. No other time exists. This is the Great Tao. This is the first truth.

The second truth recognizes that of greatest import to our lives is how we spend this moment; how we use our intent. Our options are simple: love or fear. The myriad feelings and thoughts we carry with us reflect but one or the other.

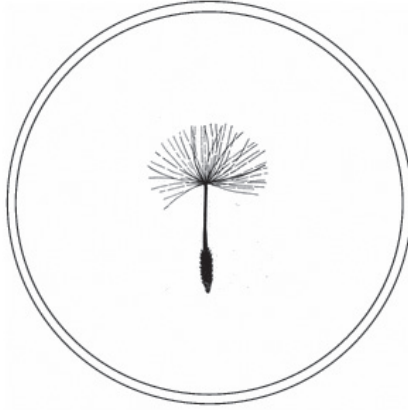
The third truth is that only love makes us happy.

These Three Truths are articulated in The Declaration of World 5.0, a document and video created to introduce the idea. They are repeated here at the beginning of this manual because they are central to understanding reality, to living in the peace and love that literally comprise this moment. If these simple truths seem wildly foreign, it does not make them less true. The seeming foreignness only points to your indoctrination in the World4 culture, a fate few of us have learned to avoid. But the rewards for leaving World4 behind are rich indeed.

[Author's Note: We touch on a wide variety of topics in this book, almost all of which deserve deeper consideration. Fortunately, in this digital age we can search and link to any number of resources to learn further on a particular topic. This allows us to be far more condensed in our explorations and understandings here in this book. The book duly reflects the United States upbringing of the author, but is intended for readers everywhere.

As you read this, be with the experience. If you're inclined to stop reading to reflect, honor that. If a topic stirs a strong reaction in you, explore why. If you're inclined to research a given topic further, go for it. We're reorienting ourselves to a long lost way of being, replacing a cultural identity that is lost indeed. We don't have to hurry. We don't have to wait. We merely have to use our intent to balance the stillness of eternal awareness with this constant motion of energy. More simply stated, we just need to live.]

# **World 5.0**



## **Chapter 1: The Story of the Past**

Science teaches that the universe came into being from a beginningless/ endless stillness of nothingness upon which came the Big Bang. Imagine that. Why this greatest of all discontinuities occurred may be beyond our ken, but the event demands a causative force. How can something come from nothing unless there is an unseen, unmoving Force? Thus, it must be so. In World5, we call this force Awareness.

As science easily confirms the existence of energy, we have two elemental forces: one still, one in constant motion. The laws of physics insist that a universe-generating effect must have been ignited through an original cause, a creative act. The Big Bang must have had a Source — a cause to The Original Act. So from eternal awareness, energy was born, and with it space and time. A most curious beginning — making something out of nothing.



## **Prelude: the emergence of life forms [crawling out of the mud]**

Science has not yet determined with any precision how life began on earth. The main theories revolve around the idea of organic compounds being formed in some sort of soup, maybe at some ocean edge or in some volcanic stew, and from this, the formation of lipids, RNA, and cells. Now, 3.8 billion years later, we—the human race—have evolved to where we are today. In contrast to thinking that somehow “We are the crown of creation,” human evolution is just now awakening, becoming conscious. Considering the state of our planet, it’s not a moment too soon.

Evolution is endless. There is obvious absurdity in assuming that our species, as it exists today, is the culmination point of 3.8 billion years of development. Surveying the scene in our world today does not incline one to believe we’re at the culmination of anything, unless it’s the reckless efforts to destroy ourselves and our Earth.

The point is this: we as the first *self-conscious* species have managed to match most of our achievements with our failures. It may just be, that at this time of unparalleled change, we are finally ready to learn that the real power of living is in connecting with life and each other. In doing so, we create a transformation of consciousness: the consciousness of a connected Earth. Our life together.

While for much of our history it was assumed that life was some accident unique to this planet, scientists and spiritual folks know something far different: That Life is the force creating and permeating the universe, seeking out any possibilities for organization and the growth of consciousness. Thus, awareness is the force driving our evolution. This is the force that creates. This is the still side of reality. To come closer to a sense of God [or Allah, or Brahman or Universal Flow, or Oneness] that everyone on the planet can share, we must start here with Awareness.

## THE STORY OF THE PAST

### - in the beginning

The introduction of life on this planet began with the formation of a “skin,” creating the first body, and the trick of reproductive activity, as though beckoned. This was the beginning of Earth-based biological consciousness.

It was from these naturally cumulative organizations that we humans, four billion years later and a hundred thousand years after developing *self*-consciousness, inferred our individual isolation because of our separating skin. As we developed language, a tool that infers separation, it encouraged us to dismiss our connection with all other conscious beings.

Quite some ride from there to here. For most of our 3.8 billion years, conscious beings couldn’t do much beyond the most primitive organizational schemes. Earth was a tempest, and its haphazard development into the fairly stable planet we share today is a mystery in itself.

Of course, with only faint residues remaining from such a dim past, it’s hard to find clarity of detail. But we do know that first there were single-cell beings, then the exponential progression of producers [plants] and consumers [animals], with single-celled organisms that later became trees, insects and animals. From this we can surmise that what occurred was the development of ecologies, systems within systems—all somehow interactively supportive—that allowed for more and more complex development. This progression of ecosystems, then, allowed for greater stability and balance, adding more complexity of form in this particular reflection of Life. This pattern has been repeated innumerable times in Earth’s history.

*“The universe is awash with life.”* —Christian de Duve [Nobel Prize-winning biochemist and author who studies the origins of evolutionary life].

As biological life fills every nook and cranny here on Earth, we can surmise that it takes form wherever possible. Unfortunately, available

technology does not allow us to find out how many sites like Earth offer appropriate conditions in our galaxy, let alone in the universe. Recent findings by the Kepler telescope suggest there are potentially a large number of “Goldilocks Planets,” planets like Earth where temperatures allow for water in a liquid form.

According to most experts who have considered the problem—notably with the Search for Extraterrestrial Intelligence project—there should be plenty of such sites, perhaps as many as one million per galaxy. If these experts are right, there must be that many foci of physical life in the universe. Life is a cosmic imperative.

### - the long road

Let's take a moment to consider this long bumpy road from single cells to us. First let's remind ourselves how incredibly young our species is — maybe a couple hundred thousand years against a backdrop of 3.8 billion for life on Earth. That's less than .2 of 1%. If we consider the timeframe of when we started World2 agriculture, the percentage slips to .01 of 1%. To eternal watchers modern times would seem quite the blur, as in these times change is the overriding constant. Yet for millions and billions of years, life forms were just being, not yet ready for the leap to conceptualized thinking and language.

Now, as consciousness is but individualized awareness, attendant to the energy patterns we call bodies, it is difficult to imagine much consciousness in those early days of evolutionary life on Earth. There was no language and hence very little self-consciousness: Biological beings with no capacity for anything but being and reacting to their world. But with self-consciousness—awareness of self—everything changed. *The priority of time-based events in the emerging linear thinking of humans caused the loss of the ability to simply be.* While we've been fond of saluting our superiority as a species, it may be that we are the more miserable because of the baggage that came with the rise of language.

Certainly animals, plants and insects don't spend their whole lives stressed out. Sudden panic from some fear, sure. The constant necessity of searching for food and shelter, sure. But constant stress due to what

## THE STORY OF THE PAST

happened yesterday or what may be tomorrow? Hard to imagine. Their realm of consciousness, from the necessity of survival, remains as it was and is because it is an effective strategy to live. Particularly with other animals, adding a layer of self-thought would clutter the mind in a dangerous situation and potentially threaten their ability to live.

So again, for 99.99% of the world's history, there were no *thoughts*, no thinking creatures. Biological creatures existed in the great, cosmic Now, without ever a thought for it. This long process has not been particularly steady or even. The development of life on earth has been marked by mutations, reversals, evolutions of new species, failures of species, periods of stasis, mass extinctions and remarkable fruitions. Still, the trend is ever-increasing complexity.

### - bonobos

Now let's consider bonobos, a highly social species previously called the Pygmy Chimpanzee, suspected of being the common ancestor to both chimpanzees and humans. Bonobo specialists, while long suspicious of such a reality, have been reluctant to make the controversial claim of "bonobos as human progenitors." But in 1992, at the 14th Congress of the International Primatological Society in Strasbourg, investigators of both captive and wild bonobos presented data that left little doubt about the issue.

Bonobos exhibit a female-oriented, egalitarian society with a high degree of social contact. Among other curiosities, sex and intimate behavior are ubiquitous. Casual rubbing, grooming and touching seem to pervade their every activity and encounter.

Amy R. Parish, PhD, of the University of California at Davis reported on food competition in identical groups [one adult male and two adult females] of chimpanzees and bonobos at the Stuttgart Zoo. Honey was provided in a "termite hill" from which it could be extracted by dipping sticks into a small hole. As soon as honey was made available, the male chimpanzee would make a charging display through the enclosure and claim everything for himself. Only when his appetite was satisfied would he let the females fish for honey.

## CHAPTER 1

In the bonobo group, it was the females who approached the honey first. After engaging in mutual rubbing, they would feed together, taking turns with virtually no competition between them. The male might make charging displays, yet the females were not intimidated and ignored the displays of aggression.

Observers at the Belgian animal park of Planckendael, which currently has the most naturalistic setting for a bonobo colony, reported similar findings. If a male bonobo tried to harass a female, all females would band together to chase him off. Because females appeared more successful in dominating males when they were together than on their own, their close association and frequent genital rubbing of each other may have been indications of the female alliance within the colony. The females may have bonded so as to outcompete members of the individually stronger sex, according to Ethologist and Psychologist Frans B. M. deWaal.

In their controversial book, *Sex At Dawn*, authors Christopher Ryan, PhD and Cacilda Jetha, MD, boldly maintain that early human sexuality mirrored bonobo behavior.

*I sometimes try to imagine what would have happened if we'd known the bonobo first and chimpanzee only later or not at all. The discussion about human evolution might not revolve as much around violence, warfare, and male dominance, but rather around sexuality, empathy, caring, and cooperation. What a different intellectual landscape we would occupy.*

These authors also point out that human genitalia resembles those of bonobos much more than those of great apes. Only human and bonobo females have forward facing genitalia, allowing for face to face sex; and great ape males are all muscles with small penises, as they compete by subduing other males. Bonobo males compete by showing off their stiff whangers [not a technical term], and impressing the ladies thusly. Less entertaining but still notable, our DNA matches up better with the bonobo than with any other species. By the way, bonobos are 100% bisexual.

Early humans then were closely aligned, socially and genetically, with bonobos. It's not a great stretch to see them as our progenitors. Nor is it difficult to imagine that through much of our prehistory we were relatively peaceful, cooperative and promiscuous, with females doing much of the managing. As populations grew, subgroups would expand to some new territory. It was only as land became more precious, particularly as we began to farm with the emergence of World2, that the male-oriented pattern of aggression became dominant. From the perspective of time, women likely managed the business of human living much longer than men have.

### **World One | The Neolithic Era Technology: The Blade | Energy: Fire**

#### **- the ascent of humanity**

And so it came to pass, on some fateful day in a dim and distant past, that a genetic mutation in a Homo Erectus or Neanderthal ancestor caused the creation of the first Homo Sapiens.

It is difficult to ascertain how much self-consciousness might have been part of the makeup of earlier humanoid species, but the progression was indeed a long slow climb. Anthropologists place the emergence of Homo Sapiens at about 200,000 years ago, the first record being an ancient stone-carved statue of a python, found in Ethiopia dating to some 80,000 years ago. Our species eventually made its way out of Africa, and, with fits and starts, made the journey across the globe with concurrent increases in population.

We can imagine some tough times for early man: the unevenness of weather and the hunt, the bad years for forage, the diseases, the injuries. It is difficult to determine how and when groups of people encountered each other, or how they got along. They learned from each other, nonetheless, notably in learning the control of fire.

## CHAPTER 1

Then there's the whole language thing. It's hard to imagine much of a sense of self-consciousness in pre-language days. As Homo Sapiens began the task of naming things, they [we] began thinking in symbols. We call this sky. We call this fire. We call this tree. Soon we named ourselves with distinct identities. However, a couple of very curious things happened when we started this naming business.

We couldn't capture something as big as the sky in a word. So our ancestors added other descriptive words—blue, dark, sunny—but they still couldn't get the whole sense of something by a description of its qualities, hence huge realities like earth and sky were reduced to a very limiting term. So, we became more symbol-oriented, developing figurative speech in addition to literal language. We began to live more in our heads, and became less and less present to the moment.

Literary theorist and philosopher Kenneth Burke puts it this way in his definition of humanity: *"Man [is] the symbol using, making, and misusing animal, inventor of the negative, separated from his natural condition by instruments of his own making, goaded by the spirit of hierarchy, and rotten with perfection."*

For Burke, some of the most significant problems in human behavior resulted from instances of symbols using human beings rather than human beings using symbols. The gist of his argument is that words, or symbols, break reality down into a million separate parts, when in truth everything exists in union with everything else.

*"Most people don't inhabit a living reality, but a conceptualized one."* — Eckhart Tolle, *A New Earth*.

One would imagine that at first this word thing was sort of a rare treat. Fire. Fire. Everybody laughs. Fire. We have a word. And we were even further tickled with our cleverness when we came up with all sorts of symbols. Sky. Ha ha ha. Earth. Ha ha ha. Penis. Ha ha ha ha.

Then came a transition, ever so slowly. From a few words breaking the mental silence to words as symbolic tools to the development of verbs [Bird leaves the earth, flies into the sky] we became noisy—in our heads. We went from a place where innumerable, immeasurable

objects had yet to be named, to symbol city. Now, with so many words in our heads, we can't stop thinking, can't stop inventing, and can't stop worrying. Can't stop.

Our early ancestors also developed physical tools, most popularly the spear point. If there has been a phenomenon comparable to the development of the tool of language, it was the development of the sharpened rock—as spear point, ax blade or knife. As we'll learn, each epoch of human history was initiated by a new technology. The enabling technology of civilization itself was language.

• • • •

This was a phenomenal transition. We went from creatures unaware of ourselves to creatures comfortable using words and living in a world of symbols. It was by evolving the cerebral world of words that we engaged in a whole new level of communication. Through symbols came the rudiments of knowledge, reason and science. The development of language was synonymous with the development of self-awareness.

But something was lost as well which is not easily explained or understood. There was a quiet awareness in the eons of time of early humanity that became diffused, and finally ignored in the march of progress. We ever so slowly lost our connection with the natural world. From the World5 perspective, we would say that the early human mind was more aligned with awareness than energy, while at least since World2 and the emergence of agriculture, our minds have more aligned with energy – never still.

### - the feminine in our past

It may well be, as usually assumed, that these early Neolithic cultures were competitive, violent, brutish and male-dominated. But then, we forget the women [and the bonobos]. In many mythologies, it was woman who managed and maintained not only family, but community and cultural life. In light of our more recent history this may be hard to imagine, but that makes it no less true.



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Marija Gimbutas [1921–1994] was an archaeologist who discovered an array of female carvings and symbols from studying ancient cultures. Her research points to goddess-oriented cultures throughout the world. These cultures were so close to nature—the feminine nature of nature, if you will—that it caused early humans to be oriented toward a natural vision of the sacred.

She wrote in her book, *The Language of the Goddess*; “It is true that there are mother images and protectors of young life, and there was a Mother Earth and Mother of the Dead, but the rest of the female images cannot be generalized under the term Mother Goddess. . . They impersonate Life, Death and Regeneration; they are more than fertility and motherhood.”

Generally, the skills more pronounced in women include being more social, more organized, more grounded or pragmatic, and being less ego-driven. Alternatively, the male skills were more competitive, more ferocious, more physical strength, and being more easily distracted. In societies that changed little over the generations, which skills lent themselves more readily to stability, commerce and community?

David Anthony, anthropologist and author of *The Horse, The Wheel and Language*, notes that female-oriented culture existed as recently as 6,000 BC in Southern Europe, in the area now occupied by Bulgaria, Romania and Moldova. This culture had towns with thousands of buildings, but no temples or palaces. They had artifacts of a female-oriented culture. And their culture disappeared rather suddenly. Dr. Anthony surmises that the “Proto-Indo-European,” the precursor tribe to modern Europeans who sprang up in Southern Ukraine, mastering the horse and the wheel, overran and replaced the matriarchal society which preceded it. This may have been a late iteration of a scene that happened repeatedly. In threatened or threatening cultures, it becomes more natural for the masculine energy to dominate.

If we imagine a day in the life of our early ancestors, how might it be? Rising with the sun, a sense of aliveness and mystery that filled the days and nights [no conceptualized living here]; finding nuts or foraging for roots; catching fish or game; and just being in their daily lives.

We can imagine it, but we can only speculate. We can imagine the attunement they may well have experienced; we can imagine women playing key roles, not only in community concerns, but also in trade and governance. Again, from the temporal perspective, the duration of time of female-led cultures substantially outweighs that of men who have controlled decision-making in more recent societies. I reiterate this to remind ourselves that men, who have done such a fine job of screwing up civilization and planet, were not always the primary cultural drivers.

Overall, what we find is our tremendously slow “crawling out of the mud.” Homo sapien language ever so slowly emerged by enunciating words to identify objects, then later verbs to aid communication. We went from being creatures who were always in the moment, to creatures who could consider options and consequences, and eventually imagine and “live” in their minds. We migrated from a culture where the female/goddess energy was dominant — social, sexually active, intimate and peaceful – to the male dominated systems documented in history books.

### - blades

As noted in the introduction, tools have been conspicuous partners in humanity’s evolution. Early humans used rocks, wood and antlers to form simple blades that would aid them in grubbing roots, and killing, skinning and quartering game. Variations of the blade manifested over time: a stone awl for poking holes in hides; chisels and hammer stones for making sharper blades; stone mortars and pestles for crushing herbs, tubers and grasses.

It seems clear that all our tool introductions were the product of human creativity, a function that began to operate differently than the typical creativity of animals. With tools we take human culture to a place quite distinct from any animal arrangements. Tools and language are the two great distinguishing characteristics of our race. This even though some animals use simple tools and some seem to have a rather developed vocabulary. We humans seem unique in our highly evolved symbol orientation, which may explain the proclivity for technology.

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As we look around at how our lives are impacted by technology today, it is worth noting how far we've come. Cars and refrigerators, power grids, telephones and television, massive mines, manufacturing, farming and fishing industries—the list goes on and on. And from whence came all of this fascinating technology? The simple words and blades of our World1 ancestors.

### - the role of ego in individuation

We are familiar with Darwin's belief that natural selection favors bigger—better—faster—smarter, over their opposition. [It is no surprise that a similar mantra is at the center of much corporate thinking these days. But we digress.] There is no doubt that the ability to compete for resources and mates was bound to have its place in early human society. Our competitive streak is well documented and ongoing.

Killing the most dangerous game, or winning the heart of the most appealing females was part of our human/animal nature. The rivalries among peers and clans were surely at times fierce, but these early times of Matriarchal society were not yet the time of the ego.

For our purposes, the ego can be defined as that part of us that chooses, or believes itself, to be separate from others and everything. It is the name given to the array of fears that arise from this sense of separation as well. In Chapter Three we take a closer look at ego, but for now we aim for historic context.

Let's say some ancestral quarrel breaks out and a fight ensues. The victor gains some benefit, and the loser is relegated to whatever misery accompanies his or her loss. In a world of being, the event happens and everyone moves on, its moment is done. The ego did not exist until we became creatures of language, as thoughts of separation could not exist before then.

When the ego is interjected into this situation, a different picture emerges. The victor may have thoughts that they are better than the

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vanquished, or that now they can control the vanquished, or that the vanquished deserved his or her fate. The loser may have thoughts of being victimized, or begin judging the victors, planning future vengeance, or they may experience self-hatred. The situation now has a completely cerebral component, with winner and loser potentially replaying the event over and over in their minds.

As we increasingly favored ourselves as individuals, we more and more wanted to be special—to win, to get the prize, to dominate. Again, over millennium, these impulses coagulated to where the human ego emerges—an artifact of a thinking mind.

The ego has had tremendous effects on our culture over the millennia. As males tended to be more powerful, they tended to be more infatuated with the traits of ego than women were—an historic pattern. We can speculate that the growing influence of the ego in various Neolithic cultures was a dominant effect in the transition from a goddess/matriarchal orientation, to patriarchal and more “modern” cultures.

Perhaps as substantial as any of the above was the ever-more-regular incorporation of an emotion that found its way to the center of our existence; an emotion playing center-stage throughout civilization, as we moved from a paradigm of living in the now to a paradigm of getting over on others, of winning and controlling, of constant reference to past, present and future times; an emotion that wreaks havoc on most of us to this day—fear. Much more on fear later.

### - from few to many

Our Neolithic roots reveal much about how our species developed its unique position as a life form on planet Earth. The development of language, of symbol-based representations of reality, and the development of blades, the most simple of tools, together forged the basis for human existence. From a mere handful of humans 200,000 years ago, we grew in stature, knowledge and population, eventually spreading out to nearly every land mass on Earth.

In these early days we developed many of the patterns we still hold to today. The quest for more desirable land or some other tribal squabble still causes war. The strong sense of family, clan and tribe as insiders and all others as outsiders still causes conflict. The development of a strong sense of separation, or ego, accentuates the male attribute of aggression. It behooves us to bear in mind these ancient roots, as they are still a part of us.

Like later ages to come, our species developed from learning to use tools [like words] throughout this age. This first age was tremendously long—nearly 200,000 years. Ample time for our species to grow from a few folks in what we now call Ethiopia to settlements across the globe. As we'll see, each of the following ages becomes more condensed in time to where World Four, the paradigm we're emerging from now, has lasted less than 300 years.

## **World Two | The Agrarian Age**

### **Technology: Implements | Energy: Animal Power**

The emergence of World2 was neither uniform nor swift. Agrarian cultures slowly sprang up where conditions were most conducive to farming. Not surprisingly, the first three great agrarian cultures all grew up in river valleys—the Tigris-Euphrates, the Nile and the Indus.

While each of these cultures were unique, they were found to have certain commonalities: the practice of irrigation agriculture, the building of cities, of monumental art and architecture, the skill of writing, the use of mud-brick, and so on. Yet the actual design of irrigation works, the styles and forms of cities and their buildings and the iconography of each civilization's written script was completely different.

This portrays three fundamentally independent processes for the development of civilization. There were contacts between Mesopotamia and the other two areas but these had no more than peripheral influence, affecting minor aspects of the style of the developing civilizations. In

the past, many scholars have felt that the invention of writing was of such a special nature that it must have been invented just once [in Sumer, since it appeared earliest there] and then spread to other areas. However, the Egyptian and Indus scripts are totally different from that of Mesopotamia, not only from the developed cuneiform, but also from the earlier pictographic script. This suggests that language grows with a more advanced culture, which we shouldn't find surprising. This also suggests that the evolution from Neolithic to Agrarian was natural, perhaps even mandated by the urge of life.

### - The Agrarian Revolution

As Jared Diamond, anthropologist and author of the groundbreaking book, *Guns, Germs and Steel* teaches:

*Until the end of the last Ice Age, around 11,000 BC, all people on all continents were hunter-gatherers. Different rates of development on different continents, from 11,000 BC to 1,500 AD, were what led to technological and political inequalities of 1,500 AD. While Aboriginal Australians and many Native Americans remained hunter-gatherers, most of Eurasia and much of the Americas and sub-Saharan Africa gradually developed agriculture, herding, metallurgy and complex political organization.*

The evolution to World2 involved more than just the adoption of a limited set of food-producing techniques. The phenomenon of agriculture would transform the small, mobile and fairly egalitarian groups of hunter-gatherers that had hitherto dominated human history into sedentary societies based in villages and towns. For the first time humans radically modified their natural environment by means of specialized cultivation and storage technologies, which in turn allowed for extensive food surpluses. These developments provided the basis for high population densities, complex labor diversification, trading economies, centralized administrations and political structures, hierarchical ideologies and common systems of knowledge. In a word, cities. Even today our cities reflect the height of our civilization.

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Commerce surely existed in the First Age. Invariably individuals and clans would have traded from the earliest times. As such a crucial component of civil development, commerce stands—along with community, agriculture and technology—as a founding principle of civilization. Yet the transition from trading flint arrowheads for acorns to trading wheat for wool is a substantial one.

Farming introduced great complexity into human existence. Instead of merely watching the seasons unfold, farmers had to prepare for them. They had to maintain the health of newly domesticated animals; to devise means by which to compensate for slight or abundant rainfall. They had to react when storms and natural disasters occurred. All these were necessary considerations for the daily upkeep of these new farms. All this required time-oriented thinking instead of just being in the moment.

Seed management, watering and weeding, dealing with pestilence, managing a harvest, drying, preserving, and trading were requisite activities that prompted the creation of new tools and the learning of new skills. Through the slowly growing weave of knowledge and social interaction, humans developed substantial communities for the first time.

### - farming and early cities

Throughout the world, we see a similar period of development. Clans and tribes repeat the pattern endlessly: Some later in date, others with a much poorer base of grains and animals to foster the strength of their civilizations. *[See below, agrarian development and the horizontal axis.]*

About 6,000 years ago there existed a civilization located between the Tigris and Euphrates Rivers near the Persian Gulf. The area is known as Mesopotamia, and their city was called Ur. Because of the geographic location, the collective peoples had access to fertile soil and water: Mesopotamia was the perfect place to irrigate land, raise productive crops, and domesticate sheep, goats and other animals.

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Ur exhibited all the classic traits of a healthy agricultural culture. Houses of royalty, temples, and other symbols of wealth and political power are found. Artifacts and pottery indicate a sophisticated artisan population. Trade and commerce abounded with neighboring and far off cities. Ur exhibited all the benefits an agrarian culture has over a hunter-gatherer one.

How different these cultures looked from their hunter-gatherer predecessors. Many plants became newly prominent, especially grains and hemp. Grapes and wine were mentioned in Egyptian records about 2900 BC and trade in olive oil and wine was widespread in the Mediterranean area in the first millennium BC. By then, rye and oats were cultivated in northern Europe as well. Such culinary delights were no doubt much appreciated over grubbed roots and, well, grubs.

Improvements in tools and implements throughout World2 were particularly important. Metal tools were longer lasting and more efficient, and cultivation was greatly improved by such aids as the ox-drawn plow fitted with an iron-tipped point, noted in the tenth century BC in Palestine. In Mesopotamia in the third millennium BC, a funnel-like device was attached to the plow to aid in seeding, and other early forms of seed drills were used in China. Threshing was done with animal power in Palestine and Mesopotamia, although reaping, binding, and winnowing were still done by hand.

Storage methods for oil and grain were improved. Granaries were created, jars were developed, along with dry cisterns, silos, and bins of one sort or another for containing stored grain. Indeed, without adequate food supplies and trade in food and nonfood items, the high civilizations of Mesopotamia, northern India and Egypt would not have been possible.

Irrigation systems in China, Egypt, and the Near East became more elaborate, putting more land into cultivation. The forced labor of peasants was a regular occurrence. An emerging bureaucracy, built up to plan and supervise the work of creating irrigation, was basic in the development of city-states like Sumer. Windmills and water mills, developed toward the end of the Roman period, increased control



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over the many uncertainties of weather. The introduction of fertilizer, mostly animal manures, and the rotation of fallow and cropland made agriculture more productive.

So we see that technology not only allowed for the initiation of World2, but we witness a new trend, where advancements in technology occur on a regular basis, enhancing production techniques and ultimately the quality of human life.

### - rituals

Without doubt many of the rituals we still enact today began in the First Age. Rituals came into being as we primitive humans sought to allay our fears or touch our Source. Dance, ritualized motions to create union like yoga or Tao Chi, drumming, bowing—we had rituals before eating, or upon rising, or to greet the sun or end the day. We had rituals of healing, rituals for death, rituals for birth, rituals for marriage—just as we do today. In World2 they became codified.

In these “modern” times we are so likely to be in our heads, disconnected from our bodies, that we are likely to think rituals belong only to some ancient time. Yet we in the U.S. Still say, “Bless you” when someone coughs to ward off demons. Catholics genuflect. Muslims bow. We dance, we sing, but we forget the original intent of such efforts. We forget most rituals are but tools to find ourselves in this moment.

### - rift in world views

There are two ancient cultures that have impacted our world in remarkable and substantial ways, causing the great rift in worldviews between East and West. Understanding these models sheds light on why the world has developed as it has. These two cultures are ancient India and ancient Egypt.

Egypt, the more familiar paradigm to we westerners, was the first great Mediterranean culture. It must have been substantial indeed to create the monuments to antiquity we call the pyramids. The Nile River provided water for a thriving agriculture, and Egyptian royalty

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grew in wealth and power. They began to see themselves as divine, not a horrible idea except that they considered their divinity unique to their station, as opposed to something everyone in Egypt shared. This fascination with their near-divine status was abruptly quashed by one simple phenomenon. They died.

Their desire to cheat death, combined with their incredible resources, led the way to mummification and the great pyramids. Planning for their immortality became paramount in their lives. Ultimately the whole of Egyptian culture succumbed to these priorities, and *the hereafter* became the focus of their existence.

Since then, for these 2,000+ years, all major Western religions have maintained this focus on life after death. The Jewish religion, the rising Christian church and even Mohammed's Koran all fell for the underlying assumption of happiness and fulfillment coming after death. Heaven was defined as something clearly external and clearly in the future: Two assumptions whose days are now past.

The Indus culture of ancient India, by contrast, chose a different focal point in response to the inevitability of the grim reaper. They were less focused on a potential afterlife in favor of a more pragmatic approach. Seeing the natural cycles of birth, death, decay and rebirth, they created mythologies that supported this natural cycle. The Hindu goddess Shiva is recognized as the destroyer, and yet she is not feared and hated but revered. For without the cycle of death there can be no rebirth, no new expression of Life.

The Upanishads, the earliest literature of the Indian subcontinent, was not about life beyond death but about how to live more fully, more consciously and with greater peace. They focus on states of consciousness and overcoming obstacles to awareness, not unlike the book you're reading.

We see in their deities, too, the expression of desirable states of being. Ganesh is the god of success and overcoming obstacles. Brahma is the god of creation. The goddess Ganga is the bringer of salvation from

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earthly strife, hence the power of the River Ganges even today among the Hindi.

Some westerners are appalled at such a pantheon of divinity, in stark contrast to the monotheistic, future-oriented world view that has dominated Western thinking. Yet any Hindu will acknowledge that all these deities are but aspects of the great Nameless Source that is behind and beyond all things. These deities, like local heroes, are for affinity, not worship.

### - agrarian development and the horizontal axis

In condensing an accurate history of human civilization, a key consideration is how agriculture traverses our planet much more effectively horizontally than vertically. As Jared Diamond points out, in traveling horizontally, we find the same grains that thrived in Mesopotamia do well in India, and the same animals that are domesticated in China can easily migrate toward the Middle East and Europe. Hence, the vast landmass that is Eurasia provides an East-West corridor that allowed for much cross-pollination, both physically and metaphorically.

In contrast, Africa and the Americas host a vertical orientation. Ignoring the narrow, mountainous isthmus that separates North and South America, the migration of agricultural plants and animals is much less successful across the vertical axis. The reason: species that thrive in temperate zones may fail when brought south to warmer climates; similarly, tropical plants are not successful in temperate regions.

The inevitable outcome of this was that civilization had a great leg up on the Eurasian continent. The easy assimilation of agricultural products and methods meant that, by the time of the Roman Empire, Romans had access to horses, cattle, pigs, chickens, donkeys, silkworms, wheat, millet, olive, rice, figs, oats, poppies, coffee, hemp, and eggplant. Compare that with the guinea fowl, sorghum, African rice and coffee from Tropical West Africa, or the corn, beans and squash of Meso-America. Then as now, cheaper commodities means more growth

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and more population density. Is it any surprise, then, that the *action* of the World3 culture, emerging city-states, was mostly centered in European, Middle-Eastern and Asian cultures?

### - war

While human conflict has been a consistent factor in the process of human social evolution, its historical recording spans only six millennia. There is much disagreement about when war began. Some believe it has always been with us, concluded from seeing conflicts in other species; others stress the lack of clear evidence for it in our prehistoric past, and the fact that many peaceful, non-aggressive societies have, and still do exist. The latter idea holds greater credibility if we accept the idea that early humanity was more culturally feminine than masculine, an argument we make above.

Still, warfare has been part and parcel of the human experience since World2, at least, when prime land for farming and grazing became a priority. It may well have been a factor in the demise of the Neanderthal hominid, though more recent study suggests that interbreeding may have been the main cause of their end. Regardless, the long road of our history indicates that war has been a constant companion, if not a pleasant one, throughout recorded history. What we know now is that the cost of war is too high, the nature of war too cruel, and results of war too unsustainable for war to be given a place in World5. Much more on this later, but it's worth noting World5 creates a discontinuity from this long-standing bit of foolishness.

### - principles guiding culture

The most dramatic result of migrating to the agrarian lifestyle was the development of towns and cities. With new found production methods, population densities were able to increase dramatically. Civilization can trace its history from this monumental achievement of learning to farm.

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With all these phenomenal changes, the demands on language must have been dramatic. Increasing from a vocabulary of a few hundred words to thousands upon thousands was sure to cause a great sharpening in the cognitive skill set. We became much more articulate and literally, thoughtful. We had to learn to create not only metals and tools, but to create the social systems that allowed for group harvesting, group building and living close to each other. That language and writing would develop independently in different places suggests they are a requisite component of civilization.

With all the differences in early cultures and all the unevenness in our development, it's easy to imagine conflict also gaining a new level of intensity in World2. With metal, better tools of war became realized. The sparse distribution of humanity in the Neolithic Era was past, as was the mobile, nomadic hunter-gatherer in many places. Land was the greatly coveted resource. Patriarchal dominance and the ego were now being embedded into culture.

Yet it was all these tensions that contributed toward our development. We created systems for trade and acceptable social behavior. We developed cities where thousands could live in proximity. We developed art and music with much more sophistication than that of the previous age. We learned how to design. That bears repeating. We learned how to design.

We humans tend to under-appreciate our role as designers. It is through design that we create the systems required to enhance the quality of our lives. Whether that may be an irrigation system, a treaty for civil commerce or a piece of art, design becomes a new modality for humankind in the second age.

The developments of World2 led to more control and more continuity for human culture. A bad year was augmented by grain stores previously cached. Rituals and rules for engagement erupted as farming and trading increased the need for more sophistication in communications and relationships. But again, as we see in the transition from the Neolithic to Agrarian culture, this is not just a change in how we get

our food, but a whole new level of tools and organization that allowed the agricultural paradigm of World2 to emerge.

## **World Three | The Medieval World Technology: Machines | Energy: Coal**

As we consider life in the Third Age, it is a good time to remind ourselves that while we now became more sophisticated, civilized if you will, we still incorporate World1 and World2 ideas, behaviors and rituals. During this time we may be migrating to medieval cities, but our agrarian common sense and Neolithic traits were still with us. While we may rid ourselves of some aspects of a previous culture [and nowhere is this more true than the evolution from World4 to World5], we must allow for the powerful contributions previous eras have made and continue to contribute to who we are today.

The emergence of machines was gradual and uneven, not unlike the development of tools generally, but machines represent an organizational level shift from implements. Implements may have components, but they are primarily a thing, where say, handle and head form a hammer. With machines we have technology of far greater complexity. World3 machines include the printing press, clocks, telescopes, the sextant, guns and a variety of mills. Again, this was not technology in isolation. This was technology interwoven with culture—a new sense of science, an age of exploration and the Muslim Golden Age.

The economy established by Muslim traders across much of the Old World during the “Pax Islamica,” The Islamic Golden Age [eighth to thirteenth century CE], enabled the diffusion of many crops, plants, farming techniques and mercantile structures among different parts of the Islamic world. Trading with Asians allowed for the adaptation of crops and techniques from beyond the Islamic world, distributed throughout Islamic lands. Some have referred to the diffusion of numerous crops during this period as the “Globalization of Crops.” This, along with the increased mechanization of agriculture, led to major changes in financial systems, population distribution, vegetation

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cover, agricultural production, population levels, urban growth, the distribution of the labor force, linked industries, cooking and diet, clothing, and numerous other aspects of life in the Islamic world. Cultural complexity, just another word for civilization.

The earliest stages of merchant capitalism can be traced back to the medieval Islamic world as well. They were well versed in math and brought us algebra. The Dinar was created, establishing a currency base for transactions. Innovative business techniques created at this time included bills of exchange and contracts, and the concepts of credit, profit and capital were identified and implemented. New forms of business entities developed as well, including partnerships and limited liability partnerships.

### - roots of colonialism

Sir Frances Bacon, in his *Novum Organum*, suggests the three great inventions unavailable to the ancients were printing, gunpowder and the compass. Of these, it would seem printing is the most significant, in spite of the immeasurable impact of gunpowder and the compass.

Some of the best writing on human cultural development comes from previously mentioned Jared Diamond, who points to the unassailable logic that civilization thrives where ecologies are most diverse. These diverse ecologies create more opportunities for the domestication of animals and a greater availability of nutritious and efficiently cultivatable crops. That is why early civilizations evolved around rich river valleys like that of the Tigris or Indus Rivers. There are consistent connections between what was available to eat, and how a culture was able to prosper and form larger communities. It was the adoption of middle-eastern grains, farming and domesticated horses by which the Western European culture was able to thrive and later dominate world culture.

Mr. Diamond points out, with great acumen, that a common misconception threads through our knowledge of history. To wit: That some races of man are inherently more intelligent, creative, diligent, wise or otherwise superior to other races. Wrong. Such thinking is but

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another manifestation of the patriarchal, egocentric [pathological?] culture we grew up in. What history proves, with great consistency, is that those with access to the greatest natural resources are the ones who have developed the greatest cultures. When the resource dynamic changes, so does the dominant culture. This critical fact alone can do much to alleviate the rampant racism that accompanies our civilization to this day.

The Third Age can claim impressive technological sophistication as well.

*Technology, in the form of weapons and transport, provides the direct reason by which certain peoples have expanded their realms and conquered other peoples. That makes it the leading cause of history's broadest pattern [colonialism]. - Jared Diamond*

Ah, the machines. Hunter-gatherers had little need for machines. Even in the Agrarian Age, tools were of a simple nature. Water gates and grain thrashers, plows and the like were the tools of the age. With the Medieval Age and the rise of city/states, design became a more central component of urban living, and machines and technology began to play a more central role in our lives.

Particularly with the rise of ocean-going ships and the manipulation of metal into guns, we find that technology allowed for the movement of resources to the dominant culture from remote areas. This was a marked change from previous regimes where the administration had to depend on local resources. Colonialism allowed for continued domination in spite of potential changes to local resource abundance. Stated differently, with the advent of European colonialism, city-states no longer needed the wealth of locally available resources. These resources were simply transferred from colonies, much to the chagrin of indigenous populations.



- of monarchs and merchants

The benefits of agriculture were most notable in allowing for the rise of larger communities—that is, cities. Where previously a town of a few thousand would be a major metropolis, the scale had now changed to something closer to tens or even hundreds of thousands of people. On every continent [of course except Antarctica], cities were developing and with them hierarchies based on wealth, nobility and religion. This led to dynasties and empire-building.

In World3, Medieval Europe was a hotbed of city-states with ever-changing dynamics. Royal families married and inter-married to protect and expand their kingdoms. Starting with Portugal and Spain [and approved by the Catholic Church], island and overseas conquest began. A great class of elites, consisting of royalty, nobility and the emerging merchant class, all began to conspire and to collude to further their interests.

How these people found their positions of influence was likely the same process that happens today. Genetics, happenstance and/or manipulation creates some notoriety or base of influence. The base becomes codified, and soon enough ideas of specialness emerge to those who hold power. Then before you can say “plutocracy,” we see a plutocratic system emerge.

Empires, from that of Genghis Kahn to the U.S. today, could not exist without the parade of merchants. Great armies consume great resources, and someone is getting paid for their procurement. While one imagines any merchant class member connected to Genghis Kahn was very much subordinated to his dominion, by the time of European colonialism, we know quite the opposite was true. The East India Trading Company and Hudson’s Bay Company worked hand in hand with monarchies to pursue their common goals of power and conquest. A familiar pattern.

### - The Magna Carta

The Magna Carta was enacted in England in the year 1215 to provide the nobility and merchant class with the rule of law. The law was forced on King John of England, nobles requiring him to sign the document to avoid a rebellion as they tired of his high taxes and unsuccessful wars.

The document was one of the first to acknowledge “the rule of law,” which even the king must honor. This was a dramatic step forward from the absolute rule that was the previous norm. For the first time, kings were forced to respect certain legal procedures, and accept that his will could be bound by the law.

To force a ruler to understand that he or she too must be bound by laws was a great discontinuity from the past where rulers assumed absolute power. It, at the least, laid the foundation for later laws and policy, including the Constitution of the United States.

This law also established habeas corpus, the idea that an accused person was entitled to a fair trial. This sound idea was incorporated into the U.S. Constitution, though a recent U.S. Supreme Court decision undermines this longstanding principle.

It should be noted as well that this enactment follows a very clear pattern in history—substantive change comes from creating pressure. King John did not agree to the Magna Charta from a sense of altruism. His consistent abuse of power caused enough chaos that even petty, self-interested barons were able come together to promote change by enacting this law.

### - the proliferation of printing [information access]

Before the invention of the printing press in 1440, not only were books uncommon, but they lacked standardization, so that different scribes might change the nuance, if not the content, of works they transcribed. Authorship was often difficult to track, and the rigors of scientific investigation could easily be “lost in translation.”

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Substantial changes occurred when typeset books replaced hand-written volumes – replication was born. Much of what is required for scientific rigor was impossible before books began using movable type. Authorship also became profitable, causing new titles to flourish. With engraving, pictures and illustrations could undergo the same repeatability as text. The result was that in this era rigorous documentation came into vogue, where research and independent verification established new standards for the scientific method, paving the way for vast scientific advances.

In Elisabeth Eisenstein's *The Printing Press as an Agent of Change*, she underscores: *"The printing press, as it relates to the communication shift from script to print, can lay claim to three historical developments: the Renaissance, the Protestant Reformation, and the rise of modern scientific thought."*

Big stuff. How was it possible? Eisenstein posits that the new prints shops of the Fifteenth Century were *"veritable cultural centers attracting local literati and celebrated foreigners, providing both a meeting place and message center for an expanding cosmopolitan Commonwealth of Learning."* The process of printing encouraged all sorts of new social interactions.

She describes the need for cooperation among scholars, merchants, metal workers, illustrators and master printers to create a book. This signaled another shift where people of different classes and backgrounds had to engage and interact as part of this new production methodology.

Notable as well: With printing presses arriving in different city-states, books came to be printed in native languages as opposed to Latin. This rise in importance of national languages, as opposed to pan-European Latin, is cited as one reason for the rise of nationalism in Europe.

### - slavery and Africa

*"The strangest disease I have seen in this country seems really to be broken heartedness, and it attacks free men who have been captured and*

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*made slaves.*” - David Livingstone on witnessing African slaves traded eastward to India around 1860.

The tradition of indentured service is an ancient one, and long-standing on the continent of Africa. Called “slavery,” this indentured service might repay some slight or be used for future consideration. This fairly benign concept of slavery was later re-purposed by Muslim and European traders into the heinous crime it morphed into for some 500 years.

In the earliest African traditions, “slaves” were not made to be the chattel of other men, nor enslaved for life. African slaves were paid wages and were able to accumulate property. They often bought their own freedom and could then achieve social promotion—just as a freed man in ancient Rome could do. Some even rose to the status of kings.

That all changed as Arabian and European traders recognized the vast wealth they could accumulate by capturing and selling other humans. Cheap labor has always been of value to capitalists, and one can’t get much cheaper than slave labor. Exacerbating the situation were certain African tribes happy to sell off their enemies.

When considering Africa today, and why it is torn the way it is, we have to see the patterns of history and their impact, notably colonialism and slavery. True for Africa, true for everywhere. Again, slave traders had small concern for the well being of the victims of slavery. Their concern was power and control, their interest money. When it comes to understanding human history, one has to follow the money.

### - hemp, guns and aggression

Hemp has been around as a natural resource for thousands of years. Anthropologists point out it was the first cultivated plant. It is mentioned as “a superior herb,” in the first Chinese book on medicines. It was at the center of the Roman/Carthagenean wars that occurred around 300 BC. By the time of the Christ, it’s used as paper in China.

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Europe through much of the middle ages relied on hemp for a variety of needs, including hemp oil for lamps, seeds for food, fibers for paper and clothing, and perhaps something for the head. The Declaration of Independence was written on hemp paper, and Washington and Jefferson both grew hemp and encouraged its production.

In the 13th century Europeans learned from their Muslim neighbors to the south that hemp sails are very slow to rot. Canvas sails revolutionized the sea-faring industry, setting the stage for the coming European conquest.

Around that same time, smaller and portable hand-held cannons were developed, creating in effect the first smoothbore personal firearm. As the centuries progressed, these hand-held cannons evolved into the flintlock rifle, then the breechloader [as opposed to earlier muzzle loaded guns] and finally the automatic weapons we know today. These early muskets were a far superior weapon to anything else on the planet at that time.

With the medieval technologies of long distance sailing and superior weapons, it's not surprising that European nobility and the emerging merchant class were anxious to leverage this advantage. As of course they did. A third ingredient, aggression, was well infused into European colonial culture by this time, along with the requisite blinders that allowed these people to commit heinous crimes of every sort in the name of their city or nation state. This long-standing cultural tendency has yet to be replaced by a more hopeful alternative.

It bears remembering the huge role that religion and ideology played during this era as well. Every culture has had its religious symbols and ideas, many predating written history. With the demise of the Roman Empire, Europe and the Middle East were thrown into chaos. The rule of law lost its ability to be enforced, trade became erratic and undependable, and "barbarians" threatened enslavement and death. With these systemic failures, people needed a respite, and religion filled that void. Indeed, monasteries were the primary vessels of knowledge and cultural life through Europe's dark ages.

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With the arrival of Islam on the scene in the seventh century, Europe adopted much from their Muslim counterparts including the methodologies and products of their Golden Age [mentioned above]. The dynamics of power and control became such that they necessitated religious conflict between European and Middle-Eastern tribes. Eventually we were to witness the Crusades and the great Muslim empires, such as the Ottoman.

### - The Peace of Westphalia

In 1648 the Peace of Westphalia was signed, in which the major European tribes agreed to respect the principle of territorial integrity. In the Westphalian system, the interests and goals of city-states [and later nation-states] were widely assumed to go beyond those of any citizen or any ruler. States became the primary institutional agents in an interstate system of relations. This document was another marker in the development of laws and policies that favored standardized geopolitical units, and organized methodologies for trade and conflict resolution. It codified relationships between geopolitical units that our nation-states still adhere to today.

Certain rights and rules governing commerce were established around the same time, establishing the idea of corporate entities and creating the perfect conditions to create a more formal relationship between rulers and merchants. It was the official beginning of The Plutocracy.

### - colonization

The idea of taking another's land is not a new one. For as long as we have been, we have often coveted some greener pasture or richer landscape or other form of wealth, and many of us have not let ethics prevent us from taking what we wanted. Exploitation has been a common theme of our past. Ultimately, this resulted in colonization, a practice started in the Agrarian Age, but that came of age with a vengeance in World3.

The historical phenomenon of colonization is one that stretches around the globe and across time, including such disparate peoples

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as the Hittites, the Incas and the British. European colonialism, the aggression that still colors the geopolitical scene today, began in the fifteenth century with the “Age of Discovery.” This was led by Spanish and Portuguese exploration of the Americas, and the coasts of Africa, the Middle East, India, and East Asia.

Soon after, England, France and Holland established their own overseas empires, in direct competition with each other, Spain and Portugal. The industrialization of the nineteenth century led to what has been termed the “Era of New Imperialism,” when the pace of colonization rapidly accelerated, the height of which was the “Scramble for Africa,” in which Belgium and France were major players and Germany a lesser participant.

The end of the eighteenth and early nineteenth century saw the first era of decolonization when many of the European colonies in the Americas gained their independence from their respective owners. Spain and Portugal, in particular, were irreversibly weakened after the loss of their New World colonies. It was not until the end of World War II that the second phase of decolonization began in earnest, with a number of nations, especially in Africa, finding independence. In 1999 Portugal returned the last of Europe’s colonies in Asia, Macau, to China, closing an era that had lasted five hundred years.

This 500-year period that overlaps the third and fourth ages is notable for several reasons. It amassed vast global resources for the Europeans who initiated colonization. It established geopolitical borders still intact today. It spread European languages, religion and culture around the world, promoting “civilized” European ideals at the expense of all they came into contact with. It fostered genocide on a grand scale. And it encouraged ever larger business enterprises – corporations—to support colonial efforts.

The Western European advantages in sea travel and armaments made the outcome of their aggression well assured. No area of the world withstood this colonizing force until the United States was formed, and this from the sons and daughters of Europe that shared the same technology.

Most striking about this colonial phase is the vast extent of political divisions constructed by the colonizers. Whether in Africa, India, South America or the islands of Southeast Asia, Western Europe was the creator of nation-states. Great Britain especially defined our geo-political boundaries with its far-flung empire. Whatever logic may have been entailed in shaping these nation-states likely ended with their empire.

Such was the state of the world heading into the Nineteenth Century. Around 1800, however, Richard Trevithick introduced the first steam engine. The steam engine was a big deal because, for the first time in human history, we could concentrate power like never before. Surely the many marvels of the ancient world and great medieval machines were fantastic achievements, and their places in history are unassailable. But it was engines that gave the machines their wings.

## **World Four | The Age of Industry Technology: Engines | Energy: Oil**

History is not tidy, and there have been no clear lines to define one age from the next. The development of the engine was part of the Industrial Revolution and did not precede it. At the time of its development shortly after 1800, mechanized production was already in full swing. Still, like the printing press a few hundred years earlier, the engine caused a transformation in civilization.

The engine localized power in a way never before available to humankind. Everything from lawn mowers to transatlantic ships to modern aircraft is the result of our discovery of engine technology. The ubiquity of engines in our fading Industrial Age is unarguable. As is always the case, this new level of technology did not replace any of the previous technologies of earlier ages. It added something new and discontinuous from what was before, a new level of design and complexity. We see, too, that the process of progress is speeding up. While the Neolithic Era lasted for tens of thousands of years and the transition to the Agrarian Age took several thousand years, the



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adaptation of engine technology was global in less than 100 years. And while the Agrarian Age progressed for a few thousand years, the Medieval Age lasted only several hundred.

Great Britain became the first country to begin the process of applying technology to manual manufacturing. While European imperialism was initiated by the Portuguese and Spanish conquest of coastal Africa in the 15th century, this imperialism was greatly enabled by emerging World4 technology. It should come as no surprise that the country where armament production was first mechanized is the country that was most successful in reaching across the globe to colonize.

Great Britain's wide span of colonial power is particularly associated with World4 because of scale. While the Mongol and Roman empires crossed great swaths of the Eurasia continent in an earlier time, no nation-state had ever managed such a diverse and far-flung empire.

As the decades progressed, British imperial strength was underpinned by the steamship and the telegraph, new technologies invented in the second half of the 19th century: technologies that allowed it to maintain, control and defend the Empire. By 1902, the British Empire was linked together by a network of telegraph cables, the so-called All Red Line.

This "wide span of colonial power" sounds strikingly like the situation the United States Empire finds itself in today, with 865 military bases on foreign soil and a military presence in nearly 75% of all the world's countries. History teaches this as an unsustainable model.

### - steel

With the engine as the hallmark technology of World4, we easily appreciate the elevated status of metals, particularly steel. Steel greatly enhanced the engine development and production process, with its fabulous heat resistance and rigidity. Access to steel was transformative for the young manufacturing industry, allowing for major upgrades in various tools and processes. We know, too, that the quest for iron ore and other minerals played a large role in the exploitative colonialism

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of Western Europe. One need not look very far to see the metallic underpinning of the Industrial Age. Again, technology drives culture—lifestyles and cities were never the same once mechanized production took hold.

The idea of a production line is not a new one. The earliest factories may have been in China, where several hundred thousand people were assigned to create the Terracotta Army, 6,000 life-sized warriors made to protect the grave of Qin Shi Huang, China's first emperor. One can assume some standardization took place in the creation of these figurines. Going forward in time, such practices were disseminated or discovered in various forms. Bucket brigades and medieval production methods both entertained aspects of the production line.

What made Henry Ford and his invention so unique was the level of mechanization and standardization involved in the process. This idea that an individual could perform one simple chore over and over again meant that the level of skill a worker might require could be considerably less than that of say, a mechanic. And because the worker does the same repetitive job, they required minimal training and minimal “non-productive time.”

To his credit Henry Ford wanted to create an automobile that was affordable to his and other typical American workers. Toward that end he doubled the pay of his assembly line people over the existing wages of the time. In helping to create the market for his cars as he was learning how to create the product, he showed great business acumen. More importantly from a World5 perspective, he showed the wisdom to seek common abundance instead of personal greed.

### - forms of feudalism

The original reason for incorporating a business interest was that the corporation could survive longer than the lives of any particular member, potentially existing in perpetuity. With the emergence of corporations, it was no longer just monarchies that were creating serfs. Large business interests manipulated the financial landscape with ease, with a nod and tip of the hat to local political authorities. By the time

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civilization reached the 18th century, the Plutocracy was already well-formed.

The oldest commercial corporation in the world, the Stora Kopparberg mining community in Falun, Sweden, obtained a charter from King Magnus Eriksson in 1347. Many European nations chartered corporations to lead colonial ventures, such as the Dutch East India Company or the [British] Hudson's Bay Company, and these corporations came to play a large role in the colonizing effort.

During the period of colonial expansion in the seventeenth century, the true progenitor of the modern corporation emerged as a "chartered company." Acting under a charter sanctioned by the Dutch monarch, the Dutch East India Company defeated Portuguese forces and established itself in the Moluku Islands in order to profit from the European demand for spices. Investors were issued paper certificates as proof of share ownership, and were able to trade their shares on the original Amsterdam stock exchange. Shareholders were also explicitly granted limited liability in the company's royal charter [sound familiar?].

Similarly, in the late 17th century, Stewart Kyd, the author of the first treatise on corporate law in English, defined a corporation as:

*A collection of many individuals united into one body, under a special denomination, having perpetual succession under an artificial form, and vested, by policy of the law, with the capacity of acting, in several respects, as an individual, particularly of taking and granting property, of contracting obligations, and of suing and being sued, of enjoying privileges and immunities in common, and of exercising a variety of political rights, more or less extensive, according to the design of its institution, or the powers conferred upon it, either at the time of its creation, or at any subsequent period of its existence.*

Pretty remarkable stuff, actually. Mr. Kyd, in one fell swoop, established that corporations had limited liabilities but, in effect, were just like we humans when it comes to ownership and rights. Of course such a bogus notion would never have been upheld except that it was exactly in tune

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with what The Plutocracy wanted. Hence the nature of a corporation was codified and made into law.

We saw the “limited liability” play out in any number of workers’ strikes and environmental devastations. Corporations often acted with impunity, having the support of lawmakers and law enforcement. The lust, greed and recklessness with which corporations pursued their goals could not but come at the expense of the common person. We just stopped calling it feudalism.

### - the corporation

In the U.S., many private firms in the 19th century avoided the corporate model because of regulatory considerations. [Andrew Carnegie formed his steel operation as a limited partnership, and John D. Rockefeller set up Standard Oil as a trust]. Eventually, state governments began to realize the greater corporate registration revenues available by providing more permissive corporate laws. New Jersey was the first state to adopt an “enabling” corporate law, with the goal of attracting more business to the state. Delaware followed, and soon became known as the most corporation-friendly state in the country after New Jersey raised taxes on the corporations, driving them out. New Jersey reduced these taxes after this mistake was realized, but by then it was too late; even today, most major corporations are established under Delaware law.

By the beginning of the nineteenth century, government policy on both sides of the Atlantic began to change, reflecting the growing popularity of the proposition that corporations were riding the economic wave of the future. In 1819, the U.S. Supreme Court granted corporations a plethora of rights they had not previously enjoyed. Corporate charters were deemed “inviolable,” and not subject to amendment or abolition by state governments.

The Corporation as a whole was labeled an “artificial person,” possessing both individuality and immortality. At around the same time these events were occurring in the United States, British legislation was similarly freeing the corporation from the shackles of historical

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restrictions. Here the British Parliament further enshrined into law the preeminent hallmark of modern corporate law—the concept of limited liability. Acting in response to increasing pressure from newly emerging corporate interests, Parliament passed the Limited Liability Act of 1855, which established the principle that any corporation could enjoy limited legal liability on both contract and tort claims simply by registering as a “limited” company with the appropriate government agency.

Funny story [from Andrew Gavin Marshall, author and social critic who writes for *Global Research*]:

*In 1788, the French Monarchy was bankrupt, and as tensions grew between the increasingly desperate people of France and the aristocratic establishment, European bankers decided to pre-empt and co-opt the revolution. First, prominent French bankers refused ‘to extend necessary short-term credit to the government,’ and they arranged to have shipments of grain and food to Paris ‘delayed’ which triggered the hunger riots of the Parisians. This sparked the French Revolution, in which a new ruling class emerged, driven by violent oppression and political and actual terrorism. However, as violence grew, so too did discontentment with the Revolutionary Regime, and its stability and sustainability was in question. Thus, the bankers threw their weight behind a general in the Revolutionary Army named Napoleon, whom they entrusted to restore order. Napoleon then gave the bankers his support, and in 1800, created the Bank of France, the privately owned central bank of France, and gave the bankers authority over the Bank. The bankers owned its shares, and even Napoleon himself bought shares in the bank.*

So we see the deep seeds of plutocracy, and the deep roots of Disaster Capitalism, discussed in the next chapter.

### - The United States of America

As an almost *just-in-time* manifestation of the transition from the medieval to the industrial, the United States was birthed from English

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colonies in the late eighteenth century. Wildly unique at the time was the idea that these breakaway colonies would form a republic.

The corruption of the London courts, in particular, was very much in the minds of the U.S. founders. They wanted a system of government less susceptible to the whims of a magistrate—a nation of laws, not men. It is intriguing that these founders were without exception all well-to-do landowners. They were the ones most penalized from outrageous British taxes, and the main inciters of revolution. Those without land were much less interested in participating in war.

While we Americans are fond of our unique history, we tend to ignore three critical flaws in the formation of this country. In no particular order, they are corporatism, slavery and genocide. Even in these early days of industrial power, companies like the East India Trading Company showed the tremendous power that corporations were gaining when the company defeated Portuguese forces for control of the Maluku [Spice] Islands around 1600. Mercenaries against nationals, these kinds of conflicts were early harbingers to the massive war machine in place today. The U.S. founders knew the risks of too much corporate influence as they were by and large of the same stock, being landowners and merchants long before they became political activists

The people who founded this nation didn't fight a war so that they could have a couple of "citizen representatives" sitting in on meetings of the British East India Company. They carried out a revolution in order to be free of oppression: corporate, governmental, or otherwise; and to replace it with democratic self-government. They were likely aware that 17th century political philosopher Thomas Hobbes called corporations "worms in the body politic."

In general, the founding fathers professed to hate corporations as much as they hated the King. For it was through state-chartered corporations that the British government carried out some of its most pernicious oppression. In the early 19<sup>th</sup> Century Thomas Jefferson declared: *"I hope we shall crush... in its birth the aristocracy of our moneyed corporations,*

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*which dare already to challenge our government to a trial of strength and bid defiance to the laws of our country.”*

His hope has not yet been realized. Because they were well aware of the track record of government-chartered corporations, and because they guarded their freedom so jealously, citizens of the newly independent United States of America chartered only a handful of corporations in the several decades after independence. On those few occasions when states did charter a corporation, *“The powers which the corporation might exercise in carrying out its purposes were sparingly conferred and strictly construed.”*

But inevitably, the generation that had fought against injustices perpetrated by corporations was followed by others whose memories of corporate oppression were less vivid. Still, the warnings against corporations continued. In 1888 President Grover Cleveland remarked: *“Corporations, which should be the carefully restrained creatures of the law and the servants of the people, are fast becoming the people’s masters.”*

Equally debilitating to the American ideal was slavery. By 1776 slavery had been around for some while, and our founders knew the inconsistency inherent in declaring “All men are created equal,” while these same men owned slaves. Here’s John Quincy Adams on the topic:

*The inconsistency of the institution of domestic slavery with the principles of the Declaration of Independence was seen and lamented by all the southern patriots of the Revolution; by no one with deeper and more unalterable conviction than by the author of the Declaration himself [Jefferson]. No charge of insincerity or hypocrisy can be fairly laid to their charge. Never from their lips was heard one syllable of attempt to justify the institution of slavery. They universally considered it as a reproach fastened upon them by the unnatural stepmother country [Great Britain] and they saw that before the principles of the Declaration of Independence, slavery, in common with every other mode of oppression, was destined sooner or later to be banished from the earth. Such was the undoubting conviction of Jefferson to his dying day. In the Memoir of His Life, written at*

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*the age of seventy-seven, he gave to his countrymen the solemn and emphatic warning that the day was not distant when they must hear and adopt the general emancipation of their slaves. - An Oration Delivered Before the Inhabitants of the Town of Newburyport at Their Request on the Sixty-First Anniversary of the Declaration of Independence - 1837*

As we look around the world today, we easily see that every other mode of oppression is still with us, as are many forms of slavery. By not ridding the new republic of slavery, the stage was set for the Civil War and all the civil unrest that has resulted since.

Finally, the genocide. While all men are created equal, European colonists/new American citizens clearly thought themselves entitled to overrun and destroy the indigenous people on the North American continent. From being hunted to receiving a “gift” of pox-infected blankets, the “American Indian” stood little chance against the numbers and the technology of the new American settlers. The shredded crumbs of their culture are all that remains of a proud, diverse, ecologically attuned population.

Genocide was not the only factor in the demise of the American Indian people. Even before pox-filled blankets, diseases to which these people had no resistance followed the Spanish across the water, creating decimation far worse than the Black Plague in Europe. This was because Native Americans had not been exposed to the germs attendant to animal husbandry. The Indians were not raising cows, hogs or chickens, and had no resistance to diseases of domesticated animals. While there were plenty of conflicts between Europeans and the indigenous people long before we had the Declaration of Independence, the idea of Manifest Destiny was what finally destroyed Native American culture.

From a couple of Founding Fathers... [David E. Stannard, *American Holocaust*, Oxford University Press]

*In 1779, George Washington instructed Major General John Sullivan to attack Iroquois people. Washington stated, “Lay*



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*waste all the settlements around...that the country may not be merely overrun, but destroyed.” In the course of the carnage and annihilation of Indian people, Washington also instructed his general not to “listen to any overture of peace before the total ruin of their settlements is effected.”*

*In 1807, Thomas Jefferson instructed his War Department that, should any Indians resist America stealing Indian lands, the Indian resistance must be met with “the hatchet.” Jefferson continued, “And...if ever we are constrained to lift the hatchet against any tribe,” he wrote, “We will never lay it down till that tribe is exterminated, or is driven beyond the Mississippi.” Jefferson, the slave owner, continued, “In war, they will kill some of us; we shall destroy all of them.”*

Such enlightened thinking.

These three defects, these flaws in the architecture of the U.S., haunt us to this day. We see the corporatism that has created a vast modern plutocracy with the U.S. government and the world's largest corporations. We see the economic slavery that dovetails with this modern iteration of kleptocracy. And we see the genocide in the United States permanent war paradigm and the inhuman suffering and poverty billions of us live in.

The U.S. Constitution was known to be inadequate by the founders even when it was enacted [Howard Zinn, *A People's History of the United States*]. With engines, global communications, conglomerates and a thoroughly dysfunctional U.S. government, how much more is it inadequate today?

### - modern corporations

By the end of the 19th century the forces of limited liability, state and national deregulation, and vastly increasing capital markets had come together to give birth to the corporation in its modern-day form. The U.S. Supreme Court decision in *Santa Clara County v. Southern Pacific Railroad* [1886], which stated that corporations cannot be

taxed differently than people, began to influence policy making. The decline of restrictions on mergers and acquisitions encouraged a wave of corporate consolidation: from 1898 to 1904, 1,800 U.S. corporations were consolidated into 157. The modern corporate era had begun.

The 20th century saw a proliferation of enabling law across the world, which helped to drive economic booms in many countries before and after World War I. Starting in the 1980s, many countries moved toward privatization, selling publicly owned infrastructure, services and enterprises to corporations. Another major postwar shift was toward the development of conglomerates, in which large corporations purchased smaller corporations to expand their influence with vertical or horizontal integration. Japanese firms developed a horizontal conglomeration model, the keiretsu, which was later duplicated in other countries as well.

Yes, conglomerates. We know them so well now: Goldman Sachs, AIG, Citigroup, GE, Exxon Mobil, The Royal Bank of Scotland, BP, Credit Suisse, Comcast, Walmart – et cetera, et cetera, et cetera. Too big to fail. From our newly discovered vantage point, we see that these super-corporations cannot be allowed to exist in their current form. With honest government and a functional legal system, they likely can't compete at that scale anyway.

### - the Twentieth Century

The twentieth century saw the jeweled crowns of World4 invention—cars, aircraft and nuclear power. The transformative power of each of these inventions is easily understood, and by now we have learned much of the dark side of each. But perhaps the most substantial aspect of the twentieth century surrounds the idea of change. For tens of thousands of years, human life followed the same pattern. If we grew up farming, we farmed. If our dad was a carter, we would likely spend our life hauling or driving carts as well. If our father was a smith, we worked the smithy. Barring outbreaks of disease or violence, there was a great steadiness in day-to-day routines.

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It is hard to see anything that will reverse this trend of change. The railroad and telegraph no doubt rocked the 19th Century, but the stream of lifestyle-changing inventions was still in an early phase at that time. With the past century, we started by building cars and finished with microwaves and mobile phones.

The twentieth century also introduced the first real precursors to our connected world with the telephone, television and computer: Non-local, instantaneous communication technologies. Precursors to the Internet.

### - 20th century empire

The tools and machinery of war became much more advanced with World4 technology. Tanks, aircraft carriers, nuclear weapons—upping the ante considerably in weapons of destruction. And we paid the costs, with war being the biggest single expenditure of the last century. And what did all that money buy us? 200 million dead people. 200 million of our sisters and brothers extinguished. Such are the demands of empire, the drive to maintain the war industry.

Dwight D. Eisenhower famously warned against the “military/industrial complex,” the combined force of two powerful entities, both with a vested interest in war and conflict. He watched as the “war machine,” enabled to fight the Axis powers of WWII, refused to scale back or dismantle after the war, instead manipulating the U.S. government to create more conflict which created more money and power for the military and industry.

Since then government and media have succumbed to the same kleptocratic forces, creating the military/industrial/media/government complex—The juggernaut that must be stopped to bring our lives into balance.

### - progressivism and The Sixties

Our nation has shifted between progressive and regressive movements throughout our history. Prior to the current, nascent effort of resistance

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to the elitist agenda, we can look at the 1960s as being quite a progressive era, with The Voting Rights Act, the Women's Movement, the Clean Air and Clean Water Acts and the pandemonium led by "hippies" and their interest in "free love." More recently, with the Reagan, Bush, Clinton, Bush and Obama administrations, we've seen the pendulum swing back to the right.

While the terms "progressive" and "liberal" are sometimes used interchangeably, that is not completely accurate. The opposite of liberal is conservative, while the opposite of progressive is regressive. And one person's idea of progress can vary greatly from the next. We've had these progressive waves, usually as a response to intolerable conditions, every couple of generations.

In the early 1960s the dominant culture ignored too many emerging realities of the time. Martin Luther King was leading the march for civil and voting rights. Feminists were finding their voices, no longer content to be defined by the male half of the race. Rachel Carson's *Silent Spring* opened the door for a more common understanding of the crucial connection between ecological and human health. And young people, especially men of draft age in the U.S., found the Vietnam War immoral, ill advised and insane.

So things blew up. Our cities burned, as "soul brothers" renounced the institutions that sucked their lifeblood and offered so little in return. [Urban African business owners would mark their establishments with a soul brother sign to avoid being targeted by the rioting crowds.] The young refused to be lawful and orderly, many fleeing the country to avoid the draft. And how about that music? Like the times, it was fresh and it was messy. It was also highly creative. These moments of discontinuity provide lovely opportunities for re-invention, along with the chaos of old traditions breaking down.

Just as the progressive movement has always built on the last wave to set the groundwork for the next, the chaotic sixties planted the seeds of transformation that is marking this point in history. The uprising that was the late 1960s could have been foreseen. But then as now, people living in bubbles of their own making tend to see little beyond what

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they wish to see. With the financial, ecological and climate crises we face now, on top of serious instability in many regions of the world, the stage is set. The action is taking place before our eyes. We only need to see.

### - the good life

It is not difficult to surmise the sorts of things that led to people being happy historically, or to imagine what sorts of things were found unpleasant and painful. After all, ultimately, at our core, how much have we changed? Not so much. So when was life good? When we felt good in our bodies. When peace reigned. When there was an abundance of necessities—food, water and energy. When family [clan, village, etc.] resolved differences fairly and with minimal drama. The point in history is not nearly as important as the quality of health, community and family life in determining how happy we were and are.

And when was life most unpleasant? When one was enslaved, when one was deprived of necessities, when the burden of plutocracy was crushing, when violence was employed against us. When we felt badly in our bodies. When we suffered for who we were or what we believed. Simple stuff, really, but the past has not always been kind. Indeed, more accurately the past has rarely been kind, and it's remarkable that so many of us have managed relatively happy and stable lives amidst the turmoil of World4.

There is no real way to measure happiness, but we can measure health in numerous ways, and we don't need research to guess whether our ancestors found health or disease preferable. As we'll soon learn, in designing our culture, these are the sorts of things to pay attention to—letting go our preponderance for ideology, war and corporate control. The next chapter spends some time on these topics, which are intimately related.

- globalization

The clear outcome from our long cultural history is globalization, where transactions in economics, politics, media, and The Internet all occur on this global scale. Because of the over-riding influence of money, it is the economics of globalization that we are most concerned with. Globalization is a predictable outcome when systems have grown up with little regard for wisdom or efficiency or effect on our Earth, but instead as the result of the profit motive and growing corporate power. Add the long-standing coziness with government and we find plutocracy at work here in the U.S. and throughout our nation-state driven political culture.

The effect of this process has been both dramatic and pervasive. Hence much of the correction and healing required for our culture has to be about the undoing of the plutocracy—the unhealthy corporate-government symbiotic relationship.

- over-arching patterns

Humans faced each day with the same patterns of living for long millennia. Only as we've approached the transition to World5 have we found the rate of change speeding up in our culture. Even if we elect a routine-oriented existence, away from today's technology and media, change will not leave us unaffected.

The idea of having a station in life is no doubt an old one, where generation after generation ran the same mill, grew the same crops, bred the same fowl, etc. And yet, as religions and governments rose and fell, loyalties to what was or what could be must have changed as well. With the slow pace of change, one imagines these contextual shifts occurred generationally.

Our Neolithic ancestors had no fealty beyond their family or clan. As cities emerged, our strongest influencers were likely royalty and other controlling powers of the city-state, so they gained our loyalty. Then nation-states evolved to replace the city-state as our primary political

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loyalty, even as our identification with religious and cultural groups solidified.

Yet these loyalties were often misplaced. In the context of World5, circumstances of birth, like which religion we grew up in, are not core to our truest selves. Which city or nation we grew up in is not core to our truest self, any more than the color of our skin or the language we speak is. A fresh orientation in our thinking is surely required here, further discussed in later chapters.

There are those of us who growing up thought the USA the greatest exercise in democracy in history. Yet, in becoming adult, that feeling is corroded by the knowledge that the USA is the greatest exercise of empire in our history as well.

As we'll see, here on the edge of history, it would seem a prudent time to revisit all our loyalties, and ensure we are aligned with what best suits our wholeness and growth.

This exploration of our common history is designed to set the stage, to provide context. We cannot really understand ourselves today without understanding the events in time that led us here—socialization, technology, infrastructure and the ever-tightening noose of The Plutocracy. We explore the current effects of elitism in the next chapter.

# World 5.0



## Chapter 2: The Scene Today

*“The desolate landscape of the dominant World Four culture has decimated our Earth, clouded our vision and ravaged our lives. We must rise up.” - World 5.0*

It is no surprise that our world and culture are in the wretched condition in which we find ourselves today. We live in the logical conclusion of World4 cultural priorities, first and foremost of which is money. Money rules, because money represents power, and in World4, power has ultimate value—even if it comes at the expense of integrity or well-being. Indeed, this is the central World4 error. As we shall see later in this book, we cannot share in the peace and love of this moment without integrity, because without integrity, there is no peace.

We see the collective effects of this narrow focus on money all around us. One term for it is globalization, the undue influence of



multinational corporations on our culture. The same mega-brands and unhealthy practices are in evidence whether we're in China, California or most anywhere else. The key point to remember going in is that all these systems—food production, energy production, transportation systems, etc.—were all designed and built with one priority in mind—making money.

This misguided priority is at the root of many of our cultural ills, and remains the reason we seem impotent when it comes to addressing grave issues like climate change. In the World4 context, nothing will be fixed or changed unless there's money in it. Hence, World4 misses the biggest value of all – Life.

## The Gates of Hell

*If those in charge of our society—politicians, corporate executives, and owners of press and television—can dominate our ideas, they will be secure in their power. They will not need soldiers patrolling the streets. We will control ourselves.* - Historian and activist Howard Zinn

Living in the world today is not particularly pleasant for the vast majority of the seven billion of us currently serving as representatives of the human race. In the last chapter we saw why this is the case, as happiness for the common person has never been a priority of the ruling class. But what is also true is that we have allowed our overlords to maintain control over us by our ignorance and attitudes. Centuries of manipulation have had their effect.

We've been manipulated with great success, railing against other commoners because they look differently, act differently or ascribe to ideas and principles we don't agree with. Religious and ethnic hatred, fomented by elites to divert attention and dissipate resistance, has been a mainstay of past cultures. This, along with the tensions springing from our current cultural transition, has led to the abounding fundamentalism we see today. It has also led to our consumer society,

so much so that the corporate media never refers to us as citizens, but always as consumers, and we have taken their framing to heart.

The success of the lies and propaganda that are part and parcel of the Plutocracy is apparent from the state of our world, and the poor quality of our individual lives. These days, “the world” as we experience it can best be described as insane. When steps to mitigate global warming are minuscule in the face of this urgent threat to our species, we are insane. When war and violence are seen as required “solutions,” we are insane. When the stuff we feed our bodies and our minds is so processed that its nature has become pollutive and artificial, we are insane. When we allow corporations to control a disaster they create like the BP-sponsored oil disaster in the Gulf of Mexico, we are insane. When profit is pitted against human health, such as we have with the United States healthcare system, we are insane. When our world is driven by kleptocracy, evidenced by the trillions in taxpayer money doled out to financial institutions in 2008 and 2009, we are clearly culturally insane. Later chapters provide a remedy to this insanity.

#### - dazed and confused

In a world where the nature of reality is misunderstood, where the totality of this moment is ignored, and where powerful interests prefer an uneducated electorate, we should not be surprised to find the vast swath of fear and unhappiness that overwhelms so many stuck in the World4 culture.

The sources for happiness in the world today have become less and less available to most of us, in part because this culture lacks a clear idea of these sources. Clearly when we lack corporeal basics like clean air and water, good food, shelter and energy, it is difficult to be happy. But even for those of us who do not have to struggle with such basics, we are, as a rule, not happy. This is because we’ve never been told where to look to find happiness.

In the last chapter we stated that the happiest moments for us humans historically were when we were healthy and were allowed “to do our own thing.” With World5 we find that happiness is a matter of

intent, and that happiness is our birthright as we live and share in the awareness and energy which together comprise Life. This stands in stark contrast to World4, where we can't win at the World4 game of bigger and bigger conglomerates and greater and greater consumption unless we're one of a select few. By such rules, happiness is unavailable to the vast majority of us.

The happiness inherent in community is lost because World4 culture places so little value on such things. Partners, spouses, families, friends, neighbors, communities and ecologies—they provide us with the sense of self that allows us to unfold, and unfolding makes us happy. They provide opportunities for us to be our truest selves, without the falseness required by so many job and social situations. They provide us with playing partners for our games, and working partners for our chores. And yet these fundamentals of our lives have no stated value.

Instead, we find that the narcissistic, “It's all about me” mindset that features the ego screaming “Look, look, me, me” doesn't really bring us the happiness we seek. If we're having our “fifteen minutes of fame” such histrionics may seem appealing, but that only lasts for fifteen minutes. Must happiness be so fleeting? Are we then forced to misery the rest of our lives? To memories of what was or might have been? Sounds ouchy, especially against the alternative of being here, and feeling happy and loved in this never-ending flux of energy.

#### - an uneducated electorate

Many of us are aware that the elitists who have poured millions into the election cycles since the U.S. Supreme Court's *Citizens United* decision care little about education. Indeed, these elitists prefer ignorance and misinformation as the best tactic to maintain power and control. As such, the poor state of U.S. elections and electorate is to be expected. Apathy, minority and youth disenfranchisement, lying candidates, corporate media bias, rigged voting systems, and the corrupt two party system – all a continuation of the propaganda machine initiated by Edward Bernays and the U.S. Government in the 1930s.

“Activist” decisions by the U.S. Supreme Court exacerbate our situation. In the year 2000 the Supreme Court installed George W. Bush as president in a hotly contested election. Is that democracy? In 2010 the same court ruled that corporations can spend as much money as they want on elections in *Citizens United*—and do it anonymously. Somewhere in that span they ruled against U.S. citizens’ right to habeas corpus, ending a 500 year old legal right. We can only conclude that the U.S. Supreme Court is part of the systematic effort to reduce our interest and ability to effect government through the voting process.

The charade called the 2010 Election campaign brought to an end any honest discussion about the quality of information, education, and public discourse we the people receive through the corporate-controlled media. The litany of ridiculous ideas a substantial minority of our electorate [and politicians] holds deserves mention only for the absurdity of the positions. President Obama is Muslim, and/or born in Africa. Climate change is a hoax. Science can’t be trusted, or is trumped by religion. Tax cuts for the rich create jobs. Wars are required for our national security. What’s good for Wall Street is good for Main Street. We require a Federal Reserve Bank for “federal reserves.” Earth was created 6,000 years ago. The litany is endless.

### - propaganda

Propaganda, the selective dissemination of biased information or falsehoods for special interest gains, has been with us for centuries. Even the American Revolutionary War had to be “sold” to a reluctant populace. Wealthy landowners who wanted to reduce their tax burden to England were the instigators. The peasants were apathetic, knowing their lot changed little regardless of who held power [*A People’s History of the United States* – Howard Zinn].

In the 1930s propaganda become “public relations”, and the mislabeling of bad ideas and the misleading of the citizenry became commonplace. And while the tactics became more sophisticated, the goal has never changed. The Plutocrats of the day believed benevolent control by elites was far superior to a democracy of the uneducated—all the while contributing to that lack of education. Let us not forget that Edward

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Bernays famously said “the engineering of consent” is the very “essence of the democratic process.”

Things got much worse in the 1970s as conservatives and moneyed interests organized. Conservative think tanks, right-wing radio, fundamentalist preachers and lots of cash began to create a political machine that has dominated our political landscape ever since. In 1970, there were 135 lobbyists. By the time Reagan was elected in 1980, there were over 1500. Today, there are literally dozens of lobbyists for each member of congress, an industry worth 3.5 billion dollars.

A 1991 study by the U.S. Government Accountability Office [GAO] uncovered just how porous the Federal Regulation of Lobbying Act of 1946 was. The GAO found that about 10,000 of the 13,500 individuals and organizations listed as key influence peddlers on Capitol Hill in the official book entitled, *Directory of Washington Representatives*, were not registered as lobbyists. It's no wonder our representatives forget whom they are supposed to be representing.

Now we see that our media has been reduced to the banal, the violent, the meaningless, and so-called heroes exhibiting anything but heroic behavior. Television, films, music—all have felt the effects. And when something comes along to shake up the status quo, like Rap Music, the powers that be take the honest outcry for reform [see Public Enemy or Tupac Shakur] and remove them from playlists in favor of “guns and hoes” hip-hop. We see what they want us to see. We hear what they want us to hear.

### - the Tea Party

With this backdrop in the field of media, it should be no surprise when Tea Party candidates win the job of senator or congressperson. The Tea Party is a recent political phenomenon in the United States with conservative values, and unacknowledged support from America's elites who favor less regulation and smaller government. Their message lacks clarity, however, as might be expected from an outgrowth of “an uneducated electorate”.

## THE SCENE TODAY

We have been encouraged to vote against our best interests for generations. We've been goaded by hot button issues like gay marriage instead of following the money. We've been discouraged, deluded and disillusioned by corporate media, losing our center and sense of power as we're told what is "real" and "possible" by the agenda-driven pundits of U.S. corporate media. The [mostly] anonymous pockets behind right-wing fundamentalism are deep.

As mentioned above, the United States Supreme Court in 2010 determined that corporations cannot be limited in their contributions to preferred candidates, and that they can make their contributions anonymously. This means customers and clients don't know the politics of the companies they support, not to mention the massive sums involved. Can there be any question that this decision undermines what crumbs of democracy remain in these United States? Much of the Tea Party's funding comes from conglomerate-supporting sources like The U.S. Chamber of Commerce. Karl Rove has raised millions through his political action group "American Crossroads," over 90% from just three billionaire donors. The Koch brothers, owning some of the most pollutive enterprises in the country, are great Tea Party funders as well.

This malaise of unlimited, secret political funding would not be upon us if the Democratic Party were the champions of common sense and the common good. They are not. No, they act as the quasi-sane yet horribly ineffective party because that is their role in this charade. Obama's healthcare reform was a pathetic effort in light of his campaign promise. The "healthcare" corporations remain in charge without even a public option. The same is true for the financial reform bill and many other pieces of legislation. Corporate control is maintained, and likely enhanced.

In stark contrast, we're now witnessing an unprecedented wave in the progressive movement. It's obvious in the organic food movement, the explosion in renewable energy and the progressive "blogosphere." Even corporations now want to be seen as green. This movement is as unprecedented in scope as it is disorganized in its efforts. It is hoped

that this missive on World5 will aid in coalescing the progressive movement underway today.

Of course if you get all your information from corporate-owned television, you might think of the Tea Party as some great, grass-roots force in the U.S., which they may have been initially. But they are already exposed. The radical-right funding from corporations, arch-conservative institutions, Political Action Committees and websites are finally being seen for what they are: vehicles for kleptocracy. To date their strategy has been rather successful—keep the voters confused, apathetic and uninformed so that if they vote, they vote against their best interests.

We have an uneducated electorate because of broad-spectrum corruption across the whole political and economic system. This core issue is reflected in everything from our educational system to the 24-hour news channels. It would be ugly enough if it were just greed, but there's a certain malevolence in encouraging ignorance for personal gain at the expense of the common good. The long-standing Plutocracy [rule by the wealthy] has morphed—a more accurate name now is The Kleptocracy [the theft of our taxes and democracy by ruling elites].

## Culture

Popular culture changes constantly and occurs uniquely in place and time. It forms currents and eddies, and represents a complex of perspectives and values that influence society and its institutions in various ways. For example, certain currents of pop culture may originate from, [or diverge into] a subculture, representing perspectives with which the mainstream popular culture has only limited familiarity. Trends come into vogue, other trends disappear.

Mainstays of popular culture typically appeal to a broad spectrum of the public. This definition is presented because culture is almost like the air we breathe, we're so immersed in it we forget we live within it and have the power to change it.

- children

Children hold a special place in our hearts, as well they should. They are quite literally our future. They require attention and nurturing. They require education and security. They require love. Yet children are mightily abused in the World4 culture. There are maybe a billion or more who suffer from hunger and disease right now. There are millions who must slave at “jobs,” millions more who are the recipients of cross-generational and other abuse, and millions who suffer from long-standing neglect. Do not be foolish enough to think such is not the case in these United States.

Growing up in a close-knit community, it was common for neighbors to keep an eye on us and correct us if we were out of line. It was common for visits to the grocery to be social occasions, learning neighborhood gossip and upcoming events. It was common for families to look out for each other, lending a helping hand to those dealt a bad one. Some suggest that the social void is now being filled digitally by apps like Facebook, but our loss of community over the last 50 years is a marked reflection of how our world has “evolved.”

Children today seem required to grow up much faster, to encounter much more “reality” than was required in times past. They are less shielded from the world’s ugliness, and less educated in social skills. Most of what they learn from media is “me me me,” preparation for a life of unhappiness and unfulfilled expectations. Hardly the endowment they deserve.

It’s not difficult to understand how to grow healthy children. Kids need good food and healthy environments, social skills and safe boundaries, and viable role models to teach them love and integrity. They naturally play and create if given tools and opportunities. They bring us joy. Again we find a powerful indictment of the World4 culture – its treatment of children.



### - women

Women have not fared well these past ages, “the fairer sex” often being the victim of the worst abuses. Not only do they suffer from the same ills and issues as we males in the World4 culture, they suffer from institutional, religious and personal abuse due to gender. They carry the additional burden of representing so much of what the old culture abhors or ignores—cooperation, nurturing, and being social and grounded.

The treatment of women is something clearly in need of address. In the U.S., women make about \$ .75 cents for every \$1.00 a man makes doing the same work. Many countries are worse. Women’s rights are challenged regularly and nearly everywhere. The regularity of sexual and physical abuse, the lesser abuse of being ignored or treated without respect—there are a long list of ills.

The plight of women is widespread. In some Middle-Eastern cultures, women face even more restrictions, resentments and abuse in the name of religion or some cultural ideal. In Africa the devastation of AIDs has decimated the ability of many women to raise their children. There is no place in the world where we can look and say, “Here the women are treated as equals,” except maybe Iceland. A sad situation, and one surely to be corrected in World 5.0.

### - obesity

Perhaps the most glaring perception of Americans when viewed by the rest of the world is our weight. We’re fat as hell. And why is no secret—because we eat crappy food and lead sedentary lifestyles. Now that we’ve exported McDonald’s and KFC globally, the rest of the world may well join us in this unhealthy condition, if they can afford it. The effects of obesity on health have been well-documented. The effects on our self-esteem and our sense of self is obvious and debilitating. Emotional trauma may be even more troubling than the physical issues obesity brings.

Our food production system is the biggest culprit in our obesity. The way our food is grown, processed, distributed and consumed is

all driven by the World4 profit motive, hence precluding intelligent design. As food critic Michael Pollen states, the industrial food system *“serves up salt, fat and sugar in as many forms as possible”*.

Among psychologists obesity has long been known as a protection mechanism for people who are shamed or terrified. They carry a sense that their obesity keeps others away and at bay, allowing the obese person to continue in their “bubble”. It is perhaps more accurate to say their weight imbalance makes it easier to maintain the illusion of separation. In this, obese folks share the stage with haters, addicts, ideologues and fundamentalists. Held in the grip of fear, they find only isolation. They cannot find their truest selves or the rest of us sharing this moment with them. They are lost when in such illusion.

#### - drugs

In a society where logic played a larger role, drugs would be classified using risk/benefit analysis. This simple formula is applicable for everything from aspirin to chemotherapy, and from marijuana to the host of pharmaceuticals proverbially shoved down our throats. Risk/benefit analysis. Pretty straightforward. But look what we have instead: An artificial distinction between what is legal and illegal that predicates a drug’s “goodness,” though nicotine and alcohol kill far more people than marijuana ever has. Legitimacy is given to cholesterol lowering drugs with no thought to the crappy diet that is responsible for the problem. Again, we find an artificial system designed to serve the pharmaceutical industry and special interest groups who benefit from “the drug war” and our bloated penal system.

In the waning days of the World4 culture, we’ve reached the ludicrous point where pharmaceutical corporations seek to invent new health issues so they can provide a lucrative treatment for it. Let’s be clear. Among the limits to capitalism are those where human health is a concern. One cannot simultaneously be devoted to health and profits. As long as profit is the most substantial organizing principle for drugs and health care, we are sure to be poorly served. This is certainly the case in the United States, where extravagant health care costs exist

alongside millions of uninsured citizens, and where the motivation for any procedure or prescription is suspect.

In the US healthcare system, modest gains may have been made by the 2009 Healthcare Reform Bill, but it contains the fatal flaw of leaving for-profit entities in charge. This inevitably means decisions about health will be coerced by the drive for profits. It further ensures that simple medicinals such as marijuana will continue to be demonized.

### - technology

In terms of tech, we have clearly moved forward from the Industrial Age and the primacy of engines. We now have The Internet. Web-related and web-enabled technology heralds our new age, though not it alone. [BTW—The Web or InterWeb, for our purposes, means the Internet backbone and all the applets and mobile devices that have created instant, global communications.] Talk about historic. Who a generation ago could even imagine such a thing?

To describe our world and situation today, with its various systems and structures, dynamics and beliefs is complicated. And yet writers have captured the essence of the day in the multitude of glimpses they offer their readers through writings from Paul Hawkin's *Blessed Unrest* to books like *Radical Evolution* by Joel Garreau or the popular *The Lost Symbol* by Dan Brown. What's remarkable is the awesome breadth of work that describes these times. It may have been ancient Mayan or Hopi text describing a 24,000 year cycle. It may be a Nostradamus quatrain. It may be described in the context of "The Age of Aquarius," so popularized in the 1960s and 1970s. These are the most curious of times.

It is becoming ever clearer that we are already on the cusp of some radical turning point, some sort of discontinuity from the Industrial Age vantage point, some potentially revolutionary change in our world and how we experience it. There are clear reasons this is the case, the most obvious being the fundamental instability most people now face and the lack of sustainability inherent in our money-rules culture. As we explore this topic of our global culture more from the personal,

geopolitical, and ecological perspectives, it's clear that an overhaul is overdue, and mandatory. Technology will aid us tremendously in this transition.

### - violence

Shock Doctrine Economics theory, described by Naomi Klein in her book *The Shock Doctrine – The Rise of Disaster Capitalism*, acts as an economic/political process for exploiting the citizenry of our Earth [discussed later in this chapter]. But there is another sort of shock doctrine that has become embedded in modern culture as well. It's the steady bombardment, through media and games, of glorified war and violence.

An epitome of this phenomenon is the Grand Theft Auto video game, where brutalizing others is mandatory for success in the game, and horrific behaviors like killing are rewarded. Now online war games are wildly popular as well. On television we have a host of shows based on violence and bad guys. In politics we've seen a steady decline in civility. And the Internet provides almost limitless opportunities to explore the further edges of sanity.

Clearly such trends do not bring out our highest angels. Indeed, teetering in fear as some demise awaits our hero or villain seems to be a favorite past time. We “get our rocks off” watching the worst fabricated situations we can imagine. What seems striking is that this sort of fabricated violence is the antithesis of community building, and a sort of “logical” conclusion to the World4 mindset. As adults, we at least in some way understand “it's only a movie.” For the younglings, it is difficult to surmise the impact of this violence, though one cannot imagine it helpful.

### - how moral priorities form bias

In his book, *The Happiness Hypothesis*, Jonathan Haidt studies morality, emotions and their impact on culture, especially as it relates to “culture

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wars”. He references five foundational moral impulses as defined by psychologist Dan McAdams. They are:

- Harm/care. It is wrong to hurt people; it is good to relieve suffering.
- Fairness/reciprocity. Justice and fairness are good; people have certain rights that need to be upheld in social interactions.
- In-group loyalty. People should be true to their group and be wary of threats from the outside. Allegiance, loyalty and patriotism are virtues; betrayal is bad.
- Authority/respect. People should respect social hierarchy; social order is necessary for human life.
- Purity/sanctity. The body and certain aspects of life are sacred. Cleanliness and health, as well as their derivatives of chastity and piety, are all good. Pollution, contamination and the associated character traits of lust and greed are all bad.

Haidt’s research reveals that liberals feel strongly about the first two dimensions—preventing harm and ensuring fairness—but often feel little, or even feel negatively, about the other three. Conservatives, on the other hand, are drawn to loyalty, authority and purity, which liberals tend to think of as backward or outdated. People on the right acknowledge the importance of harm prevention and fairness but not with quite the same energy or passion as those on the left. It is helpful to remember these varying cultural identities as we move forward, appreciating the differing priorities of even well intentioned folk. World5 is not so concerned about a liberal or conservative stance, but very interested in progressive rather than regressive policy.

### - the rigidity of belief

It is striking to learn that, contrary to logic and our assumptions, we do not necessarily change our opinions even when new information says our old opinion is incorrect. As we learned in the first chapter, it was ecology, not genetic superiority that allowed for the development of

kingdoms and empires. And yet many, especially if they have a vested interest, will still maintain the superiority of, say, Northern Europeans, since they created the biggest empires.

This rigidity of belief becomes glaring when some believers in The Bible feel compelled to reject hundreds of years of science to honor the “trueness” of their sacred text. Young Earth Creationists [a form of fundamentalism] are convinced the Earth is 6,000 years old, this according to The Bible. Science, with far more evidence, says the universe is 13.4 billion years old and the Earth was spawned from our sun maybe 6 billion years ago. Which is to be believed? Science, which is responsible for all our modern tools and technology, or The Bible, an old book of old stories.

Will more evidence convince the Young Earth Creationists of their error? No. A belief, being a belief, is not susceptible to logical persuasion. And we humans have a ton of such beliefs. Our tribal roots are infused with belief systems that no doubt had some value in the past, but most have no place in the world today. Indeed, one can well argue that old beliefs and belief systems have little value in our newly found connective reality.

A further issue with beliefs: Beliefs lead to morals, which can be quite subjective and judgmental. A popular belief among fundamental Christians is some version of “God hates gays.” This has led to all sorts of unfair policies and practices, most notably all the laws against gay marriage or equal rights. [As an aside, projection is a favorite technique of the ego. “I don’t hate gays, God does, and I’m just honoring his wishes with my hate.”]

In contrast to the beliefs/morals dynamic, understanding and ethics provide a fine groundwork for a culture that is fair and just. The difference between morals and ethics? Ethics are universal, and can be applied regardless of religion, color or other distinguishing characteristics. It’s not a stretch to say the beliefs/morals dynamic is typical of World4, while the understanding/ethics dynamic is very “5.0.”

- consumption

The preponderance of conspicuous consumption in our 21<sup>st</sup> century western culture has been devastating to our planet's health. How could it be otherwise? Resources consumed just for shipping and packaging have been enormous, and the need to constantly update our sense of ownership with new toys does not serve our truest selves or our Earth. How often has the perfectly serviceable car, kitchen or couch been *recycled* because we felt somehow unfulfilled with our used stuff? This consumptive pattern did not emerge until after World War II, when mass production and mass selling techniques were developed. The success of "modern" big box stores like Walmart shows that this consumptive attitude has reached the point of absurdity.

With the economic meltdown of 2008, the "Shop 'til we drop" mindset has been [hopefully fatally] damaged. Nothing turns a mindset like the slap so many of us received watching our mortgages go "underwater," investments and retirement plans depreciate to a fraction of their former worth, or watching a long-healthy small business succumb due to unfair and uncertain times. Add in the dwindling prospects for employment for so many, and blind consumerism loses both its appeal and its attainability.

Consumerism was always a false sort of gratification anyway. The rush of a new car can be tantalizing, but there is no real happiness in a new car. Even the subtle sense of superiority in having the latest and greatest is but a tribute to ego, and of no value in building relationship or finding our center. In point of fact, the consumer culture, like so much else in World4, has been an extravagance that served the few at the expense of the many. With every toy from China, every over-packaged trinket we've purchased, every supposed convenience we buy for ourselves, we've contributed to human exploitation and suffering and resource depletion and environmental degradation. It's time we consider such consequences in all we buy and consume.

The idea that "He who dies with the most toys wins" was never a valid marker for happiness. It's propaganda. It is also the antithesis of the

World5 attitude. Abundance, shared wealth for all, is the thought we wish to carry forward.

- the underbelly of consumption

To appreciate the underbelly of consumption is to appreciate the connection between human rights and ecology. In a world where “cheaper is better” is the corporate mantra, left out of the equations is the devastating impact on workers and the environment. It costs more money to pay workers a fair wage. It costs more money to mine, process and make materials in a sustainable fashion. It costs more money to package and transport goods in a minimal impact manner. And such considerations, dear friends, are anathema to the World4 corporate model.

Similarly, it is anathema to connect the obviously entangled problems of worker’s rights and ecology. Yet in truth how could it be otherwise? The world’s factories are filled with laborers, technicians and managers, nearly all of whom suffer from poor wages and bad treatment from their corporate overlords. These same factories are filled with materials pulled from the Earth, normally without cost to the extractor and normally without reparations to local communities impacted, whether minerals, oil or wood from our ancient trees. And just as little attention is paid to the true costs of materials going into a factory, little attention is paid to the bi-products that ooze from it. Exacerbating a bad situation, we find that the workers often need to live near their factories, and so face the worst of the pollution that these plants emit. Nice. All so we “consumers” can continue our mindless consumption.

The model of globalism again proves itself unsustainable as we increasingly learn that there is no “away.” When the most pollutive human endeavor, mining, is treated cavalierly, we have situations like Doe Run’s La Oroya smelter in Peru. Owned by an American interest that claims a Peruvian partnership, this mine not only devastates the landscape around La Oroya, it maims and kills the people of that area. The ground water is laced with heavy metals, deforming children. The air is dirty with coal residues, causing cancer and premature death among adults. The local ecosystems are in tatters. So the next time



you buy something, remember what you're buying. Much more on transforming our consumptive habits later in this book.

### - dissolution of communities

Among all the ills wrought upon us by the World4 culture, the sickness bestowed on our communities must be among the worst. The duress suffered by most communities these days is no surprise, since communities have no stated value in World4. Urban, rural, and even the formerly cherished suburban communities have all been subjugated to the elitist monster that recognizes nothing but money and its attendant power.

Communities are the lifeblood of human existence. Our communities provide the context for our lives. All our support structures permeate to and through us via our various communities. Our families are a form of community, as is our neighborhood, workplace, school, sports team or favorite theatre group—all communities that enrich our lives. And the health of these communities affects every aspect of the quality of our lives.

In World4, communities have been undermined whenever a conflict arose between moneyed interests and the community. Whether it was the slow desertion of a rural community because all the small scale farmers were driven from the land, or perhaps a mine, factory farm or hydraulic fracturing operation have so polluted the local environment that staying in the family home is untenable. We see these discouraging effects in urban neighborhoods in the U.S. with an over abundance of guns and an under abundance of education, in the favelas of South America where millions live in shanties and struggle to fill their bellies, or when some formerly prospering suburban neighborhood is now filled with foreclosed homes and underwater mortgages with services being drastically cut. Without our communities—healthy communities—we have no hope for a stable and sustainable culture.

As we'll later discuss, communities serve another purpose. They are the antithesis of globalization. Every move to support local community undermines the elitist agenda. Every effort toward local energy and

food production reduces the influence of corporations. Every dollar spent supporting local enterprise instead of a Walmart or McDonald's builds your community.

If we consider non-human communities, which are called ecologies, we find the very same phenomenon, though often exacerbated. As local ecologies have “no value”, they are abused—and this at our great peril.

### - The Fourth Estate

As the kleptocratic model has grown into its present form, we find its pollutive influence in our media and their failure to address pretty much anything in a faithful manner. While print and broadcast media have always had their bias [“Yellow Journalism” was born in New York City’s Hearst and Pulitzer-owned newspapers in the 1890s], the concentration of power has never been what it is today. Just as we see in other arenas of culture, we find that real journalism suffers when the corporate ownership has an agenda—which it always does. And corporate ownership of traditional media has never been more pervasive. A handful of corporations, including Disney, Comcast and Viacom own huge swaths of the TV landscape, with even more centralization in radio. ClearChannel comes to mind. We have entities like Rupert Murdoch’s media empire, News Corp, which controls networks [Fox News, BSkyB in England, StarTV in Asia], newspapers, and other outlets across the globe, all promoting a corporatist agenda. None of this is at all promising for us.

As this book goes to press we’re seeing another example of World4 corruption, where Murdoch’s British media empire is being exposed for phone hacks, intimidation and a too cozy relationship with Scotland Yard. We don’t yet know the depth of the scandal, but it’s already clear what the power of money, a right wing agenda and a complete lack of ethics and integrity can do.

More striking and tragic, we’ve just learned that the 2004 Presidential Election was stolen, with the information that for unexplained reasons the vote counting in Ohio was suddenly routed to a Knoxville,

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Tennessee server at 9:00pm. You may remember the sudden swing from Kerry to Bush that occurred at that time. Where's the outrage? Where is even the mention of this story in our corporate-controlled media? Yes, this is where the U.S. Empire has left our democracy.

Fortunately, the Internet is still growing wildly and spawning innovation, making it difficult to control. Additionally, being inherently a decentralized system, it does not lend itself to centralized control. That said, Internet control issues are at the forefront these days as corporations like AT&T and Comcast very much want a "tiered" approach so they can control bandwidth and of course, extract more of our money. They prefer a world without honest competition.

Similarly, governments are throttling websites and web access to control crowds and protests. Also as we go to press, countries around the world are finding their citizens rising up to protest an unfair system, and nation-state governments are trying to curb resistance by removing InterWeb access, and cutting off mobile phone service. Egypt, Greece, Libya, Syria and England are a few notables. We must rise up.

### - systemic failures

"If it's too big to fail, it's too big to exist." Common sense, it would seem. But this new mantra highlights the systemic issues behind the Kleptocracy we live in today. The notion that these financial wizards could not possibly have foreseen the 2008 Financial Collapse is ludicrous. The idea that bad loans could be bought for repackaging and resale, with no risk to the loan originators or repackagers, is ridiculous. Former Fed chair Greenspan said he made "a mistake" in not seeing the obvious outcome of unregulated and unscrupulous transactions. But this was no mistake. It was a Ponzi scheme, a lie, timed to extract taxpayer money when market forces might otherwise point to lower incomes for the financial elites. As we'll discuss, the 2008 Financial Collapse is classic Shock Doctrine stuff.

So far they seem to be getting away with it. How in the world does the U.S. government give away 700 billion dollars to financial enterprises

[TARP] without precise tracking? How does the U.S. government justify giving away billions in tax breaks to conglomerates? [Recent stories point to over a trillion dollars in secret loans as well.] How does the government insist that all this debt, created by corporate socialism, must be alleviated by dismantling long-standing programs like Medicaid and Social Security? It's a sign of the systemic failure [read corruption] of the old culture. Hence, we will continue this cycle of boom, bust, and bailout until we make systemic changes.

The same corruption can be found most anywhere we turn. More than a year after the Gulf of Mexico platform explosion BP has still acted with the same dodging, "lie and deny" strategy corporations are so good at. We saw a similar corporate response from the Tokyo Electric Power Company in the wake of the Fukushima meltdown. Government insistence on supporting an elitist agenda will surely lead to the continued failure of communities and citizens. Our cities crumble beneath our feet as the Kleptocracy steals the cash we need to foster human and non-human health. This World4 shit is broken, and it's broken bad. We must rise up.

## **Failing Systems and Ecosystems**

### **- dying lands, dying oceans**

That we stand here, amidst the growing realization that we've stretched our Earth's resources beyond her sustainable capacity, is an ill fate. With water shortages, topsoil loss, our oceans 90% fished out, the Gulf of Mexico half dead, toxins everywhere, and a climate out of control, we're in dire straits. Our failure to pay attention to what is most important is already catastrophic.

Desertification continues to expand. The growing inconsistency of our weather has lead to ever greater swaths of desert, especially in Africa and Australia. As trees are a great weather stabilizer, the continued harvest of virgin forests threatens to increase destructive weather patterns and carbon dioxide. Birds, cows, frogs, and bees are all

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dying for unknown reasons. Birds confuse their migration times and patterns. Some species overrun, others decline.

Industrial agriculture, supported by our poor food choices, has created a fat, sugar and chemical laden buffet whose system of production is no healthier than the result. As chemical fertilizers and pesticides have become less effective, genetically modified food is attempting to fill the void: An unhappy prospect. Massive annual tilling, pollution, deforestation and money-to-the-top philosophies have decimated our greatest natural resource—our soil.

Whales beach themselves. And at the same time massive trawlers plow up the ocean floor with huge nets, capturing anything their nets will hold, bycatch be damned. These grotesque monsters dredge the ocean bottom, process any fish of value and dump the remains overboard. While one can commend the short-term efficiency of such a system, one cannot find health or wisdom in such wanton death and ecosystemic destruction.

These sorts of systemic and ecological breakdowns require transformational methodologies. We cannot find our way out of this mess without dramatically different thinking. We've moved from a planet of few people and many resources, to one of many people and few resources. A whole new approach and design are required.

### - climate change

The result of burning coal for the last 400 years and oil for the last 100 has had the expected effect—a warming planet. Its effects are clearly seen in the arctic poles, the aberrant weather seen across the globe, unprecedented desertification and a host of other difficulties our consumption of fossil fuels is causing. What remains of the “debate” on the topic is but entrenched energy interests [Exxon, BP, Royal Shell, etc.] paying to resist the obvious.

First there is the logic argument. We cannot burn all the fossil fuels we have without consequence. The carbon of a past age, sequestered over millions of years to create coal and oil, cannot be consumed in a few

hundred years without having dramatic impact, which we now witness in the many artifacts of climate change.

Then there's the science. Should we presume accuracy from the vast majority of independent scientists, or from the few paid by Exxon, BP, the Koch brothers and other elites who have a clear interest in denying the harmful impacts of their operations?

And there are the islanders. Many residents of low lying islands in the Pacific and elsewhere are watching their land masses shrink and disappear as the sea level rises. There are few disbelievers of global warming on the islands. Environmentalist and futurologist James Lovelock declares a very simple method for determining whether the Earth is warming—the water level of our oceans. Such a simple observation, ignored in the cacophony that is World4 culture.

While we've had long-standing issues like war and hunger, we've never faced a challenge of such epic proportions. As such, it will take a massive common effort to mitigate the catastrophic effects of climate change. Such an effort will not come from the Kleptocracy or World4 culture. We must rise up.

#### - deforestation

Another major contributor to the climate crisis is deforestation. Deforestation is not new. From ancient cultures to the Roman Empire, through the Middle Ages and right up to this moment, deforestation has reshaped landscapes and cultures, and usually not for the better. The Sahara Desert was lush ground some 7,000 years ago, and while man may not have been the chief culprit in that transformation, building the cities of Carthage and Rome played a part. Easter Island is the classic example where folks slowly killed off their forests, consequently killing off their society.

Some of the most sacred spaces on Earth are ancient forests. There is a quality of elegance, of clarifying energy, and indeed sacredness, or *closeness to life* that thrives in deep forests. And that but begins the long story. Forests are the richest ecologies on the planet, and mature

forests are the richest of all. It is marvelous to appreciate the intricate sub-strata of this remarkable biosphere. Even a single tree is a marvel, if only for the power of its transmutation of carbon dioxide to oxygen. And of course [sigh], respect for the sacred nature of ancient forests has no place and no value in World4.

But trees may be the most important asset we have in mitigating climate change and stabilizing our weather. The impact of trees on weather, soil production and desertification are potentially game changers. We must reverse the trend of laying waste to our few remaining virgin forests for agriculture or wood products. We do not yet understand how much poorer our lives are without the energy of these lovely wooded spaces.

### - energy evolution

Fire was the first energy source harnessed by our ancestors. Since then, our energy needs have been met by more and more sophisticated mechanisms, many of which are caustic. There is no longer any doubt that we are witnessing a transformation in energy production systems. Each day we migrate to more sustainable energy through use of the four elements, fire, wind, water and earth. The continuing issue is the speed of developing and deploying clean, distributed energy systems.

Coal well deserves its place as the energy staple that allowed for World3 civilization to evolve, being the most important energy source for the growing populations in medieval cities. It was also crucial to the development of modern industry, with coal smelters used to extract metals and create alloys like steel. Even so, it has proved quite unsustainable both in how it is mined, and in the pollutive effects of its burning. Being a fossil fuel, it clearly needs to be relegated to the past.

And we all know the wonders that came to pass with the advent of an oil-based culture. Cars, airplanes and other engine-based machines greatly benefited from the portability and efficiency of burning oil, the downside ignored. Even the relatively clean-burning natural gas has production downsides like hydraulic fracturing [fracking]. But one does not consume in a few centuries what has taken millions of years

to form without consequence. Reliance on these energy sources is by definition unsustainable.

- agribusiness

Modern food production serves as a definitive and damning example of how tremendously out of balance we are in the World4 culture. Indeed, one is pressed to find anything at all healthy about the way food is produced these days: Whether we consider the genetically modified [GM] seeds likely to be used, the atrocious effects of fertilizers and chemicals such as the glyphosate used in the product Roundup by Monsanto, the topsoil lost by annual tilling, the Frankensteinian processing with artificial flavors and preservatives, or the reliance on fat, salt and sugar to create a semblance of palatability. Yes, what we put into our bodies loosely using the term “food” is an abomination.

As we consider the vast issues that are impacting life on Earth today, it is easy to feel overwhelmed. Our challenges are legion, and long-standing. Agricultural and industrial pollution have decimated communities and large tracts of land and water. The cost of our reliance on chemicals and pesticides has been severe: in loss of topsoil, in unhealthy food, in water pollution and in whole species and ecologies being destroyed. This model of agriculture continues to be touted as the only way to feed a hungry planet, and yet we have heard such remarks over and over again from those protecting their own interests for years.

Of course ConAgra, Nestle and Monsanto will champion this artificial method of growing food—they make billions of dollars from the current methods. But that is only because the grave destruction that these methods cause does not get measured in their bottom line. If they were held responsible to pay reparation for the damage that their products cause, they would be bankrupt.

What was once described as animal “husbandry” is now a conglomeration of huge feed lots, scarring local communities with runoff that pollutes groundwater and causes birth defects. Massive feed lots prepare the meat we consume, offering no quality of life for the cows, hogs and chickens that are caught in this malfeasance



[whether legal or not]. The overcrowding, the lack of sanitation, and the lack of humanity in this whole process is shameful. Add in the use of hormones and chemicals required for animals to survive in these conditions and the methodologies for killing and processing these animals, and we begin to appreciate what poor stewards we have become for our planet and its other inhabitants.

### - industrial pollution

The same is true for industrial pollution. In our rush to create new products, we scar the land for natural resources, whether above or below ground. Mining is inherently pollutive, and to have mining carried out with the goal of spending as little money and effort as possible for mitigation, we multiply the negative consequences. Mountaintop removal for the extraction of coal shows this mindset reaching its “logical” conclusion.

The most horrific manufacturing environments no longer exist in the United States. We’ve outsourced the production of most products to poorer countries willing to exploit their land and people [including children] for a few western dollars: lead-laden toys from China, Gap clothes and Nike shoes from Indonesia and the U.S. controlled Mariana Islands, industrial goods in Mexico— it’s a long list.

The Gulf of Mexico disaster brings into focus a nexus between our food production and energy production systems. Gulf seafood has been a mainstay for much of the country for generations. Yet the Gulf has been under duress for decades, the pollutants from midwestern industrial farming having created “dead zones.” With the wellhead explosion that initiated the Gulf Oil Rig Disaster, this bad situation was merely exacerbated. The irresponsible behavior of BP and its corporate cronies in that calamity has gone basically unpunished—another telltale sign of our dysfunctionality.

Joel Salatin is an organic farmer and “troublemaker” from Virginia. In response to the question posed by Makenna Goodman of Treehugger.com, “*What’s wrong with agribiz?*” he says,

*Wow, where do I start? Number one is that it destroys soil. Absolutely and completely. The soil is the only thread upon which civilization can exist, and it's such a narrow strip around the globe if a person could ever realize that our existence depends on literally inches of active aerobic microbial life on terra firma, we might begin to appreciate the ecological umbilical to which we are all still attached. The food industry, I'm convinced, actually believes we don't need soil to live. That we are more clever than that.*

*And that brings me to the second major problem: hubris. The food industry views everything through the skewed paradigm of faith in human cleverness rather than dependence on nature's design. The difference is expressed in many ways, from parts to wholes, from manipulative dominion to nurturing, from worshipping techno-glitz to honoring wise traditions and indigenous knowledge. But this hubris seems to relish the fact that we can irradiate food to sterilize poop, rather than slowing the processing down enough so that we can wash the poop off before it gets in the food.*

*Which opens up the next big problem: safe food. And this runs the gamut from nutrition to outright danger. The food industry actually believes that feeding your children Twinkies, Cocoa Puffs and Mountain Dew is safe, but drinking raw milk and eating compost-grown tomatoes is dangerous. The industrial food system depends on dredging up horror stories from the early 1900s as food was just industrializing and rural electrification, stainless steel, and sanitation understanding were not available, to continue demonizing, marginalizing, and criminalizing back-to-heritage foods in the modern day. Using its political clout, industrial food is waging war on local, nutrient dense foods as surely as the U.S. Cavalry hunted down Native Americans earlier in our culture's history. A people, who by the way, only wanted to be left alone and who were routinely labeled barbarians and worse from the earliest days of our country.*

*Which brings me to the final point: disrespect of the inherent uniqueness of the living world. Industrial food never asks whether the pig is happy. The pig-ness of the pig never enters the conversation. It's all about fatter, faster, bigger, cheaper. And a culture that views its life from such an arrogant, manipulative, disrespectful hubris, will view its own citizenry the same way—and other cultures. We cannot return to traditional nutrient density until we respect soil microflora and pigs for what they are and do in the system. Bringing this level of respect to the table is the foundation for a moral and ethical society. The industrial food system, perhaps more fully than any other aspect of our culture, expresses unabashed greedy pride.*

Joel is absolutely correct: We're not that clever. And we far and away do not appreciate the crucial need to protect and grow our soil. Cornell University stated in their 2006 report that soil loss is occurring at 10 to 40 times the rate of replacement. This dire situation is not likely to improve under the mantle of Monsanto, ADM, ConAgra and other huge corporations with a vested interest in their huge scale of production. Clearly we need to try something else.

As with so many topics in this book, this idea doesn't get nearly the attention it deserves. But a few mouse clicks can easily lead to any number of resources that highlight this disaster. We make a grave error when we turn something as important as food and its production over to global corporations. Our health is not their concern.

### - bees

Perhaps the clearest “canary in the coal mine” for the wretched state of the ecological health of our home, our Earth, is the plight of bees—a plight we share in more ways than we usually consider.

Bees may be most famous for producing honey, but it is their role as pollinators that makes them so critical to our quality of life. Fruit trees, vegetables, nut trees and even some grains rely on bees for pollination. The common practice of bringing bees in to pollinate tracts of fruit or nut trees is becoming more problematic as the bees die off. And yet

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food industry giants will not even conduct honest research to find the underlying causes of these massive die-offs. This of course is exactly in keeping with corporate behavior in every area of endeavor where we find them. Globalism – the implementation of systems designed by corporations to maximize profits – rules. Health be damned.

*Given that bee and bat decline is most severe in the United States, which has the longest history of deploying GM crops and which uses more agrochemicals than any other nation, the culprit seems pretty obvious. The top six agrochemical companies, Syngenta, Bayer CropScience, BASF, Monsanto, Dow Agrosciences, and DuPont, also spread genetically modified crops.- Rady Ananda, editor and blogger on agricultural topics.*

### - energy production

Developing our modern culture has required ever higher levels of energy use. Air conditioning, energy for food and heating, TVs, appliances, gas for our cars, computers and mobile devices—the trend is not good for an overheating planet. The consumption of energy is still on an upward swing, and not likely to be reversed soon as more of the world's population wants the consumptive lifestyle of the U.S./European model. This situation exacerbates the devastation caused by current energy production systems.

BP's glaring failures in the recent disaster in the Gulf of Mexico are but a small case in point. Oil spills are a regular occurrence. It's just when we get a big one this close to home that corporate media is forced to discuss it. And their "discussions" are typically worthless since the lies and propaganda that protect huge corporations are inevitably in play.

Mining coal by removing mountain tops is equally appalling. Again, it simply proves the reckless, out-of-control nature of the modern corporation that such a policy was not only considered, but has been used to destroy hundreds of mountains and their attendant ecologies. "Clean coal" is but another distortion of reality being shoved down our throats.

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The myth of “safe” nuclear power has been blown away by recent and ongoing events in Japan. The Fukushima reactors are in a terrible state, with clear signs of at least one meltdown, and possibly a “melt-through” where overheated uranium actually melts through the floor of the containment vessel. Some U.S. politicians, funded by the nuclear industry, are still insisting this “aberration” should not affect future nuclear policy.

And now hydraulic fracturing, or “fracking” is touted as a harmless way to extract natural gas from the ground. The truth is that while this fuel may burn more cleanly than coal, methane is generated as part of the fracking process. The toxic [and largely unspecified] fluids used in the fracking process can’t be effectively treated by any existing wastewater treatment technology. This makes the net pollution from fracking exceed that of extracting coal. In 2006 former Vice President Dick Cheney championed legislation that exempts the natural gas industry from EPA scrutiny. His former company Halliburton is a major player in the fracking business. It is only the commonness of such occurrences that makes them seem less disturbing. Again we see the same reckless behavior, unmentioned in the “Boy look how green we are” ads of energy behemoths.

In spite of commercials that argue otherwise, these energy conglomerates care nothing about environmental concerns. They care nothing about the people of the Gulf Coast whose livelihoods are ruined. They care nothing about the Appalachians whose streams are now toxic runoff sites. They care nothing about death caused by industrial pollutants. They have only one care, money, and it’s killing us. We must rise up.

### - the end of terrestrial frontiers

There has been a huge substantive change on our planet over the last century that is generally overlooked. We have gone from a resource-rich world where labor was at a premium to a people-filled world with limited resources. The “let’s just move on” mentality that drove Neolithic and colonial cultures is still alive and well in mainstream

political and economic circles. But there's no place to move on to. Our land is polluted with harsh chemicals that deform our children and shorten our lives with cancers. Our oceans are similarly polluted, and fish stocks are in peril everywhere. The air and potable water we need for our existence aren't faring much better. So how can "business as usual" even be in our vocabulary?

We must recognize such outmoded thinking and address our problems from the reality on the ground. There are so few untrampled forests to rape. So few pristine mountains. So few abundant seas. We've reached the wake up or die point in our human history.

- jobs

*"Job markets are quickly shifting from traditional manufacturing positions to 'symbolic analytic' [service] functions,"* observes Robert Reich, former U.S. Secretary of Labor.

This transition is not limited to the US, but is happening across the globe as technology replaces humans for repetitive tasks. But this still doesn't convey the whole story. Let's recall that for most of human history there was no such thing as a job. We did chores as required, especially those that brought us food and water, but we certainly had no jobs. Even in medieval times, where the specialization of culture allowed for merchants, craftsman and artisans, there weren't jobs in the sense we think of today—a place where we work 30, 40, 50 or even 60 hours in return for a regular paycheck. This kind of work didn't develop until the Industrial Age, when aggressive business people like James Lowell realized they could make tons of money by mechanizing the production of fabrics in the early 1800s. Until then practically everyone in the young United States made their own clothes.

The nearly 200 years since have so indoctrinated us into the idea of a "steady job" that we forget it's not a requirement of living. The idea of jobs developed so we humans could better serve a quickly mechanizing world. So that we better fit into "the machine" ourselves.

Money, the sought-after result from “gainful employment,” becomes less important if we reconsider how we want our lives to be, how we want to live and work, from a wider context. We can imagine much more open lifestyles, where we fulfill more of our needs locally, fit within our communities and live in balance. Chapter Four discusses this notion more fully.

### - taxes

As opposed to our Kleptocracy, the fair collection and distribution of wealth and services depends on clarity in the tax system and transparency in the process. Recent events remind us of the phenomenal largess which corporations leverage, much of which comes from a cumbersome and purposely complicated tax code. What is less clear is how the tax system actually functions. For most of us, income and taxes find a balance as we have little discretionary income. For the rich, however, just the opposite is true.

Here's some enlightening text from author and progressive blogger Tom Hartmann, after explaining why folks like Rupert Murdoch, Sun Myung Moon and others of the uber-rich are quite happy to lose millions on their newspapers and other media. It's an investment in their world view, where taxes are considered anathema. In fact, that is only true for the very rich.

*While there's much discussion about letting the Bush tax cuts expire, if we really want our country to recover its financial footing we must do something altogether different. We need to roll back the Reagan tax cuts that took the top marginal rate from above 70% down into the 30% range.*

*First, though, we have to help Americans realize that 'no new taxes' is a mantra that is meaningful to the very rich, but largely irrelevant to average working people. Only when the current generation re-learns the economic and tax lessons well known by the generation [now dying off] that came of age in the 30s through the 60s, will this become politically possible. Americans*

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*need to learn what Europeans know about taxes—they only matter to the rich.*

*Thus today the uber-rich are spending hundreds of millions to make sure words like 'burden' are always associated with the word 'tax,' and to convince average working people that they should throw out of office any politicians who are willing to raise taxes on the rich.*

### - a boon for corporations

As noted, money has been the real force behind our civilization since its beginnings. So what makes the situation today so much more deleterious? Scale. The collusion of government and corporate interests is an old story, but never has multinational conglomerate influence been so pervasive. Walmart's and McDonald's palpable presence in every major urban area of the world is a disheartening phenomenon. This is even more disheartening when we know the social and environment impact of cheaply produced goods and plastic food.

And they may not be the worst. What about companies like Lockheed Martin, Boeing, Northrop Grumman, Halliburton, the former Blackwater, General Dynamics, Raytheon and GE, all making billions from the permanent war culture our government insists on for their benefit. The utter disregard for any sort of responsibility to the people of this country and planet is a clear indicator of the rampant corruption in the U.S. government.

Then there are the energy companies, in collusion to rape our pocketbooks as they rape the land for resources with little or no compensation to the communities who are ruined. There are well-documented cases of government overthrow, intimidation and corporate terrorism, all to promote the constant goal of privatizing profits and socializing costs. A review of Royal Shell's record in North Africa provides but one sordid example.

Not content to manipulate the market and overcharge for their products, corporate behemoths attack our unions, undermine our



communities, pollute our lands, abuse our healthcare system and ruin our pensions, all with impunity. It is no surprise then, that real wages for workers in the U.S. have been stagnant for forty years, while executive pay has skyrocketed some 400%. No, these folks are not our friends. When you see the BP ad about their investments in renewable energy, or what Pfizer's doing for communities, don't take the bait.

And Wall Street? The den of kleptocracy that knows no limits? These folks create products impossible to scrutinize within the current system, lie about them, and then demand our tax money to preserve them when their bullshit blows up. The Financial Reform Act of 2010 does little to address the core issues. A mere fifteen years ago, the assets of the six largest banks in this country totaled 17 percent of GDP. Today, the assets of the six largest banks in the United States total 63 percent of GDP. Doesn't sound healthy. Get educated using this marvelous InterWeb, and find out which companies deserve our support and which deserve to go to hell.

## **The Geopolitical Scene**

Perhaps the most substantial aspect of the global political scene these days is its rather dismal effort to evolve. Barring a few exceptions, like the Bolivarian Revolution in Venezuela and other South American countries, the goals and methodologies of governments across the globe have been the same for centuries. Oh, we can point to sprouting democracies from the American Revolution to the South African reformation, but such improvements tend to be usurped by the elitist power structure that sooner or later undermines the noble aspirations of a nation's reformers. The United States today provides a fine example of this corruption.

Even after Jefferson penned his famous dictum, "All men are created equal," debates raged over whether non-landowners should be given the right to vote [women and non-whites being out of the question]. So one might say, "Look. Look. Over the last two hundred years even that situation has been remedied, every adult can vote now." To which

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one might respond, “Sure, but will it be counted?” Any thoughtful American will allow that our democracy is more threatened now than any time since the Civil War.

Why? Because for every public victory, there have been a thousand defeats. There has been a steady and constant manipulation of information, a mislabeling of policy and law in order to undermine human rights and community health. Are modern multinationals substantially different from the robber barons of the 1800s? Has the so called “information age” added substantially to the knowledge and wisdom of our culture? Have the goals of most governments changed in any significant way from the days of European colonialism? Read Noam Chomsky if you don’t have ready answers to the above.

### - an activist Supreme Court

Since the year 2000 when George Bush was installed as president of these United States by the Supreme Court, we’ve seen a steady stream of decisions designed to maintain and strengthen corporate control over our democracy.

We saw the impact of the modern conservative movement powerfully evidenced in the 2010 election where Republicans swept into power in the House of Representatives and many state’s governors mansions. The “Citizens United” case, another ironically named decision that allows unlimited corporate funding of candidates, was a huge reason for the Republican victory. This along with the propaganda that the economy was Obama’s problem, when clearly it was a “gift” from the previous president. The ludicrous notion that corporations are people and money is “free speech” provides another pointer to the plutocratic control of our culture.

## The Juggernaut

The three headed monster of corporatism, militarism and elitism owns our government. But “isms” are attitudes. It’s the folks behind these isms, the elites, who control our government and media. The system is

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rigged so that these elites socialize their losses and literally steal our tax money to create profits. Kleptocracy at its finest.

*The imperatives for growth and profit drive the behavior of the whole system. Like a machine, the economy has all the awesome power of mechanism but also its inhuman indifference to consequence. The machine isn't evil, any more than a shovel or a hammer is evil, but it is complex enough to have its own agenda, which is not a human agenda. Because it's inhuman and because it has amassed so much power, it is, in mythic terms, the Juggernaut, beyond control, growing ever more vast and more destructive.* – Richard Bruce Anderson, leader in the voluntary simplicity movement and a senior fellow at the sustainability think tank For the Future

This brief summation describes the root cause of the great imbalances of the World4 culture. Yes, there is an elitist agenda that supports the Juggernaut. Yes, there are power-lusting officials and evil players in the world today. But the Juggernaut, the complex of industrial/military/media and government entities enjoined in supporting the existing paradigm, is what must be dismantled. It is powered by greed and self preservation, and serves only the warped priorities of a dying age.

*Just as we have a medical system that is not really designed to care for the sick, we have a government that is not equipped to fix actual crises. What our government is good at is something else entirely: effecting the appearance of action, while leaving the actual reform behind in a diabolical labyrinth of ingenious legislative maneuvers.* – journalist Matt Taibbi of Rolling Stone Magazine.

While these remarks were specific to the healthcare debate in the United States, they could be describing most any issue or any government in the world today.

These are indeed auspicious, if not comfortable times. There is so much that can be described as *historic* it dilutes the term itself. We have a planetary crisis with the climate that is unique in human history.

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We have an economic and housing calamity in our communities, cities and states due to misconduct by the financial sector. We have, in the United States, our first black president. The rate of change is changing, and not, mind you, slowing down.

Against this backdrop of change, we find an opposing, steadfast and consistent focus on capitalism and militarism that have not changed substantially in generations. An oft-repeated theme in this book is that we require a model that asserts the value of community alongside capitalism, and one that relegates militarism to the dust bin of history. We'll get to that in a bit.

What is clear is that existing ideologies and structures that have been the norm are crumbling. Ideas that one race or another is superior are archaic. The sovereignty of nation-states, many created and defined by The British Empire, is now being questioned, along with the sovereignty of corporations. We need only look at the current state of politics in the U.S. to underscore the sea change we are in the midst of. And as the old corrupt age cracks and crumbles, we see the life of a New Age sprouting in the cracks.

### - debt bondage

*Debt is the source of all power and wealth for the central banking system – as they do not actually produce any tradable good, such as industry; nor do they provide any necessary service, such as government. Interest on debt is the source of income and authority for the central banking system, and thus, it needs to continually advance credit and expand debt.* - Andrew Gavin Marshall, a Research Associate with the Centre for Research on Globalization [CRG].

It's true. This notion of a "central banking system," a private institution supposedly doing the bidding of the U.S. government in managing money and money policy, is an unneeded abomination. The modern Federal Reserve was created in secret in 1913, supposedly in response to the market panic of 1907, caused by the usual greedy elites, this time in an effort to corner the copper industry. And yet as we see so often

today, “the cure” was just another way to manipulate our tax money away from us and towards the wealthiest among us.

Since the Financial Crisis of 2008, the Federal Reserve has “played ball” with Wall Street, so that now we find that five financial institutions control over 60% of United States total wealth. Much of this consolidation [which is what conglomerates do] came after the repeal of Glass-Steagall, a remarkably sound piece of legislation introduced in 1933 to revamp the corrupt financial institutions of the time. It forced banks to choose between being speculative—a stock market gambler, or being a lending and saving institution. In 1999 under President Clinton Glass-Steagall was repealed. It took all of nine years for disaster to follow.

The functionality that the Federal Reserve provides is no doubt useful: maintaining an elastic currency, preventing asset bubbles, lender of last resort, etc. But it is not the only option for financial controls, and has clearly failed at preventing asset bubbles. One has to imagine a more transparent system would be much more effective, and beneficial to the return of investment [ROI] on our tax dollars.

### - American Exceptionalism

It’s a tribute to the effectiveness of the misinformation and propaganda of corporate media that, at least in the U.S., very few appreciate the extent of imperialism being conducted by our government. Since World War II, U.S. policy has been to use any means necessary to exert military and economic control. As a result the conflicts and wars have been incessant, from Korea to Libya [over 50 incursions]. The timings of these wars bear the curious marks of sedating the population into supporting the government, regardless of the crimes it commits in our name.

The United States is clearly the perpetrator of policy that is untenable, unsustainable and at odds with the rest of the world. How can it be that the U.S., and only the U.S., has the “right” to preemptive war? Why does the U.S. demand compliance from other nations on nuclear weapons, while we maintain far and away the largest stockpile of

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nuclear weapons in the world? How can the government's defense organizations argue against war when their internal interests are to maintain and grow their power, done through war and conflict?

It is no wonder the U.S. has lost whatever moral authority it had in the world. With client states like Israel, England and a large handful of others, our necessarily divisive policies ensure conflict, much to the pleasure of the military/industrial complex. This U.S. led oligarchy controls most of the world's resources and wealth. Is it any wonder other nations oppose this attitude? The nations that most resist this agenda are Cuba, Venezuela, China, Russia and the host of others with competing interests.

*The crimes of the United States have been systematic, constant, vicious, remorseless, but very few people have actually talked about them. You have to hand it to America. It has exercised a quite clinical manipulation of power worldwide while masquerading as a force for universal good. It's a brilliant, even witty, highly successful act of hypnosis...It's a scintillating stratagem.* -Playwright and author Harold Pinter

Perhaps more central to our world today, Washington has failed to heed the limits of power, setting the stage for the unparalleled mess we now have on our hands. In his book of the same name, *The Limits of Power*, Andrew Bacevich rightly argues that military expansionism has sapped our national treasury and revealed just how vulnerable our military is, through missions that they are incapable of fulfilling like the wars in Iraq and Afghanistan.

It is also necessary to take some responsibility as citizens of this country. We've allowed ourselves to be distracted in the most ludicrous fashions, to the point where George Bush tells us the appropriate citizen response to 9/11 is to go to Disney World. We are valued only for what we spend. In our ignorance, we are like clueless bystanders to the savagery our government wreaks upon the world. We must learn to see.

- The Military/Industrial/Media/Government Complex

*Yeah. Well, I think that what we have seen happen, as a result of this incredible reliance on private military contractors, is that the United States has created a new system for waging war. Where you no longer have to depend exclusively on your own citizens to sign up for the military and say, 'I believe in this war, so I'm willing to sign up and risk my life for it.' You turn the entire world into your recruiting ground. You intricately link corporate profits to an escalation of warfare and make it profitable for companies to participate in your wars.*

*In the process of doing that you undermine U.S. democratic processes. And you also violate the sovereignty of other nations, 'cause you're making their citizens combatants in a war to which their country is not a party. I feel that the end game of all of this could well be the disintegration of the nation state apparatus in the world. And it could be replaced by a scenario where you have corporations with their own private armies. To me, that would be a devastating development. But it's on. It's happening on a micro level. And I fear it will start to happen on a much bigger scale. - Author and social critic Jeremy Scahill appearing on Bill Moyers, 6/5/2009.*

Ever since we were warned by President Dwight Eisenhower about the overbearing influence of the military/industrial complex, we have fallen prey to its power. Indeed, as stated in this subtitle, the military and industry have been joined by corporate media and national governments in the goal of maximizing corporate profits regardless of the impact on the citizens of The Earth. We see the results in the unending wars, the abusive practices of corporations and nations, and the dismal state of our world.

We saw a clear example of this lack of balance when the Deepwater Horizon rig blew up in the Gulf of Mexico. It was criminal neglect, at least, that caused this massive disaster. BP, the ultimate responsible party, consistently lied about the amount of oil, ignored EPA orders to stop using the oil dispersant Corexit [in which BP has a financial

interest], and has continued to downplay the extent of the damage. Public relations, legal maneuvering and a consistent pattern of “lie and deny” are standard operating procedures. The incredible amount of ecological damage, the ruined lives, the loss of a huge food source—these mean little so long as payouts are minimized, protecting BP profits. BP is not alone in this sort of action, it represents the vast majority of energy, mining, agribiz and financial conglomerates.

Another striking example is General Electric. With interests in media, appliances, defense, aviation and nuclear power, it was their design used in the Japanese reactors that failed with the recent tsunami. How does their media subsidiary not bias its news toward its parent company? In this case NBC neglected to mention GE’s involvement in the power plant’s design. [As of this writing, NBC is being sold to Comcast, one conglomerate to another.] And taxes paid by one of the world’s biggest companies to the United States for 2010? Zero.

Again, this is clearly the expected outcome of the dysfunctional, rampantly out of control World4 culture. We’ll discuss the remedy in the following chapters.

### - Shock Doctrine Capitalism

*The Shock Doctrine: The Rise of Disaster Capitalism*, a powerful exposé by The Nation writer Naomi Klein, describes the systematic leveraging of natural and cultural disasters by elites. Fostered by Milton Friedman and the “Chicago School,” the idea is quite simple: profit from calamity. Whether we look back to Chile in the 1970’s where General Pinochet was installed after the democratically elected president was killed, or how the Polish and South African revolutions were doomed due to debt manipulation, or the tepid response to Hurricane Katrina, or the massive tsunami that decimated Malaysia—the result was the same: huge corporations take advantage of the situation to displace citizens, reshape law and do whatever they can to enhance profits.

Naomi Klein’s stark revelations about the nature and trends of modern capitalism leave one with some consternation. As we have pointed out, it’s always been about the money and it continues thus even today. The



only change is that the abuse is more glaring, more global in scale, and more devastating to our ecological health.

The gist of the matter is that the uber-rich have learned that an educated citizenry will not tolerate this corruption of capitalism. That's why corporate media is so misleading and full of lies. Their goal is keeping us in the dark. Now we find the manipulation of all sorts of circumstances to further their agenda, and it's been happening all over the planet since the 1970's. Of course in all this, the corporations are aided and abetted by their lapdogs, national governments.

*"All governments are run by liars and nothing they say should be believed."*  
- I.F. Stone, investigative journalist.

### - when psychopaths reign

The editor for Andrzej Łobaczewski's, *Political Ponerology, The Trick of the Psychopath's Trade*, is Laura Knight-Jadczyk. She states:

*When psychopaths are the policy makers in government and the CEOs of big business, the way they think and reason—their 'morality'—becomes the common culture and the forced 'morality' of the population over which they preside. When this happens, the collective mind of the population is infected in the way a pathogen infects a physical body. The only way to protect ourselves against this pathological thinking is to inoculate ourselves against it, and that is done by learning as much as possible about the nature of psychopathy and its influence on us. Essentially, this particular 'disease' thrives in an environment where its very existence is denied, and this denial is planned and deliberate.*

We see it over and over as the media blames minorities, women, gays, immigrants, unions ad nauseam for our troubles, but rarely points to the elitists who profit from our confusion and ignorance.

It's this strident lie and deny attitude, lubricated by millions of lobbying dollars to our lawmakers, that perverts the function of government and

creates “socialism for the rich.” In this over-worn system, those who have more get more and those who don’t—well, we don’t get much. The grandstanding surrounding health care reform in the U.S. showed more of the same. If only corporate media had some sense of honesty—but that’s against their stated goal of maximizing profit [See News Corp]. Only when these conglomerates and corporations are forced to find integrity or die will they re-invent themselves as partners with us in Life on Earth.

## Seeds of Change

*It is obvious that we need a new cultural model that better reflects reality—who we are and what is happening.* - World 5.0.

It is no diversion to mention this here, because we can’t just fix our financial system without addressing a far wider core of issues. The whole military/industrial/media/government complex is on trial. This Juggernaut has contrived to define “reality” and to tell us what we want. It sold us the stories of fear, the stories that said we should not trust. It sold us the stories that said we should not love our brethren if they look or act differently. They said they knew best. Just give them the money.

Enough. Politics may or may not be local, but survival is. It’s not just the financial markets, it’s the pattern. Food and energy costs, continued war and violence on our streets, dysfunctionality at every turn. Disaster capitalism. We clearly require something different.

As we establish the priority of this constant flux of energy, and the failure of the old systems, we recognize that our three most basic requirements [beyond air and water]: food, energy and shelter, are best met on a local level. We must literally rebuild this thing from the ground up. And that means a new-found cooperation, dedication and trust in growing our communities. We have little choice.

World 5.0 makes no claim of initiating the emerging movement toward compassion, sustainability and pluralism. As aptly described in Paul

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Hawken's *Blessed Unrest – How the Largest Movement in The World Came into Being and Why No One Saw It Coming*, we are in the midst of an epochal transformation of human culture, and one that has been in incubation since at least the 1960s. Hawken describes the incredible development of hundreds of thousands of non-profit groups and agencies that are creating connections through networks that support their missions and by adding their voices to similarly-minded groups.

What World 5.0 does lay claim to is being the simple term that describes this new interpretation of ourselves, appreciates our reality and understands the direction we must take to enhance our awareness, rebuild our lives and restore our global ecology.

Now there are millions of examples of the new world emerging, just as there are of the old world crumbling. It is a transmigration of energy. The long darkness of earlier world views is being expelled, and in its place a new world of peace, love, friendship and sustainability is emerging. It is long in coming, and now playing out before our eyes.

This new pattern can also be considered from the vast scope of how climate change requires a planetary response, a first in our history. It can be considered in a small American farmer who chooses to go organic, or the school teacher who embeds herself into her community, or the former drug dealer that starts a halfway house to vitalize their neighborhood. It's happening at both the macro and micro levels.

It can be seen in the energy revolution taking place, where fossil fuels and nuclear power are now seen as poor options from a sustainability standpoint, and renewables are creating a new pecking order. The whole idea of sustainability thinking wasn't even on our cultural map until recently, though wiser folk throughout time have understood this on some level.

We can see it in the efforts of Stephen Schneider of Stanford University, who's led the way in appreciating and understanding climate change, or Helena Norberg-Hodge, founder of the International Society for Ecology and Culture, who champions local living with appropriate technologies. Or David Orr of Oberlin College, whose work in

environmental awareness and sustainable design is now being taught to thousands of college students.

Most importantly, we see it in ourselves. We interpret the world differently than we used to. Old belief systems are breaking down. And while many of us have yet to appreciate just what this new world is, we know in our hearts we're in the midst of something completely different from anything we have known before. It's difficult to see in this World4 culture, with elitism, fascism and fundamentalism running amuck, but we're becoming kinder and more understanding of each other. The InterWeb is a clear external reflection of some internal coming together that we're experiencing now.

- 2012

Some of us have been exposed to the idea of "the end of history" coming in the year 2012. It's showing up in a number of contexts, from revelations in the Mayan calendar to theorists who describe the coming "Singularity", the notion that the exponential rise of processing power and new technologies like genetics, is taking us to a point where we can't keep up with the rate of change, creating some sort of cataclysmic, systemic failure of systems and infrastructure. [There are other interpretations as well.]

The discussion of this point alone could fill volumes, and indeed there exists a plethora of documentation on the "radical evolution" we are in the midst of. Some point to our impending demise from climate change, food shortages or the unintended consequence of some new GRIN technology [genetics, robotics, information and nanotech]. Each of these new technologies is growing in expertise and influence, and each is growing along an exponential curve, a breaking from the historic cycle of rise, peak and integration of a technology into culture. [Consider railroads or radio for examples of the latter.]

The point is, we as a species have been waiting for this time since we climbed out of the trees, or at least since we gained higher consciousness from earlier hominoids. If that time, some 100,000 years ago, describes our human birth, these times are calling us to human adulthood.

This comes on the heels of our very dangerous adolescence. As astronomer Carl Sagan pointed out, we engendered a very dangerous time in the 20th Century with our wars and bombs and ever-more sophisticated technologies of death. It is estimated that at least 100 million human beings were killed in that century at the hands of other humans—a trait we dare not let continue. The selfish and brash attitudes among the ruling elite that typify the last age will clearly doom us to a nasty and brutish existence, if we exist at all, in the coming years and decades as we try to cope with phenomenal change and a daunting list of global challenges.

### - instabilities and glitches

The instabilities of our world surround us. Global tensions remain high, the global food crisis being the main trigger at this time. Global financial systems are still all a mess. Unbridled capitalism has proven its inability to provide stability. Indeed, it has shown just the opposite. But just as a computer becomes less and less functional as its operating system proves outmoded for the tasks at hand, our old methodologies for how we operate are utterly unreliable for the tasks we face today as a species.

We usually think in terms of war and conflict when we consider instability, but we need look no further than the nearest neighborhood center to see the cracks brought on by a generation of neglect, layered on generations of class struggles. Not to downplay our global conflicts. There are dozens, if not hundreds, of officially recognized conflicts—the Middle-East, Southeastern Asia, Africa, South America, Southern Europe—just about everywhere.

The long-held assumptions of how commerce should work, how government should manage, how relationships should be dealt with—all seem like tragic failures in light of our world today. The closer we look, the more glaring these instabilities become. Rampant consumerism, with crappy, disposable products made by underpaid [and often underage] workers and transported across the globe is so much folly in light of our world today. Food production alone, especially meat, is incredibly destructive and unsustainable.

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The failing ecosystems on the planet become even more serious over the next century. Climate change is but first among the host of crises that must be addressed. Our reliance on fossil fuels is an unmitigated disaster. The destruction of forests reduces Earth's ability to dissipate our emissions, further contributing to climate change. And the marvelous lost flora and fauna—invaluable.

This catastrophe goes unmitigated due to the utter corruption of government, having enabled the great Kleptocracy we live under today. The old notion of the US as land of the free is a joke, and a bad one at that. The citizenry of the world has little voice in how commerce and government operate. We are all left enslaved, like the vast majority of our ancestors, by the elitists who rule the planet. This is why we must rise up.

### - food crisis, the next shock

As Naomi Klein so eloquently teaches, shock doctrine economics has been at the center of the plutocracy since the 1970s. It has finally now reached the United States with the 2008 financial collapse and its current iteration in the global food crisis.

We're already in the midst of global food shortages. Many food prices have doubled since 2006. A warming, less stable weather pattern adds to the stress on our food production system. The competition for water becomes another factor. Much of the unrest in Africa, the Middle-East and other areas has food as the central issue. And the crazy part? It doesn't have to be this way.

There are two other reasons for our global food shortages besides the weather: One, the rabid frenzy to use corn as a biofuel. Corn's not that good as a biofuel; it's not that efficient. In theory, the carbon emitted by burning corn is offset by the carbon captured during the plant's growth. But in fact, there's not enough fuel energy in corn to offset all the production costs and pollution created by corn production. The result is an exercise in futility with all that corn taken out of our food supply.

The other big reason? Speculation. Our “friends” on Wall Street are driving up the price of corn and other crops based on their speculation that food costs will increase. It’s a no lose situation as the very speculation drives up food prices. It’s the same thing that often happens with oil and other “futures,” and it’s how Wall Street likes to work. The Kleptocracy comes up with some new scheme, writes policy to support it, and we get the bone again.

### - the process of learning

There is a learning process that we all partake in, but it’s a simple process. We begin with facts, or data, and manipulate and organize that data so that it becomes information. Information is then utilized and organized to create knowledge. Knowledge, when it is properly manipulated and organized leads to wisdom. A simple process indeed, where each layer is a higher level of understanding. And yet in our culture the levels involved are regularly confused, usually for purposes of manipulation.

Nine of the last ten years were the warmest on record. A foot of snow in New York, anecdotal evidence, does nothing to contradict the warming trend. Yet pundits and less honest commentators will point to the snow as “clear evidence” that warming isn’t a problem. One piece of data doesn’t trump information or knowledge.

So what’s to be done? Climate change cannot be effectively dealt with until it’s given a cost, as money trumps everything in World4. As we learn to estimate the financial costs of climate change, failing human health, ecological distress and pollution, there is little doubt that these areas will begin to receive the attention they so much need and deserve.

Climate activist Adam D. Sacks: *“We can either try to plan the transition, even at this late hour, or the physical forces of the world will do it for us—indeed, they already are.”* The reckless drive toward militarization and consumption has come at great cost to the Earth, and it’s easy to see how we face great consequence from our foolishness.

Living sustainably means, in philosopher/poet Derrick Jensen's elegantly simple definition, that whatever we do, we can do it indefinitely. This awareness will be evident in the final three chapters of this manual, which evolve around personal and planetary transformation, and bringing greater clarity to our new global operating system, World 5.0.

### - organizing on the edge

You'll recall from the first chapter that material life was created in an edge circumstance. Without some tension there is nothing but rock. And yet from a bubbling pot where amino acids coagulated into simple, reproducing life forms, life on Earth began. And from cells came ecologies. And from ecologies, eventually, came humans.

With World5, we learn to see ourselves as ecologies living within ecologies, occupying the same living dynamic as every other living thing on Earth. It is within a web of balanced tensions that we thrive.

And so here we are, in 2011, finding ourselves on the edge of some vast cosmic opening for our species and planet. At the same time, we find ourselves on the brink of ecological and social collapse. Curious indeed. Still, we change agents number in the hundreds of millions. Already we see what social media can do to influence transformation. Already we see what happens when we stand together against The Juggernaut. Already we see the old world crumbling.

Think well on this my sisters and brothers. The fog is lifted. We now see the world as it is. And we now more clearly see the effects of its brokenness and that of our own.

We stand on a precipice, but I do not fear for the future. With every weakening of the World4 culture, with every failure to subjugate, with every crack its corruption provides, Life fills the void. In spite of all our brokenness and all the brokenness of our world, we still have Life, and the power to act, to heal and to be. Such is our focus for the remainder of this tome.



## CHAPTER 2

## World 5.0



### Chapter 3: Personal Healing

*“Indeed, every time we challenge the old patterns of separation and fear and do the work to begin to build relationships on real ground, we do so on behalf of the evolutionary imperative that now confronts humanity”.*  
- Ocean Robbins, Founder of Youth for Environmental Sanity

It would be of limited value to transform our planet and culture if we do not heal ourselves first, for surely we will create the same imbalances, the same corruption, the same cruelty and inhumanity as we have now if we do not find ourselves in a clearer, happier place. This reason alone makes healing ourselves a crucial endeavor. But it's not the biggest reason. The biggest reason is because the journey of personal healing is why we exist. Learning, learning reality, and learning to be our truest selves is the intent of human life, and hence one we share. The process of living is the process of creating. It's Love. And Love makes us happy.

*“When we identify with the ego, we cannot be fearless. When we identify with Awareness, we cannot be afraid.” - World 5.0*

## **Our Levels of Being**

Before we can discuss our personal evolution we must be agreed on what we are. Three components are involved, making us something of a hybrid. The first component is our consciousness, our “divine spark” or core of Eternal Awareness. While individualized, as a subset of awareness, consciousness is eternal. This is who we are at the deepest level. Next, and this is the one most uniquely human: we are thinkers and feelers. We have minds. We have hearts. We have intent. Together they form our souls. On this level we are quite capable of divorcing ourselves from our physical surroundings and living in a world of ideas or emotions. The opposite is true as well: we are quite capable of seeing ourselves as little more than bodies. The third component is our evolving physicality—we are bodies.

In short, we are conscious, symbol and emotion-oriented, physical entities. As such, the laws we live by can seem quite complicated, because the physical laws that apply to our bodies may differ from those that apply to our souls and both may differ from the laws of consciousness. Let’s try to do a bit of sorting, shall we?

We are our bodies. No question. We have obvious physicalness, clearly an essential part of our present reality. To deny the reality of our body, or consider it as somehow unclean or unwholesome, leaves us in a precarious position. Our bodies ground us to the life experience we’re currently in. Our senses are tools for experiencing this life. Our bodies tether us to this current reality.

Aspects of the realm of the body include feeling physical pain or pleasure, seeing the effects of time on our body and being part of the solid reality within which we exist. Pretty basic stuff. It’s what the body is not or does not do that can cause so much confusion.

While the body feels pleasure and pain, it does not create feelings of fear or love. Those are mental/emotional constructs, created at the level of intent, or the soul. We imagine that our bodies react with fear to say, a sense of falling, but if we consider falling an immense pleasure, we will enjoy the sensation [though we may still splat at the end]. We would then find ourselves severely hurt and in excruciating pain, which may change our opinion on the pleasurability of falling. But that decision, and the decision to be afraid the next time we find ourselves falling [if we so choose], comes from our intent. In as much as we spend immeasurable time fearing and fretting for our bodies, it is a requirement of peace to understand that fear exists on the mental/emotional level. Bodies do not fear.

Similarly, our bodies may hurt due to a past incident, disease or the toll of aging. Associating this hurt with a particular behavior, say being hit by a car, will cause us to try to avoid such situations in the future. But this predilection to avoid similar situations is mental, emotional and psychological. The body, per se, is no more likely to avoid being hit again than it was the first time. It can be argued that animals take steps to avoid future pain, but such foresight is in direct proportion to the level of consciousness contained by that life-form—again indicating that it is at the level of intent that such interpretations are made. Bodies are emotionally neutral. It is our intent that has us quaking in fear or resting in peace.

At the other extreme of who we are, we are individualized Awareness. Consciousness is the eternal component that we partake in. Awareness is eternal, and like begets like. This level is the level of Eternity, or God if you prefer. It literally is Peace. It has no need of repair. So we have both an evolutionary body and an eternal spirit, setting the stage for some interesting dynamics.

Which brings us to the level of thoughts and emotions, the level of mind and heart, where *the action is* for us alive on Planet Earth: the *place* between consciousness and physicality. It is the level of intent, or the soul. It is on this level that meaning is found and decisions are made. All our impressions and emotions, all our victories and failures, all our interpretations of reality come on this level. Our intent scurries

frantically when overwhelmed by fear, stress or drama. Our intent also rests quietly when attuned to Awareness. It is intent that plans for tomorrow and remembers yesterday. Intent generates our attitudes, passions, ideologies and emotions. Even when we're literally paralyzed with fear, like a deer in the headlights, it is our intent that creates this condition.

As we move to find our truest selves, we must come to understand on which level a problem exists. This is required so we can address the problem at the correct level. Of course the level of spirit has no problems, so we're down to two. As noted above, the body is non-thinking and emotionally neutral. It cannot generate fear or love. If we lose a hand, the body will do its best to survive as best it can, with no emotional overtones. It's incapable of them. But if our thoughts and feelings bemoan the loss, we tend to think of the body as the reason for our distress. Not true.

Glorifying the body will not succeed. Glorifying the Eternal is not enough. We must understand that the playground of healing is the level of the soul. We must learn to appreciate that our intent is the singular instrument of our transformation.

## **The Time Is Now | The Answer Is Love**

This symbol, Now, is a term that defines another term, reality. We are so caught up in our world of symbols that we cannot, without attention, tell the difference between this moment and the past and future. Now, the word, represents this reality that is Life. There is no way to overemphasize this. Regardless of how our thoughts might take us into past or future scenarios, we consider even these things from the point of Now. There is absolutely no other place in time that exists. A simple test: Leave this moment. We cannot, except in illusion.

There is a great flaw in our culture in that The Present is not acknowledged to be the most substantial aspect of our existence. World4 teaches a sort of one third past, one third present, one third future form of *reality*. But past and future do not hold two thirds of reality, they hold none. This

moment is the only time there is; understanding this we narrow down the playing field of what we want to focus on dramatically.

Such recognition in no way reduces our ability to consider past and future. In fact, it allows us to consider them more clearly because being present provides context to our thoughts about past and future events. We realize we're here, in this moment, and what has happened is history and what's to come has yet to be written.

Our first reaction is to try to think our way into now—as though we could think ourselves into being present. That's not possible, because the very act of thinking distracts our attention from the reality of Eternal Awareness. Living in the world of symbols – thinking— keeps us a step behind reality. In contrast, being present to this constant flux of energy reduces our interest in a flurry of thoughts.

#### - ego

Imagine having a computer hard-wired to your mind: But this computer doesn't just respond to a command, it cannot stop processing. If it has no input, it reprocesses old considerations and commands incessantly. Its primary motivation is to never stop processing, believing that cessation, even for a moment, to be its death. In the human mind, we call this influence the ego.

This is the state most of us find ourselves in. This is where the development of symbols and language has taken us off track. This incessant thinking, along with the related feelings, is the abode and essence of the ego. This is where fears and desires are propped up, taken out of their natural context, and given undue precedence. This is what makes us, as a species and culture, literally mad.

The reason the ego is so appealing is its [false] promise of specialness. In contrast to the nature of reality, where process is everything and individuals come and go, the ego tries to convince us that we are special. We deserve special attention. We deserve special treatment. We deserve more than our brothers and sisters. The ego is literally insane.

Similarly, the ego claims the right to be angry. They made us angry. They deserve our scorn for who they are or what they've done. Our righteousness is, well, righteous! When push comes to shove, it's not my fault: I didn't mean to; They did this to me; I couldn't help it. The ego relishes playing both judge and victim, depending on which version of acting out aids its cause at a given moment.

In contrast, the answer to how we spend this moment is love. Love is the energy of Life. It is the antithesis of ego. Love is connection. Love is communion. Love is compassion. Love is letting go of fear. However, just as a description of riding a bike may be useful, it in no way conveys the experience of riding a bike. So it is with love. We can describe it until we're blue in the face, but it is only the experience of it that matters.

## Love and Fear

As noted in The Three Truths, there are only two options for our thoughts, feelings, and the stance we take toward our lives: They are of fear or they are of love. All forms of anguish, terror and stress are but forms of fear. Hatred is fear so rigid it forms a condition from the emotion, meaning the emotion becomes *locked up* and unavailable for processing. [This doesn't mean it can't be healed, but that the feelings surrounding the condition must be addressed to unlock the root condition, not unlike trauma.] All our moodiness, our lashing out, our demeaning talk of others—you guessed it, they point to our poor self-image, made poor by our fears. If recognition of this simple choice does not ring true, it is because of our conditioning—the ego's insistence that this healing process must be complicated—which can be healed as well.

Often the damage done to us in this World4 culture leaves deep emotional scars. These scars manifest as some form of fear. We fear intimacy and we fear isolation. Go figure. Making things worse are our constant cultural references to getting even and getting over. These emotions are more of the same, born of fear and of no value to our healing. In such a mood we forget who we are and our connection to

all else. We may allow ourselves to be engulfed by guilt and shame. We may lash out, feeling threatened. In doing so, fear does far more to damage to us than to the target of our negative emotion.

Let that settle in. Constantly, always, the same simple choice: Love or fear. And only one leads to happiness.

### - processing thoughts

Understanding that the rapid fire of thoughts caught in our head keeps us from experiencing the most important aspect of our existence is profound. Now that we have not only reduced the playing field of our existence from some amorphous sense of time to the totality of Now, we can see the prime obstacle to catching a glimpse of this reality a bit more clearly. But why can't we stop the incessant processor within? Why can't we stop thinking?

Some believe that it's impossible to exist, much less be aware, without thinking. That is an obvious conclusion if our brain is churning thoughts every waking moment we experience. And yet plants and animals, and perhaps much else, experience awareness without living in a symbolic world.

Indeed, we all experience moments without thought. We might be caught in the throes of passion. We might be intent on some project or physical action that requires concentration. We might be watching some beloved sports team, caught in a tension where the moment seems suspended. We have no thoughts at all [well, we might think "Go"] as a ball tracks toward a goal, basket, cup or over a wall. Then as the moment concludes we quickly resume our incessant stream once again.

Mystics and spiritual leaders have advised toward a quiet mind from time immemorial. Whether the Buddha's awakening, Jesus' ministry or Mohammed's enlightenment experience, each contains an intrinsic component of silence. The Yogas were designed with just this idea in mind, as were any number of ancient and modern methodologies. The



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quiet mind is an experience of tremendous warmth and contentedness, leaving us buoyant as we regain our place in Life.

Those who make only small effort at quieting the mind may find the results disappointing. Quiet reflection does not come easily for us, embedded as we are within a noisy, egocentric culture. The ego, the driver of the incessant processor, has a powerful ally and tool to keep us away from quiet moments of grace. That tool is fear.

Even though thoughts and feelings are different, they are in truth quite connected. Thoughts carry emotional weight, and this emotion feeds the ego, sustaining it. We are all aware of folks who aggrandize themselves while it's clear they're tremendously insecure. So it is when we play judge or victim as well. Such is the interplay of thoughts and emotions. Such is the nature and power of our intent.

Fear is what we've been taught, over and over again, in the World4 culture. Whether it is some prejudice learned and assumed valid from our parents and caregivers, the constant bombardment of advertising convincing us we need this or that to be happy, the reaction we received from our skin color or some other deviation from a local norm—we are taught an egocentric, fearful way of living. And nothing about the only real freedom, freedom from fear.

### - getting personal

To bring this back to the personal, do you see the effects of fear in your own life? Is there stress? Anger? Depression? Anxiety? Clear signs, clear aspects of a fearful mind-set. Do you respond with equanimity to attack? Do you accept the many bumps in life as part of the process? Do you wake up in the morning happy to greet the day? Are you happy now?

Tragically, the fact is—most of us are terrified. We've been learning it for a long time. We didn't know there was a way out. It's like being stuck in *The Matrix* [if you know the film]. We know something's not quite right, but we can't quite figure it out.

In truth, we can't figure it out. It's like a trick question. When words, our symbols, are part of the problem, they're not helpful in getting through it. We find here, then, another excellent checkpoint for evaluating our experience of this moment. If we cannot shut down our thoughts, or at least experience them as drifting by, unimportant to our experience of Now, the culprit is ego.

So we bounce. We stress out or freak out as our various negative thoughts and feelings are expressed, and then we relax and notice the inspiring emotions connected with love. Sharing moments with family and friends, sharing eye contact with a seeming stranger, feeling peace, feeling passion, feeling contentment, being engaged in a project, thinking well of yourself and others, sensing connection. Then something triggers our fears/ego and *wham*, back to stressing and freaking.

Our typical pattern is to oscillate wildly between these two core emotions of fear and Love, based on some condition of the moment where we feel compelled to respond in a preordained fashion. We are creatures of habit.

But such is indeed a conditioned response. We're quite capable of making the decision to love, regardless of any seeming assaults on our personhood. No question, some situations are much tougher than others. It's far easier to feel love when we are in a loving environment, being praised, or when we're quiet in some ancient woods or on some beach enjoying the near-eternal lapping of waves. With focus and practice, however, we can maintain such serenity constantly, regardless of where we find ourselves.

The real key here is forgiveness. Forgiveness allows us to leave our fears behind, and let the moment be what it is. The ground-breaking book, *A Course in Miracles*, channeled in the 1970s, steadfastly maintains that if we practice forgiveness toward our brothers and sisters, sooner or later we will reach the point where we learn to forgive ourselves. Once we forgive ourselves, unequivocally, we find we are in love, because another way to describe love is the absence of fear. Our intent has no other options. [Channeled material is that composed by a non-

physical entity and “channeled” through a living person. *A Course in Miracles* is published by The Foundation for Inner Peace.]

## **Creatures We Are**

### **- bodies**

Clearly we are bodies. We live in a material world. We have to breathe, drink, eat and defecate. We start out our lives as the products of passion, and grow to become whoever we are. We share these basic aspects of living with the rest of life on Earth.

At the heart of it, our fears stem from our attachment to our bodies. Just as surely as the sun rises, these bodies will sooner or later fail [though we’re changing the rules somewhat these days]. While we cannot ignore or neglect our body, we do not have to fear for it. The body is the gift of physical manifestation, it confirms that we live, and fearing for it simply prevents us from enjoying it and this constant flux of energy.

Identification with the body convinces us that we are different: that we are unique and alone. This creates confusion. Considered from our core of Spirit, the truth of Life contradicts such physical evidence. Which is to be believed? Ultimately, identification with the body keeps us from understanding that our intent is what needs our attention, not the body.

As physical beings we have incorporated the pain of the past into our bodies. Hurt and pain are part of living in a body, and we have generations of trauma in our collective unconscious. Because of physical pain, we’ve generated a tremendous amount of fear surrounding our bodies. From this perspective, the whole of human history can be understood based on the idea of fear as the critical motivator for our species. So we have some work to do. We can use our connection to our bodies, especially through our breath, to begin the process of the mastery of life on the physical level.

### - care for the body

Care for the body is obviously required to optimize our health. We know the basics of physical health: Access to clean air, water and good food; Healthy biological functioning with respiration, circulation and digestion; Exercise. Pretty straightforward stuff. So why so much ill health? In large part it's due to our pollutive culture and our food production system—but that's planetary stuff. We're trying to keep this chapter personal.

The four elements remind us of our biggest physical needs—sun, earth [food], air and water. We do not live long without them. In our lost culture the basics of oxygenating and hydrating are poorly understood, but plenty of air and water lubricates the body. The mind is helped in our intentions when the body is in balance.

Bodies are, after all, energy, and it is energy's nature to move. While our spirit is silent and aware, the body is engaged in a constant series of events. Such dichotomies we are. Activity is a lovely thing. Contemplation is a lovely thing. Contemplation while active is perhaps lovelier still.

### - breathing

There is no finer resource for a healthy life than breathing. It just makes good sense. And yet as a culture we are chronically under-oxygenated. Breath is the one staple to our existence that's impossible to ignore.

There are powerful physical benefits to deep breathing. Cellular activity is enhanced by an abundance of oxygen. Equally powerful are the emotional, mental and spiritual benefits. The slow steady rhythm is inherently calming, the added oxygen helps to create a sense of well-being. Particularly at times of trauma or heavy stress, breathing brings a steadiness that can be the first step in finding calm.

Deep, regular breathing may also be a launch pad for meditation. Attention to our breathing allows the sometimes maddening stream of our thoughts to settle down. It is curious that we don't generally

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realize how spending our attention on this noisy stream keeps us from appreciating so much more.

Deep breathing also begins to open the door to long locked emotions and pains, trapped within our bodies in some form of dis-ease. Unlocking old fears are key to their release. With breathing we begin to see ourselves more clearly, especially as fears are released.

We can, at the least, take five deep breaths whenever we feel out of sorts, remembering our place in the totality of this moment. That's just to get us settled. We can *repeat as necessary*. Like most anything, we can overdo it, too. We do not wish to hyperventilate. We seek to breathe slowly and naturally, with our intent [soul] focused on the breath. Such breathing relaxes the body, mind and heart, *automatically* reducing stress and increasing our sense of well-being.

### - food

As with any mechanized system, the quality of the fuel drives performance. Unfortunately, the global food production system that has evolved over the last century presents us with very low grade fuel. Genetically-altered, pesticide-laden, vitamin-scarce versions of fat, salt, sugar and empty carbohydrates are what we find in any fast food joint, and most of what we find in the grocery.

We leave the systemic issues with our food for the next chapter: here we seek to address the effects of our diet on our health, and hence our ability to learn and to love.

We've all seen kids on too much sugar, or adults on too much caffeine. It can be rather entertaining, at least for short spurts. On the other hand, being around over-amped people can become very wearing, as their lack of balance impacts our own balance unless we're well-centered. We are equally familiar with the lethargy that comes from overeating, especially overeating today's too-typical, crappy, fast food diet.

The U.S. is leading the charge toward obesity with our processed food diets. There is nothing fresh or wholesome when we eat such products.

Contrary to Arby's current tag line, "good mood food," that stuff they serve up does nothing positive for our mood or health. They are literally killing us, and spoiling the quality of our energy in the process.

We know of several patterns that serve to back up the claim of fast food and our demise. Adult onset diabetes continues to climb. Child autism is on the rise. Heart issues are common for fast food "lovers." Obesity continues unabated throughout our country. We make our blood travel through fat-clogged arteries, stressing the heart. We have issues with exercise and respiration, as it's so much harder to get around as a fat person.

Then there's this: If we're obese, we hate ourselves for how we look. We need comfort because we feel so badly. We find comfort in eating junk food. And eating junk food makes us more obese. It's a syndrome, a trap. Yet it is healed just like everything else, by letting go and learning Love—especially for ourselves. More particularly, when we love ourselves we eat fresher, better quality food, and we eat it in smaller portions. That overstuffed feeling becomes uncomfortable instead of satisfying. We find balance.

#### - meat

*"Someone who regularly eats factory farmed animal products cannot call themselves an environmentalist without divorcing that word from its meaning."* - Jonathan Safran Foer, *Eating Animals*.

While those paying attention have understood for some while the high environmental cost of eating meat [groups like John Robbin's EarthSave have been around since the 1980s], this is another connection our corporate-driven culture intentionally tries to hide. Generally speaking, it takes 16 pounds of grain to create 1 pound of beef, a very inefficient process. It also requires over fifty gallons of water for each pound of beef, again expensive from a resource standpoint.

Meat has been an essential food for many for millennia, though our Neolithic hunting days are long over. But it was consumed naturally

and probably somewhat sporadically, through hunting and husbandry in previous eras. It was not served up 24/7 by McDonalds.

The chicken we eat likely has had a poor life, treated inhumanely from birth and never seeing blue sky or walking on soil scratching for bugs. No, the chicken we eat comes from a cage, where she's spent her entire life [the males being terminated as soon as their gender is identified]. Hormones and other "adjustment chemicals" are required to keep the chickens alive in the miserable habitat of a factory farm. On a physical level, eating poultry raised this way challenges our health. We cannot imagine a much better result on non-physical levels. Nor is the lifestyle notably better for pigs or cattle.

Fish presents itself as a healthful alternative to land-based meat options, but again, its extraction from the oceans leaves much to be desired. Huge trawlers that scrape the ocean floor with massive nets and a fantastic amount of "by-catch" [those fish and other oceanic creatures that are not considered desirable as food] wreak havoc on our oceans. This is another case where globalization has created a methodology whose only goal is profit, all else be damned. Most estimates conclude that our oceans are 90% fished out from levels less than a century ago.

At least fish is good food, if not too crapped up with salt and grease or heavy metals like mercury that collect in some species. It behooves us to purchase those kinds of fish which are not endangered, or which are sustainably farmed, though fish farming still has much to improve. Even more it behooves us to regulate our meat intake, perhaps featuring meat a few times a week instead of with every meal.

### - pleasure, pain and level confusion

For most of us growing up in the World4 culture, there is tremendous confusion surrounding the simple dichotomy of love and fear. This comes from a variety of reasons, everything from our confused culture to some personal form of denial. Yet perhaps the biggest obstacle to understanding the nature of fear and love is the confusion with pleasure and pain. This, as mentioned above, is a confusion of levels of being.

## PERSONAL HEALING

Within the three levels of human existence, pain and pleasure dominate the physical, fear and love dominate the domain of soul [or intent], and the level of Spirit is synonymous with Eternal Awareness.

Pleasure and pain are of the body. Our soul doesn't feel physical pleasure or pain. Still, our memories of painful events can cause us to retain that pain, especially if severe trauma was involved, such as in rape, mutilation or witnessing murder. Victims of such crimes have a very challenging time getting past such emotionally charged moments in their past.

That is not to say we cannot feel pain on the level of mind. Loss of a loved one, an unfaithful partner, a job lost, a project collapsed—there is much that can and does cause us pain on the level of our soul. Much of our worst pain occurs from situations like these, the pain of attachment. But precisely because this type of pain exists on the level of intent, we have potential control over such pain. Like the sense of falling mentioned earlier, whether that sensation is determined as painful or pleasurable is literally in our head.

Unless we've been seriously abused, there's a pretty clear formula for that pleasure/pain dynamic: pleasure good, pain bad. Yet we know that pain is essential to our existence. If we don't feel the heat, we burn our hands. Without the hangover we might be inclined to drink to excess.

So the formula we use is assumptive. We live our lives thinking pleasure good, pain bad, and yet that is not universally true—pain can be valuable, and pleasure harmful. When we consider how much our evolution and personal growth are directly connected to a response to pain, we see even greater value in pain as a catalyst. This is a case where a generalized assumption is used as a guidepost, but is inappropriate to the task. The assumption that we'll find more happiness in more pleasure and less happiness in more pain is patently false. There's a level mismatch.

All these intersections among pleasure and pain and fear and love exist in each of us. They weave the path of our becoming, opening doors to



our truest self. Along with ancestry and culture, this interplay defines us. We find greater clarity as we better understand these relationships.

Pleasure and pain, being of the body, have limited impact on our happiness. Fear and Love on the other hand, have everything to do with it. We all know of those who have found peace, and happiness, while wounded or ill or otherwise faced with excruciating physical pain. And we know of those with every advantage, all their moments filled with pleasure, and yet they are not happy.

No, if we wish to be happy, we must look toward the level of our soul, our intent. This is the level of fear and Love. And only Love makes us happy.

### - an end to violence

The destructive aspects of fear cannot be overemphasized. We see the impact daily. We see it in the terror or hate from strangers if we look foreign or dark. We see it in the treatment of our children [yes, all children are in our collective care], our greatest treasure torn by hunger, neglect and violence. We see it in our relationships with family and friends, when there always seems to be some drama or undercurrent of hostility.

From this destructive force stems violence. Violence is always, at root, an outburst of fear. It may be a “yang” form of fear, like anger, or it may be the stultified fear that morphs into cold hatred. As the root cause, however, it is always fear that initiates violence. As such, be wary of notions of “justifiable violence.” Aggressors always feel that something is more important than our connection here in Life. They feel they’ve been wronged, that they are not getting what they need or want or “deserve,” or that something has changed that they are unable to handle rationally. [Yes, it sounds exactly like the ego.] In initiating violence we violate a sacred trust we all have with each other, recognized or not. And in committing violence we do not find happiness.

Much of the violence in the world today is systemic. Crime and safety issues emerge when the less fortunate are disrespected, uneducated

and ill-treated. Slavery in the U.S. may have technically ended some while ago, but the attitude that allowed for it still exists in the hearts and minds of far too many. This hatred, this conditioned fear, has tremendous personal consequence for the hater. We do not realize how debilitating it is to us to hate. It impedes our ability to discover the truth about ourselves and reality, and for that we suffer.

Self-defense is a great excuse for violence. One feels he or she must be reactive considering all the threats we face. We feel that we must defend ourselves against others or they will dominate or otherwise ruin us, but that is exactly wrong. Our fears will not help in the face of a bully, quite the contrary. There is always an excuse to be afraid, and fear is always an excuse to avoid the real world, the reality we share in this constant flux of energy. Those in love have no predilection for violence.

Let's not confuse lust, a sense of security, the desire for companionship, etc. with love. Just as we learned the simple test for global warming [ocean level], there is a simple test for love. Real love is unconditional. If it isn't unconditional, it isn't love. If your feelings for another depend on whether they hang out, or put out, it isn't love. If your feelings go negative because of another's behavior, it isn't love. If your love depends on "What's in it for me," guess what?

Make no mistake—learning fearlessness is not an easy thing. The mantle of 2,000 years of ego-driven culture is not easily removed, and our old culture does not teach truth. Our conditioned response to some form of presumed threat is to respond with fear. It's what we've been taught, over and over. Often we react fearfully even when we know our response will only exacerbate a threatening situation. We can't help ourselves—or so we assume.

Imagine being so focused on this marvelous Force of Life, with and within us Now, that there is a tangible experience of this essence, a sense of Presence. What if we felt Eternal Awareness and this constant flux of Energy? What need would we have for fear with Our Source so close? What conflict could we not rise above, knowing our fears are ultimately unfounded in the eternity of who we are.

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Yet we face the opposite situation. How can we touch this tremendous Life Force when surrounded by emotional turmoil and mental confusion? How can we relieve the tension and drama of physical existence? How can we exit the hopeless maze established by our broken World4 culture? By the simple decision to choose Love. By choosing something else when our gut feels wrenched by some drama we must face. By aligning ourselves with our essential nature instead of our bodies. By standing our ground, centered in Life.

As we remove the fear and thoughts of violence from our minds, we see its lessening influence in our personal worlds. As we become clearer, we see violence reflected less in the world around us. And as enough of us become clear, we will see the violent tendencies of our culture slowly dissipate into the new culture of Love.

### - the integrity requirement

Love requires integrity. We do not love if we do not take responsibility for our lives and our actions. We do not love if we don't honor our commitments. We do not love if we cannot see outside ourselves enough to learn what is fair and just for all concerned parties, as opposed to what seems to benefit us personally.

If we *get over* on a client, family member or friend, we may feel a temporary elation at our *victory*, but we will have no peace. If we fail in our responsibilities to our families or in our commitments to our friends, we can know no peace. If our waking hours are spent with thoughts of me, me, me instead of thoughts of Love, Life, the human and Earth community, we cannot know peace. To slightly misquote the Christian master, "*Whatever we do to these, the least of our brethren, we do unto ourselves.*" No house at war with itself can reap the benefits of peace.

It's curious how at first it seems so hard to hold integrity. The lie is so much easier. The effort required to nurture a child is much greater than that needed to absorb noise from the boob tube. The lust for this or that seems much stronger than the quiet voice that points to a healthier and more sacred you. Yet as we begin to place one foot in front of

the other, focusing our intent on our larger goal instead of short-term gratification, an amazing process takes place. We learn to appreciate that doing what integrity requires is the same as Love. It becomes easy.

### - the keys to Love

The two keys to Love, along with the integrity requirement, are forgiveness and gratitude. Indeed, they are two terms that share the idea of letting go. With forgiveness, we let go of all the injustice done to us in the past. We find the recognition that we would not be who we are without our past, and that we no longer need to play the role of judge or victim. We see through the veil of hurt emotions and see our personal power grow. We find a place within ourselves to feel okay, maybe even to feel good. Ah, to let go...

Gratitude is exactly the same process, but it serves as the better name when we are not coming from a place of hurt. Gratitude is the result of letting go of attachments, of keeping our intent focused Here. Gratitude creates a deepening of Love. Gratitude teaches joy. And is happiness not our one common goal?

As our gratitude increases, as our deepest fears release, we find ourselves in a place of joy, a place beyond where words are useful. It manifests as quiet joy, as playfulness and silliness, as a brighter, thoroughly engaging sense of being alive.

As we train ourselves to "Do the right thing," we develop integrity. As we find integrity, we seek impeccability. To be impeccable is to codify integrity in our lives so that it is as natural for us to be loving as it is to wake in the morning. What do we gain from all this integrity and letting go? A clear mind and a warm heart. A great, open space where Love can blossom. This is finding our truest self.

### - redefining ourselves

In the crumbling age around us, we can easily see that our definition of who we are, as humans, needs to be redefined. For starters, this *thinking machine* notion is incomplete, at best. [Medieval philosopher

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Rene Descartes had it backwards with his famous dictum, “I think, therefore I am.”] It is nearer the truth to consider ourselves points of awareness, clothed in thought, emotion and body. Like every other living being, we are, at our core, Spirit, a tiny bubble of individualized awareness.

Typically we see ourselves as individuals, a requirement for the egocentric mind-set. But, in light of our early discussions on the rise of symbols, we begin to appreciate that *Jim Prues* is not who I am, but a symbol that provides a representation of who I am for common use. Those words do not make me that symbol. Terms are endpoints [terminals], incapable of encompassing the whole of an idea.

Another issue with nomenclature is that, by defining a person as a thing, our truest aspects are ignored. Yes, we are this body, this *thing*, after a fashion, but defining us as bodies means we’ve lost a recognition of our most important aspects. We are beings, processes, *consciousness in flux* if you will. The assumption and framing that assumes we are mechanical in nature is debilitating to our sense of self and overall health—very World4.

A third point, and related to the two above: The world is not as it seems. Just as we are not principally our bodies, neither is the world principally just a big body. That model is wrong. James Lovelock represents the Earth as Gaia, a conscious entity with her own ideas, dynamics and awareness. Whether you agree with such a startling concept or not changes its reality not one iota. The Earth is not just some lump we walk around on. Indeed, if awareness precedes the formation of energy forms as we imagine in World5, the Earth must have a consciousness of some magnitude.

Fourth, we have to re-establish a connection with this Earth, and each other, to delve more deeply into who we are. Let me be blunt: Viewing ourselves as a point of awareness in relationship with all else is far more accurate than considering ourselves as isolated bodies. An overwhelming sense of individuality is the ego’s domain, and will not easily be relieved of command. Still, that makes our oneness no less our hope for peace. Eckhart Tolle makes the comment that “*the ego has*

*a dysfunctional relationship with the present.”* Let that idea sink in, for there is great wisdom and healing in it.

Finally, we must change our perspective. The above doesn't have much impact if we're still convinced that we are each an isolated thing. The time is Now. The answer is Love. We are one, and together in this moment. Everything comes together in this World5 perspective. Without it, we continue on in our illusions of loneliness.

## **The Mastery of Life**

### **- the fatal error**

To better understand Life's mastery [mastering Life and Love being the same process], it's helpful to consider how we got here. Even as babies we are not fearless, the experience of being born introducing trauma to our young bodies. Before we can speak, our mothers, fathers and caregivers have passed their fearful energies into us—even in the womb. Yet this pressure is of small consequence compared to the later assaults on our being that conspire to make us afraid.

As we learned the world of symbols—how to talk—we became champions of separation. This is not me, this is a tree. This is not me, this is a table. This is not me, this is you. To learn words, we divided the world into symbols of convenience—mental constructs that act as descriptors. These symbols are usually not universal, but reflect differences in how we perceive our world. Hence many cultures have no term for snow, yet the Inuit have 17 names for it.

Then comes the fatal error—we identify the symbols as the things themselves, completing our sense of separation. We do not fear ourselves. We do not fear that which we think is a part of us. We fear that which is different, foreign, outside of our control; in doing this we forget that we have defined what is, and is not a part of ourselves. We make an illusory choice of what is part of us, and what is not.

This false choice about what is or is not part of us is really the core of our sense of separation, in spite of our inclination to blame external forces. We experience unhappiness with a relationship, or fear for safety or financial security, fear we aren't good enough—and the blame always goes to external forces. It's not our *fault*. There's a problem with that. We can't control external forces, so we've given up our power.

In such situations, we see that if we assuage a particular fear, another quickly pops up to replace it. There are no external solutions to ending fear. Again, our intent, our attention, is the sole arbiter of our happiness.

We've built up a ton of complexity in our psyches around this common tendency to externalize an internal problem. Much of the reason for such complication is that this seeming complexity allows for denial. We tell ourselves all sorts of stories to avoid the stark truth that how we feel is a matter of our decision making. This is the personal version of what we see constantly in the public world – a big pile of bull that keeps us from recognizing the truth.

### - the right side of the brain

Our tendency to delude ourselves is not the whole story. All of this talk of language development and our inclinations toward fear neglect something—the other half of our brains. Scientists and neurologists have understood for some while that each side of our brain has a different function. While our left hemisphere has been busy with a flurry of chatter, our right hemisphere stays right here, in the present moment—conscious, reminding us that there is more to life than the steady stream of our thoughts. Right alongside all that left brain linearity and rationality has been our right brain—present, aware, connected.

Curious indeed. All the while our left brain is rambling on, our right brain is saying “Here, in the moment, we're okay.” It's the stillness response. We become detached from our drama and we become quiet. Herein lies the hope of our salvation. There is no fear in God [Awareness], and it is the right side of our brain that stays connected with Our Source.

## PERSONAL HEALING

Our intent [or soul if you prefer] is perfectly capable of *hanging out* with the quiet, present side of our brain. We all have this quiet space within we can tap into. It's just something we never learned in our misguided culture. We're all capable of learning still, and learning to be still.

### - the long road

Imagine waking up with a calmness, a comfortable start to the day. The morning sun, the birds singing – we feel this calmness because we know it is of Life, of reality. Because we have done our best to live in integrity and to let go, we have nothing to fret upon. We are *just* here.

There is a great health and great healing in finding such moments, though they may be rare until we gain our footing in this new perspective. We may often have the sense of “One step forward, two steps back,” as we reorient ourselves away from dogma, judgment and fear. We may feel a bit *unglued* as our former pillars and guideposts are found wanting, and we have not yet equipped ourselves with the rock of existence, the totality of Now.

Let this be our stance, to begin the mastery of Life. We recognize our place as part of this living universe, however small and insubstantial our individual life may seem. We recognize our divinity, shared by all humanity, and that to find peace and happiness, we have to live in integrity, and in this moment. It's a start.

### - the future

For many of us, it is the future we find terrifying. This can be from past trauma, past conditioning, past actions or past patterns. The common word is past. Trauma, until dissipated, will always come back to haunt us precisely because it is not healed. If we were attacked by a dog as a youth we may still hold terror of all dogs, in spite of the lack of logic and emotional toil such a condition entails.

Conditioning, these energy patterns about the future that we picked up from past experience, parents, care givers, teachers and preachers, are



likely culprits that ruin our peace of mind. So many of these feelings are unconscious—a hidden foreboding—that we may only see them in an *acting out* moment. Guilt from past behaviors that have hurt others is also a common reason for denial. As we grow and realize how badly we behaved in a past situation, we may dread the reckoning sure to come. All of these things together form patterns, patterns which we've been carrying around for years without realizing that we have options on how we choose to interpret our reality and how we are going to feel.

There is some credibility to the idea of consciously recollecting our past, especially as it reveals our traumas, conditioning, actions and patterns. In the case of serious trauma, this doesn't have to be a blow by blow reliving of each traumatic moment, but it does have to be an honest recollection of what happened, what part we played in what happened, and the recognition that the past doesn't have to repeat itself. We have options.

As we recall these occasions of being abused or acting badly, we can apply ourselves to letting the emotional baggage go. Breathing, forgiving, recognizing that, however poorly someone acted [including ourselves], it must have been the best they could do at that time—or at least the only behavior they felt available to them. Fear of the future and fear of the past then, come from the same place, and can be healed in the same fashion. As always, we move from Here to do so.

### - fear and now

In many places on Earth, life is full of trauma every single day. Hunger, violence and abuse are common in ghettos, favelas and rural communities all over the planet. For most of us in the U.S., the terror in our lives is much more subtle, though hardly less damaging to our happiness and potential.

If, as we conclude, Awareness IS this moment, then there can be no fear Here. In other words, if we are afraid [or anxious or angry or jealous, etc.], then we are, by definition, not present. "There is no fear in God." Our understanding of this idea has been mutilated by long generations of religiosity that has most often been aimed at controlling

or manipulating us, as opposed to guiding us on the mysterious journey of finding our truest selves. As we find our truest selves, we find the *self* is less important than this marvelous connection we share with each other and all of Life.

Again recalling the left and right side of the brain, the right brain does not process in a way that lends itself to fear. It is designed to keep us in touch with something far deeper—the Presence of Life. We could also describe this as the God within. This living spark of Eternity within us, so neglected in this culture of crap, must be nurtured to grow into the Awareness that becomes our constant companion. And we can't get there with words. We get there through a sacred appreciation of the nature of Life.

#### - what happens when we die

In Chapter One we discussed the preoccupation with life after death in western religious traditions, a tendency amplified by the efforts of Egyptian Pharaohs to immortalize themselves. In everything from our religious beliefs to dispersing our possessions, the matter of what happens when we die has a decidedly strong emphasis in World4 culture. The best of science or religion today cannot tell us what happens to our souls when our bodies die. Does our sense of individuality dissipate? Do we find some version of heaven or hell? Will we be okay?

Will we be okay? That's the question that haunts us. Whether we are in a truly life and death situation or just facing a minor challenge in our lives, concern for whether we'll be okay too often usurps our principles. We feel threatened and our integrity goes right out the window. It is because we are afraid to die. We fear death.

Fear of the body's end comes as no surprise as we are conscious animals – we know we will die. Yet from the World5 perspective, the cluster of awareness and energy that is each of us likely does not end with the body's demise. That would be a great waste, a great inefficiency as human-style awareness would have to start from scratch with each new person born. No, more likely are we to revisit life and death until

we learn the lessons that make our return no longer necessary—the idea of reincarnation. That said, the reincarnation we speak of consists of humans returning as humans. The Hindu/Buddhist belief that we could return as an animal or other life form seems less likely from the standpoint of evolving consciousness.

And there's this... Perhaps we should assume the worst: That once our body fails, the mind and heart, the sources of thoughts and emotions, are dead as well. Perhaps our intent/soul is *eaten* so that we dissipate and recycle like fallen leaves. Perhaps we suffer complete annihilation. Does such knowledge make the totality of Now any less valuable? Should we use our intent somehow differently in light of such information? Should we spend our moment *bummed out* because death is always pending? Does our goal of happiness change? Of course not. Here, in the totality of this moment, the intent to Love is always the best intention, as it is the path to happiness.

## Obstacles to Awareness

### - ego and attachment

We are all the product of our cultural past and the cultural paradigm we grew up in. As such, we cannot help but be wounded by the world and stunted in our development. We all have a measure of baggage from the egocentric group mind of humanity. Hence, there is a direct correlation between our baggage and our level of ego-orientation. Indeed, the two are inseparable.

That doesn't make this connection evident. The ego, well aware of its domain and its strengths, takes great effort to keep us from realizing the compelling role it plays in making us miserable. But even in that there is weakness, because the very act of noticing our misery is a telltale clue that the ego is in control of a given situation or condition. It prefers being unobserved, or being seen in a positive light. "Oh, look, a shiny new car/job/girl. You want that." Such ideas may seem innocent enough until we realize that connecting objects with our happiness is a

sure way to find ourselves ultimately disappointed. “Attachment brings happiness” is a lie the ego teaches.

Living an egocentric existence can seem mostly benign—it’s certainly a given in World4. But we begin to truly understand the nature of the ego in times of conflict and pain. When we lash out at someone for some presumed slight, when we become argumentative over a disagreement, when we become bitter because of our interpretation of how we are being treated, we can be sure our ego is involved.

The ego becomes truly vicious when its citadel is challenged. When we no longer see it as an acceptable friend, recognizing that we don’t want to lash out for any reason, the ego is threatened. When we catch ourselves about to “go off” on someone, and instead take an empathetic view, the ego panics. When we refuse to feel bitter or to act from bitterness, the ego can’t understand. In fact, you may find that you temporarily become more agitated and confused as you take on this, the ultimate personal demon. It may well take years to work through the accumulated muck. But there are rewards, dear friend, great rewards.

Because the ego thrives in fear and separation [throw in drama], it undermines our psychological health at every turn. We want to be faithful to our partners, yet we are attached to lust for another. We want to be honest and honorable, but then some chance to “get over” appears, and we put aside our interest in integrity because we’re attached to some seeming gain. We’re attached to being loved, and yet we exhibit behavior that is not conducive to bringing out love in others. Even with such glaring behavioral clues, we still manage to deny or evade the connection between our attachments and our ego.

In many cases we find an attachment to pleasure. We convince ourselves that, so long as we don’t somehow get caught, there’s no real problem with pleasuring ourselves. Our corrupt World4 culture certainly tries to paint the picture that such is the case. And it’s correct. The problem is not pleasuring ourselves, the problem is attachment to pleasure. Any potential happiness derived from attachment is temporary, and far less satisfying than the happiness we are capable of.

There's a simple reason for this. We've once again confused our levels of being. Pleasure is nice, but its connection with real happiness is minimal. You may fight the idea for some while, but again, contemplation proves the opposite. There's nothing wrong with pleasure, but when we allow the ego to set our priorities we become attached to it, and that attachment will outweigh wiser choices. So while preferences are wonderful, much contributing to who we are as individuals, attachments distort our priorities, keeping us unaware.

### - being sold

Growing up in World4, it was inevitable that we would be sold. After all, money was king in World4, and it usurped all other interests. Some of us have literally been sold as slaves, in forms such as underpaid workers and vessels for sex. More commonly we have been sold off by elitist interests, through manufactured crises like the Financial Meltdown of 2008. Perhaps robbed is a better term, but we are enslaved by an unjust financial system as well as by chains.

Our enslavement is only part of the story. We are left catatonic and confused by the overwhelming mass of bullshit that we are sold, through a constant barrage of propaganda and commercials. Promises for happiness, or at least the reduction of pain, dominate media with a million prescriptions. These remedies don't begin and end with the goal of healing ourselves and finding our wholeness, they are designed to make money for Big Pharma.

How on Earth can we find truth when the World4 paradigm suggests love and loyalty for family, but getting over on everyone else? Where do we fabricate the line between friend and enemy? How do we find peace within such a world view?

There is no peace in such a viewpoint, in such a way of perceiving the world. Even the supposed winners, the elite who have manipulated culture for hundreds of years, have not found peace. It is as impossible as a camel passing through a needle's eye.

Toltec thinking points out that the process of growing up can be considered as one of domestication, and that we are domesticated to cultural conformity. We learn “That’s just the way it is” about all sorts of gibberish unconnected to reality. Many argue that our predilection toward conformity is by design, so that we do not rise up against this corrupt empire. War, violence, poverty, abuse, neglect [sigh]—that’s just the way it is.

NO! The way it is, is World 5.0. Our reality is Awareness, Energy and our connection Here. All else is subject to change. We find the Source of this connection as we learn Peace, and we find ourselves empowered when we can no longer be sold.

In the World4 culture, the determination of what makes a slave is nuanced and argued with false intentions. A slave is anyone coerced, either by another individual, group or systemically through elitist dominance. In the old World4 culture nearly all of us are slaves. But in World5, even slaves can find freedom within themselves, just as slaves have done for hundreds of years. The same reality applies to us all. The level of pain each of us must deal with in our quest is the only variable. *The only real freedom is freedom from fear.*

#### - trauma

Life is necessarily traumatic. The experience of birth forces dramatic change on the newborn, and we can expect episodes throughout our lives. Other animals clearly face incredible trauma as well—starving in a drought or being chased and caught by a lion or wolf is surely traumatic, and yet, should they escape, they are able to heal. That’s because Life provides natural releases for trauma.

We humans, however, have a cerebral brain on top of our limbic brain on top of our reptilian brain. Hence, we make the process of releasing trauma a far bigger deal than other animals are likely to do.

When an animal is faced with death, and neither fight nor flight is an option, the animal goes still, becoming entranced. It is telling that our

culture has taken *fight or flight* as the only two options available, while nature teaches we have a third in being still.

We all face trauma. The perfect storm of earthquake, tsunami and nuclear meltdown in northern Japan is just a recent example in a long series of mass traumas we have faced, and of course our personal traumas have always been with us. The abused child, the rape victim, the constantly harassed, the victims of war and violence—trauma is a fact of life. Facing it is part of being a creature on Earth.

Here's the problem: While human trauma may well arise without a physical component, such as losing one's partner or income, such events are still energy patterns that manifest in the body. Long term trauma, say constantly being berated, only exacerbates this.

In World4, we didn't understand how to rid ourselves of it. Animals, after facing some horrific encounter with a predator, will pant and shake themselves, unleashing the memory of the traumatic event from the body and restoring the flow of energy. We humans have no such traditions in place, and so we may suffer for years unnecessarily.

Trauma specialist Dr. Peter Levine, who has studied trauma from this perspective, also teaches about cranial-sacral rhythms that take place in our bodies, just like breathing and circulation. He finds that trauma victims inevitably display imbalances in the cranial-sacral system, and suggests methodologies for their healing, most notably Healing Touch and Cranial-sacral Massage. This is just another notable example of the mainstream World4 culture missing the boat, unaware because there's no money in it.

### - blockages

We have three energy fields, the physical body, the emotional body and the ethereal body, that we live within. As one might imagine, they correspond to our three levels of being. We are well aware of what happens when we have a blockage in the physical body. If there is a blockage in an air passage, we soon die. If there is a blockage in

our circulatory system, we have serious physical issues. If there is a blockage in our colon, well, it isn't pretty.

Yet for all the attention the body receives when blocked, we give little consideration to emotional blockages and almost none to potential blockages in the etheric body. Emotional blockages are often the result of trauma. Just as a respiratory blockage keeps us from breathing properly, an emotional blockage clogs the emotional body, preventing the free flow of our emotional energy within ourselves. But these scars cannot be so easily seen as those of the body. The net result is finding ourselves dis-integrated. We cannot heal as we cannot flow through our emotions, and our emotions can't flow through us. If we cannot relax we cannot be still.

While emotional blockages cannot be physically seen, they can be stalked quite simply. We only need to see where we are defensive, where we are reactive, where we are anything from mildly uncomfortable to mightily scared. These are the areas within our lives where we need to focus, to prod, to study and finally to let the blockage go.

If we look at the wretched state of our people and our planet and ask "Why?" we might, as I do, blame globalization and the Juggernaut of Kleptocracy. However, if we refocus the question slightly to ask why we humans act so crazy so often and why hate and ideology are so rampant, we see that much can be explained by understanding emotional blockages and how our beliefs are formed to rationalize our blockages.

We know little of the ethereal body, but being aligned most closely to Spirit, it may well share the equanimity of our eternal level of being, our consciousness.

#### - sex

Few topics are more loaded, more often considered or more misunderstood than sex. In the old culture, sex is used to dominate, to sell, to scare, to manipulate and perhaps occasionally, to make love. It



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is glorified and demonized. It is a powerful urge, part and parcel of our evolutionary animal existence.

For a successful species, sex is essential; for individuals, we have options. But more than that, sex, on a grand scale, is the mingling of two elemental forces – masculine and feminine. It's what we live within. Here, where the masculinity of energy and the femininity of awareness come together to produce the totality of this moment. Sexuality is part of who we are. It manifests in innumerable ways. Assuming sex as just intercourse robs it of its mystery and sacredness.

Sex is not inherently dirty, or sinful, or evil—one of the many errors taught in World4. Yet for a self-conscious species like ours it's obviously much more than just an act of procreation. With bonobo progenitors, we were likely promiscuous for most of our Neolithic history. By the time we transitioned from World2, however, we had developed our rather tortured attitudes regarding sex. Even today there remains all manner of abuse, remnants from our troubled past.

A healthy sexuality depends on one requirement—the same requirement as any other aspect of health—integrity. When the lust of the moment supersedes an oath we have taken, or a commitment we have made, we fail to be our truest self. So while we may enjoy our foray, we lose our peace as we have not held to integrity. This is the area where we keep getting into trouble—momentary satisfaction instead of longer term tranquility.

Perhaps more with sex than in any other area we see the clear difference between a perspective based on ethics and one based on morality. Morality might damn women, adulterers, gays, or those of different color or tribal affiliation. Ethics does no such thing. Ethics demands integrity, justice and balance, and in allaying with these eternal truths, we treat each other fairly.

Within World 5.0 we are not so concerned with form, but with content [love]. If some tribes choose an open sexuality without life-partners, so be it, so long as there is integrity. If some tribes choose monogamy similar to most cultures today, fine. If partners are both male, or both

female, it makes lovemaking no less holy. Sex Is. Sex reflects Life. Without sex there is no human life. The sooner we find some clarity and integrity with it, the sooner we find a greater richness to Life unavailable to the less aware.

- the golden rule

Religion plays a huge role in many of our lives. We were typically born into a denomination of a major religion, grew up with it, and never doubted its authenticity—even though our being born into this or that religion was purely a circumstance of birth. Yet for many of us religion has played a dominant role, often to the detriment of family or community.

Still, if we look at the core idea central to each major religion, we get the following...

Brahmanism: *This is the sum of duty: Do naught unto others which would cause you pain if done to you.* Mahabharata 5:1517

Christianity: *All things whatsoever ye would that men should do to you, do ye even so to them.* Matthew 7:12

Islam: *No one of you is a believer until he desires for his brother what which he desires for himself.* Sunnah

Buddhism: *Hurt not others in ways that you yourself would find hurtful.* Udana Varga 5:18

Judaism: *What is hateful to you, do not to your fellowmen. That is the entire Law; all the rest is commentary.* Talmud, Shabbat 31:a

Confucianism: *Surely it is the maxim of loving-kindness: Do not unto others that you would not have them do unto you.* Analects 15:23

Taoism: *Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss.* T'ai Shag Kan Ying P'ien

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Zoroastrianism: *That nature alone is good which refrains from doing unto another whatsoever is not good for itself.* Dadistan-i-dinik 94:5

Each of these is very World5 in nature. Each is ennobling and reaches out to our truest selves. Yet religion, as practiced today and throughout history, has more often acted in the opposite fashion.

How could religion ever be used as an excuse for war, such as in The Crusades? How can religion ever be used to denigrate another, when we all share in this moment equally, and under the same Light? How can religion claim to be a mediator between us and God, when our immersion in God [Life] is indisputable?

In the final chapter we'll discuss how religion has focused on the Awareness side of our existence, while science has focused on Energy side, and how these two citadels of human culture provide a hint into the nature of things.

*A human being is a part of the whole, called by us, 'Universe,' a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest -- a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. Nobody is able to achieve this completely, but the striving for such achievement is in itself a part of the liberation and a foundation for inner security.* Albert Einstein [1879-1955] Physicist and Professor, Nobel Prize 1921

A wise man.

- right minded and wrong mindedness

As we move through our time in space, we must constantly manage our lives. We do this as best we can through our intent, as manifested in our thoughts, feelings and actions. We think about what needs to

be done, we use our feelings to determine whether managing our lives is peaceful or stressful. It doesn't depend on our circumstance. If our choice is whether to hang on to a poor job for its meager benefits or face the likelihood of being evicted from our home, such choices are deemed inherently stressful. If we are choosing whether our new Saab Turbo is to be green or purple, this is presumably a less stressful situation.

Surely there are varying degrees of difficulty in how we manage our lives. We might find some wealthy and neurotic person overwhelmed by the color choice of a new car, while a poor yet more balanced person might devise a strategy for leaving the old job but still managing to pay their rent or mortgage. The point is that the response to any given situation is not driven by the situation, but by our interpretation of the situation in the context of reality and our life.

Jesus said, *"Consider the birds, for they neither sow nor reap, they have no storeroom or barn, and yet God feeds them. And yet how much more the Father loves you than the birds."* I very much trust that Jesus did not mean, *"Take no effort to manage your life."* It seems far more likely that he meant, *"In whatever situation you find yourself fearful, understand that the only fear in the situation is what you have brought into it."*

Very simply, wrong-mindedness exists in us whenever we find another lacking or inferior, whenever we deserve special treatment or an unfair outcome, whenever our needs and desires usurp those of another. We recognize this wrong-mindedness by our feelings and thoughts. We yell or strike out in anger, we scheme for revenge or advantage, we show sarcasm and dismiss those who disagree with us. We lie. And while our instinctive lust for winning and conquering may give us some temporary high, when we are sane there is no comfort in such decisions and actions.

The reason this is so is that our bad behavior is based on a false assumption about where our happiness lies. While anyone can point to excuses for bad behavior, such rationalizations change nothing in reality. Indeed, we only postpone and prolong the inevitable moment

where we must reconcile our bad behavior with the truth of who we are.

In contrast, we feel much differently in our right mind. When we are right-minded, we face the management of our life with a far greater sense of equilibrium. Our balance is based on our inner knowing, our awareness, so we are much less prone to being buffeted by the constant winds of change our lives swirl within. We find problem-solving more akin to putting puzzle pieces together rather than an emotional drama. We maintain our center.

Right-minded thinking appreciates our intrinsic connection. As such, the priorities for a solution include as much consideration for those facets which do not help us personally as for those that do. Our concern is doing what is best for all concerned. We demand integrity from ourselves in reaching and fulfilling our decisions, while we let go of that which is beyond our control. By taking such an interpretation of our situation, we find Peace.

Now, in the process of our personal growth, we clearly spend some portion of our time right-minded, and some portion wrong-minded. Additionally, there are varying degrees of wrong- and right-mindedness. Our goal is to minimize the level of wrongness in those moments where we are in error, and maximize the moments when we feel right-minded.

### - enjoying the ride

In a confused and misdirected culture like our own, the idea of mastering life might seem ludicrous, impossible. We all know the adages about life being struggle, being pain, “sucking” or whatever, but it doesn’t have to be that way. The reason? By and large, people all seek the same thing—to be happy. Yet if being happy is a haphazard quest fraught with huge obstacles, the challenge can seem insurmountable. The popularity of drugs aimed at reducing depression indicates how poor a job we’ve done finding happiness in the past.

Still, there are those who seem to go through their lives untroubled, rolling with the inevitable punches and enjoying their situations, however trying their situation may be. These folks are on to something. What is it they know?

For starters, such people recognize that the path toward happiness is based on following principles, and not on some temporary goal or gain. The happiness that is based on some sort of victory, or some new possession or new love, is sure to be fleeting. The victory fades with time, the possession grows old and the new love gets old, unless the lovers understand renewal.

We might well call this section “The principles of happiness,” as such is synonymous with enjoyment. But what are these principles? They are the principles of World5. We are Present; we refute fear; we live in integrity, with justice and balance as our guides. It’s this simple.

We cannot find happiness in isolation. Even if we are physically alone, we need not feel loneliness. We are always connected to our Source and each other, and this recognition is paramount to understanding and appreciating our place in the world. The recognition of our place as children of Life and brethren to each other is the only way to find happiness that is unassailable.

This can be no mere intellectual appreciation. Repeating a mantra of connection may, over time, lead us to some sense of it, but that hardly seems an efficient path. Our awareness of who and where we are comes with constant attention to the truth of our nature, and with constant effort to remove the obstacles to this awareness: Stalking our fears.

One must remove oneself emotionally from the drama of judgment and victimization, no matter how seemingly justified. Judges and victims may claim some moral victory, but they do not lay claim to the throne of happiness. Their very stance prevents it. One must hear the clarion call of the Eternal instead of the gossip that tears down a sister or brother. One must choose our connection over our differences at every turn.

And again, one must practice letting go to be happy. After all, letting go is Love, and holding on to fear, past hurt, anger and judgment withholds us from the space where happiness is. Often we feel what seems to be well-justified anger because of another's failures, but even this is of no avail in finding the path of happiness. Oh, we may get a temporary self-righteous buzz, but there is no happiness in anger. Anger merely reflects an underlying fear, and we inevitably fail to recognize that our anger damages us and our connection to this moment far more than it damages another.

### - buzzing

In our heavily drug-oriented culture, we often hear the term "buzzed." It may be from alcohol, a marijuana high, any number of Big Pharma offerings, other illegals like ecstasy or heroin, or even from a number of non-drug related actions like running.

Why do we humans so like getting buzzed, or buzzing? There is much anecdotal evidence suggesting that we buzz to escape our situation, or at least to mitigate our pain. While there is plenty of pain to back that idea, there is also something of a contradiction in saying we buzz to escape reality, when our notion of reality is patently false.

I submit that the opposite is true. We buzz to find reality. We buzz to connect with our long lost consciousness, buried under a heavy load of rabid thought and negative emotion. We buzz to find some sense of peace, to feel better. There are many potions which help to relieve the burden of existence, and bring us closer to the awareness side of our reality. The trick is to find the best ones.

When buzzing, clearly more is not necessarily better. Particularly with alcohol and heavy medications, more is far more likely to be worse. While buzzing is a generally benevolent and pleasant experience, being drunk or over the edge with any concoction is neither benevolent nor pleasant. In finding our adulthood in World5, we find any potential interest in recreational drugs to be maintained as a preference, a far healthier state.

- wiring

We are wired by our genetic predispositions and our youth, especially the highly formative years of birth to six or seven, and the pubescent/teen phase before we enter adulthood. Our genetics play a substantial part, especially in a predilection toward creativity, science, philosophy, health, music or some such. But to a huge degree, our attitudes toward the world, how we see ourselves and our sense of reality are all passed onto us through the wiring of our childhood.

We are wired from our time in the womb. The emotions of our parents are a powerful implant into our sense of self. As we learn language and symbols, the ideologies and belief systems our parents and caregivers adhere to become drivers in our developing consciousness as well. We see the world through our synthesis of what the people around us hold true and how they represent themselves. If rigid discipline was the paradigm of our youth, rigid discipline will be our tendency as an adult.

A look at our belief system, especially as it compares and contrasts with that of those who raised us, can provide surprising insight into our wiring. Do we share the same religion or religious beliefs? Do we share the same values about the way the world is and how it works? Do we share the same politics and governing philosophy as our childhood influencers? Most importantly, do we treat ourselves and our relationships in ways that resemble what we experienced when we were wired?

The more deeply we look at ourselves, the more we find that our world view is not objective or self-invented, but a composite of our personal leanings and the influence of the belief systems of those who raised us. We see that much of what we thought of as *ourselves* is just the effects of wiring from the particular circumstances of our birth.

As we see ourselves exhibit behaviors that are not in our best interests—behaviors that do not fulfill us, that harm us or others, that are mean-spirited—it becomes obvious that we need to look at our wiring. Why would we scream at a child who has made a mistake? Or neglect a



partner in pursuit of some fantasy romance. Or manipulate a business dealing for unfair gain? When we see we are not our best selves, when we act compulsively, when we are controlling or manipulative, we must take a hard look at how we are wired. Until we correct our wiring, we cannot find our truest selves.

It can be said that the process of healing is but to undo faulty wiring.

### **Getting Along**

As we all live with others, personal healing will inevitably impact and be impacted by those around us. Partners may be challenged as we change behavior patterns that they are comfortable with. Family members may feel uncomfortable as we learn to act without fear in stressful situations or emergencies. Yet the same laws of living apply. As we hold a space of peace, as we offer love and compassion, as we see more clearly the negative impact of holding negative emotions, we find ourselves without enemies, and without the drama that encapsulates so many of our lives.

#### **- haters and the inclination to hate**

These days it's in vogue to refer to someone who demonstrates inappropriate behavior, mean-spiritedness or venomous rage as a "hater." Indeed, such a name is not entirely misguided. The hater mentality is too often condoned in our World4 culture, as unfairness, greed, or ideology is used as a justifying cause. In truth, there is no excuse for hate. There may be rationalizations for it, but in the World5 culture, it's inexcusable.

Few people consider themselves to be malevolent. Most haters imagine themselves as only doing what's required, feeling caught between a rock and a hard place where hateful behavior is the only option. With less than ideal letting go skills, the hater finds it difficult to maintain balance. Little issues can become intolerable in these situations, but hate is hate, and it is a form of intolerance that must be abandoned.

To abandon hate, we must first understand it. Hate, like other negative emotion/thought patterns, is based on fear. This fear often takes hold early in life, where we are taught that we are somehow unworthy or not good enough. This disquieting sense of self then tries to ensure that others are equally unworthy, striking out at them to *prove* their unworthiness. But the victim of hatred cannot ever truly be reduced to such unworthiness, as they share the same Life we do. Still, because hating is pathological behavior, it will continue to be acted out until the root cause is addressed.

We note that in spite of the poor lessons many of us learned about our worthiness, the fact that we are all children of Life gives us a credibility and worthiness that no one can take away. Our very existence gives us *good enough* status, but that is hard to see if we come from a background of abuse.

If we are berated and abused enough, our fears become codified. Our fears, our rage and our anger slowly, over time, harden into hate. We are trapped into unhappiness by our hate. When this happens on a personal level a parent, sibling or peer becomes the target of our hate, or we learn hatred of others and other groups that share different values than we do.

The old adage says we hate what we do not understand, and there is truth in it. This holds particularly true with ethnic and religious mores. One of the great failures of World4 culture is the way hatred is portrayed as having redeeming value if it's directed toward another tribe, religion or nation-state. Hatred has long been justified as necessary and normal in this circumstance, and it has led to the twentieth century being the deadliest on record, with the twenty-first showing no signs of abating that pattern. Hatred literally kills. We tend to exhibit this sort of unsound behavior when we don't see that our religious beliefs or national origins are merely an accident of birth.

We abandon hate just as we do fear and anger, though hatred is more difficult to let go of. Not because hatred is different in nature from fear, but because the pattern of hate is so deeply seated within us. Yet letting go, or forgiveness, remains the primary tool in abandoning hate as it is

for all other forms of fear. Regardless of what may have been done to us, hatred condemns us to unhappiness even as it serves to show our intense displeasure with another.

### - elitism and outsiders

It is not as though every elitist is of evil heart; quite the contrary. We all wish to see ourselves as good and loving people, and that trait is not limited to us commoners. The problem has been that elitists, in their heart of hearts, believe that they can exclude some other tribe from their “good and loving traits.” Perhaps it’s underpaid workers. Perhaps it’s villagers downstream from a mine. Perhaps it’s a community where they could help but do not. This is a huge illusion. It’s the same illusion of specialness that nearly everyone suffers from, the same egocentric attitude; but when you have power, it plays out differently.

Regardless of where we find ourselves in this constant flux of energy, we all need to understand that “there is no they.” We are inseparable. There is no one whose suffering is not somehow our own, whose wisdom we do not somehow connect to, who is in truth separate from us. It is impossible. We are one. What else explains the oft wretched lives of so many of the wealthy? Why such pettiness and ruthlessness among them? Surely if more money equaled more happiness, the rich would be the happiest of all—hardly the case. Indeed, studies show that beyond the threshold of meeting basic needs, there is no correlation between money and happiness. So long as anyone suffers from the illusion of exclusivity, of some version of superiority, of some need to judge others and find them unworthy, they will not be happy.

Now that the financial world has been wildly manipulated, and seen for what it is—a Shock Doctrine power play by Wall Street—we must reshape the playing field and redesign the game. As we bring transparency into the financial dealings at the elite top, we bring integrity to the system. As we learn abundance—creating that threshold of having needs met for everyone—instead of greed, our goals and interests change. As the tree of World5 springs to Life from the decaying mass of the World4 culture, we redesign the game—this time based on World5 ideals and constructs. In such a world, there are

still the well-off and the less well-off, but disparities are much lessened, and compassion and consideration allow our humanity to shine.

- the secret

Let's touch on another idea that has already filled volumes, more recently through the book, *The Secret* by Australian television producer Rhonda Byrne. The premise is an old one, buried in esoteric literature and spiritual writings. Most simply stated, it is the idea that our thoughts create our reality. Positive thoughts create a positive reality, and negative thoughts, well, they just aren't cool if we're trying to be happy.

This idea is not limited to *The Secret*. Visionaries of the past have spoken similarly. *A Course in Miracles* describes the "little messengers" of thought which we release, explaining that these thoughts return to us with the intent to implement their message. Bad vibes out, bad vibes in. It makes some sense.

My issue regarding the topic is that often we can't just put ourselves in a happy place by willing it. Throughout this whole chapter we have aspired to present ideas on the nature of personal healing, and if "Put on a happy face" is our main tool, we will suffer from being disingenuous. That doesn't make this idea about the power of thoughts untrue. We just need to recognize that its effectiveness is tempered by our personal power and by how our thoughts align and/or conflict with the thoughts of others.

World5 presents a personal reality that is honorable, respectful, peaceful, benevolent and above all, happy. And the extra-lovely thing about personal healing? We need not wait for anyone or anything to make it happen. It's all about us, and it's all on us. Imagine that.

- relationships

Our relationships teach us about ourselves, provide a mirror to how we live in the world, and act as an indicator of our health. How do we relate to those we're closest to? What's the tone of our relationships? Do

we find ourselves with people who respect us and honor our emotions; people we enjoy spending time with? In contrast, if we're with people who do things we don't like, if we're treated poorly, if we find drama at every turn, what does that tell us about the health of our relationships?

The path of love is still before us, along with the requirement for integrity. If our relationships are full of integrity, our moments pass much more pleasantly. We feel good knowing we do our best. We find a warmth unknowable to those who do not offer or feel trust. The converse is clearly true as well. No integrity, no trust, and no peace.

No doubt integrity can require a sort of "tough love" on occasion as well. Enabling someone who is using us is not love. Giving in to someone begging for an addictive substance may not be wise. Following the suggestions of another when they do not honor our inner guidance is not love. As we travel the path toward awareness, we find a much greater ability to discern the proper response when faced with such challenges.

### - my journey

Here I just want to assure the incredulous that this business of being fearless, of being of clear mind and warm heart, of being constantly in peace and love, is my reality. I do not write from theoretical knowledge, but from personal experience. As a youth I couldn't imagine existence without the constant stream of thoughts I had. I believed thoughts to be a mandatory aspect of human existence. I saw fear as uncontrollable. Indeed, I have friends who maintain such a stance even today.

For years I've searched my feelings, watched my thoughts and stalked my ego. I've learned to turn within when upset instead of striking outward. I've analyzed my thoughts for patterns that lead to behaviors I no longer value. I've learned to hold my center, locked into the totality of this moment. And I have found peace, and I have found love.

It has been my life journey to come to this place of peace. I've always been curious about our nature and that of reality, and always been disappointed by some World4 version of the answer. Some twenty

years ago, facing a personal drama and reading *A Course in Miracles*, I made the decision to learn fearlessness, to free myself of ego. Toward that goal I now claim success. Life, left to be without illusion or drama, is a joyous and marvelous experience—and so I find myself joyful.

This idea of living in complete peace and love [more on their connection in Chapter Five] borders on the ridiculous for most of us. For myself, that is not to say I cannot be startled, but that, for all intents and purposes, I live unabashedly without worry, stress or other forms of fear. This is not because I'm special, but because I've traveled the road and done the work. I've finally arrived at the conclusion offered so many years ago in *A Course in Miracles*: *There is no fear*.

No special gifts or powers do I have, except the love and peace I have brought to myself through learning to be with Awareness. No special genealogy or right of birth can I claim, being born and spending my formative years in the blue collar town of Norwood, a suburb of Cincinnati, Ohio in the U.S. But I will acknowledge a connection between my efforts to heal myself and stumbling upon this marvelous term, World 5.0. The notion was bound to emerge. I was beckoned to be the “right place, right time” person, making me founder and messenger for World 5.0.

### - One by One

And so it is that we each have to find our own salvation, our own way to thrive in a highly uncertain world. It happens through personal transformation. It happens through us healing ourselves. While the next chapter discusses planetary transformation, our personal healing must precede it in order to provide the clarity required to reshape our world. Otherwise we would soon find the same corrupt interests taking hold that we have in the world today.

Perhaps the larger point is that our assurance of happiness rests in our healing. Once we become “locked in” to The Presence of Awareness and this constant flux of energy, and find the Peace and Love inherent Here, we recognize how profoundly different we are compared to times past. Then we were easily jolted off course, terrified, confused, etc. No

## CHAPTER 3

more. Enwrapped and enraptured by all that is, we feel joyful—amused, curious, loving, peaceful, attuned to beauty— it's all quite lovely.

One by one we find ourselves whole. One by one we accept our body and its certain death. One by one we accept that forgiveness is required for healing. One by one we recognize the trauma and drama that keeps us from being present and let them go. And one by one we find each other, never to be lost again, in this rich tapestry of Life in which we all share.

None of us exists alone in this world. Our interactions, our relationships and our life together comprise essential aspects of our existence. This chapter focused on inside the skin. The next focuses on outside the skin, on the world at large. When we find ourselves living World5, the difference between inside and outside becomes almost invisible.

# World 5.0



## Chapter 4: Planetary Transformation

*“Yet, what is happening is a historic movement of long duration that is inducing the end of a world and that will revolutionize our ways of thinking and living... It’s a real revolution that is erupting. And no person, no government plan, can determine its conclusion or what type of society it will produce.” - Writer and Historian Max Gallo*

All of our problems are related, none exist in isolation. Yet as we come to appreciate the World5 perspective, the more obvious the relationships between our problems become. Take the automobile, for example, as a problem that stems from what was a fabulous transportation solution 100 years ago. It was so successful, especially with the helpful manipulations of General Motors, Standard Oil and others, that other transportation options such as subways and streetcars were abandoned. Now we find a glut of cars, highways and parking lots that require increasing amounts of extraction, energy, and pollution.



In these times we better appreciate that monocultures, whether in agriculture, energy, transportation or financial systems, are not generally sustainable. Like Life in the world of nature, diversity is key to health and a quality of richness. We do well to mimic such practices. This chapter focuses on how we do just that, and on pragmatic changes in our decision-making and actions to enable the transition to World5 on the planetary level.

A new day dawns. Now we appreciate the need to transform from an extractive culture to a generative one. For cradle-to-cradle design and other methodologies that reverse the great damages we've caused to the ecosystem of Planet Earth. Now we appreciate our unique place in this intricate, magical experience called evolutionary life on Earth. Now we have the InterWeb, a vast tool that enables a host of other tools, and provides the backbone for our new world.

### - the blank slate

If we were to begin anew, building a civilization from scratch with the knowledge and tools we have available today, imagine how our civilization might look. Surely we would not cut down huge swaths of virgin forest to make newspapers. Surely we would not choose to invent atomic bombs, chemical weapons or other methods of mass destruction. Surely we would not choose to blow off the tops of mountains to extract coal, or create a food production system flooded with pesticides.

No. If we were starting from a blank slate, we would design and build far more wisely. First we would determine our priorities: clean air and water, fresh wholesome food, renewable energy, and a comfortable housing environment with access to information, entertainment and each other.

Next, we would determine our priorities for the development of our minds and hearts. Education, nurturing, playing and being outdoors all stand at the forefront for a healthy soul: Not the relic of an 18th century educational model we still use to educate our kids, but the living experience of learning, of finding knowledge and wisdom.

Finally, we would design our systems and infrastructure to mimic the living ecologies we find all around us. This would maximize the balance between effectiveness and minimal resource use, and reduce our destructive impact to the home planet.

Of course we cannot start from a blank slate. We start from the hugely corrupt and highly dysfunctional World4 culture—a more challenging effort. Still, as we migrate beyond World4, we recognize the great work being done already to usher in this new paradigm of peace and ecology. In spite of the virtual blindness of corporate media to this new age, it continues to sprout and grow. People are finding their old prejudices and ways of thinking inadequate. Designers are including much wider considerations into their efforts, especially sustainability. Businesses are falling over themselves to at least give the appearance of being “green.”

Yes, the new paradigm has been emerging for some while, and is already well underway. Now we have a name, a symbol for what we are about. A banner of truth. Makes it kind of fun...

### - Panarchy Theory

Buzz Holling has long studied ecological systems and is currently Chair for Ecological Studies at the University of Florida. He and his colleagues call their ideas “Panarchy Theory” after Pan, the ancient Greek god of nature. Together with anthropologist and historian Joseph Tainter’s ideas on complexity and social collapse, this theory helps us see our world’s tectonic stresses as part of a long-term global process of change and adaptation. It also illustrates the way catastrophe caused by such stresses could produce a surge of creativity leading to the renewal of our global civilization.

Through studies of forest ecosystems, Dr. Holling has identified the various phases of growth and decay, stability and collapse and other dichotomies inherent in complex systems. These cycles are nested, existing from micro to macro levels, with time increments that range from under a second to an eon. He describes the four phases to the adaptive cycle: growth, collapse, regeneration, and again growth. Part

of his theory describes how mature systems become brittle and unable to effect or manage change, leading to collapse.

Panarchy Theory also helps us better understand another critically important phenomenon: the denial that prevents us from seeing the dangers we face. Our explanations of the world around us—say of Earth's place in the cosmos—move through their own adaptive cycles. When a favorite explanation encounters contradictory evidence, we make an ad hoc adjustment to it to account for this evidence—just as ancient astronomer Ptolemy added epicycles to his explanation of the planets' movements. In the process, our explanation moves through something akin to a growth phase: it becomes progressively more complex, cumbersome, and rigid; it loses resilience; and it's ripe for collapse should another, better theory come along.

So the World4 culture is obviously brittle and inflexible, and certainly in denial about the dangers we face as our home planet succumbs to massive destruction. Collapse is already occurring, ecologically and geopolitically. Regeneration has already begun with budding movements toward sustainable energy and organic food—our two great ongoing needs.

Can we manage this transformation wisely? Hard to say, as we don't yet know how existing power structures will react to World 5.0. But our troubles escalate if we refuse to understand the implications of transition and simply continue what we're doing now. In Holling's terms, we're busily extending the growth phase of the World4 adaptive cycle of our planet's economic, ecological, and social systems. In the process, this planetary system is becoming steadily more complex, brittle and inefficient. World4 has lost its resilience; it is incapable of managing positive change.

### - the InterWeb

From the laboratories of the U.S. government's DARPA [Defense Advanced Research Projects Agency] in the early seventies, the Internet has grown to become a palpable mechanism for digital storage,

research and communications, bringing our world together in ways we could not have imagined from those early beginnings.

The InterWeb creates a great discontinuity from all our earlier tools, cultures and civilizations. Whether we consider search behemoths like Google, portals like Yahoo and MSN, the vast array of sites for connecting and sharing personal experiences like Facebook or YouTube, the business backbone it has become, or the millions of blogs many of us create to explore the state of our world and countries, this InterWeb is like nothing before it. To some, this fantastic technology is not only its own marvel, but a reflection of an inner level of connectedness among us, the people of Earth. It connects us in ways we don't yet appreciate.

One of the great marvels of the InterWeb is how it can act to level the playing field, whether in business, research or political discussion. Small players can be listed right up there with the big boys in a given area. But they're probably not. The truth is the folks with money continue to have a dominant role on the Web, as they do in almost every other sphere of endeavor. There are relatively new players like Google and Facebook, to be sure, but they quickly become part of the power paradigm, though their motivation may be mildly more enlightened. There is a wealth of information and connection growing every day with this marvelous new tool. Sites devoted to progressive ideals, real news, building community and the host of locally oriented sites all contribute to reshaping the old world.

Perhaps most interesting, we don't know what's next. Consistent with other GRIN technologies [see below], this InterWeb is still in its infancy. The kinds of interactions yet to come will surely be of interest. We already have sites that rate companies and products according to a sustainability index, and as such ideas gain support, they'll have tremendous effect on how businesses make their decisions. "Greenwashing," the process of appearing sustainable, is quite popular these days for just that reason. We already have folks in South America, India, Africa and elsewhere who are using the Web to bypass the multinational corporations and develop their own forms of commerce.

Just so, we users of the InterWeb can have tremendous influence on our culture simply by the sites we choose to support. Do you really want to support FOX News owner Rupert Murdoch by frequenting his media empire online? Do you want to support consumerism by mindless shopping and consumption? Or are you finding yourself less interested in sites full of advertising and consumption in favor of those sites that support progressive ideas and our human family?

The InterWeb is also quickly becoming the central vehicle for transparency in our culture. As the repository for research and documentation, this vast archive of human activity is unlike anything in human history. The days of “lie and deny” are ending precisely because of the plethora of resources now available to corroborate or invalidate past statements or actions. Past tactics using distraction and a reinterpretation of events are a much tougher sell with the simple availability of information that provides factual evidence and context for most any disputed situation. As we become more attuned to the devastating effect of falseness and bullshit on human and ecological health, we ever more appreciate this invaluable gift that is cementing its reality into our collective mind.

Still, the Web is merely a tool—of itself it will not fix or heal us. History teaches that technology is ultimately neutral. How it is used determines whether its net effect is useful or harmful. It requires our human intention to change the way we think, live and coexist in a world failing from the weight of a broken system.

### **Integrity, Justice, Balance**

Integrity, Justice and Balance are three words that describe aspects of being fair, but they describe fairness in different fashions. If any one thing is required for healthy and wholesome relationships, it is that we are fair. Integrity is the foundation of personal and planetary healing. If our words cannot be trusted, if we do not act honorably, we have no place to stand. Without such ethos, we are mired in shifting

sand. Therefore planetary transformation must begin with this icon of honesty.

We find integrity in short supply in the World4 culture. Whether it's the overblown advertising for something we don't need, the failure to respect each other, or the glaring misnaming of law and policy by government, this lack of integrity is a hallmark of big business and bad government. Indeed, the "art" of public relations is nothing but an effort to cram bullshit down our throats. World5 appreciates that such cynical and deceptive practices thwart our efforts to find our common ground.

Justice has been acknowledged as a core idea for civilization for centuries. Yet even now we have black market slavery, prisoners without rights or due process, and, with the financial collapse of 2008, the dastardly injustice of the largest-ever transfer of public to private wealth known as the Wall Street bailout [As we go to press, Federal Reserve audit reveals trillions in secret loans. Staggering.] That our government allows all the above demonstrates its failure to administer its most basic charge of governing—fairness. But kleptocracies are like that.

Balance is the aspect of fairness that encompasses the wide view. Whether a community is best served by a new development is the sort of question that requires balance. What sort of development? How will the edifice be built? What about parking and public transit? Does the development support localism? These are the kinds of questions one asks when thinking about balance. And, as human life mirrors the ecology of Life at large, what could be more about balance?

#### - the transparency requirement

Throughout our past we have seen how lies and secrecy have perverted the integrity of social, financial and political processes. Snake oil sales have been in effect for centuries, in myriad forms. We have seen treaties broken, relationships dishonored, and communities devastated when they were promised no harm. We have watched our democracy go down the crapper as we're promised reform. "Lie and deny" has been

the unofficial motto for those with elitist and ideological leanings for a generation.

But we live in a new age. In terms of technology, World5 has already begun. The InterWeb proves it. We're finding, with each passing day, that transparency is more and more the rule because it's the nature of the InterWeb to hold integrity [like any good tool]. Oh there's plenty of crappy content, but the reason it works is because of the integrity of the operating system. The Web would not function without the impeccable dance of zeros and ones that allows for the operating system and applications. Add to that core the vast amount of data, much of it media, being added to "the cloud" each day, and we get greater clarity, just as more data creates higher resolution pictures.

Transparency is, and must be, the consistent requirement for dealings and relationships in World5. Our pitiful excuses for lying must be let go, even the white lie that seems so innocuous. As we learned in the last chapter, lying keeps us from peace.

In the field of commerce, it is obvious that transparency is required. Could we have successful games or sporting events or any other competition without transparency and without the same rules for all? Of course not, the competition would not make sense. And yet that is how the largest corporations operate these days. They make the rules by buying government, the only secret being the particulars.

Would transparency not have great benefit for everyone? Young people being sold for sex, ecological destruction, secret arms deals, dictators amassing the wealth of their people—all change dramatically with transparency.

Politicians used to be able to enjoy their sordid sex lives while pontificating on the sacredness of marriage. Now there's likely to be some video clip, email or text that reveals their falseness. Industrialists of times past could ram through their agenda regardless of potential negative side effects. Dictators could control their populations with impunity. Much tougher now. These are but a few early positive effects from this newborn child of human technology.

As mentioned in the last chapter, we all have episodes and relics of the past we would rather not bring to the light. Yet what a breath of fresh air overtakes us as we let go our fear. So it is with our cultural world. With our long history of hiding from each other and protecting our secrets, it may seem challenging to apply this new openness principle. Instead of fearing change, now is when we need to embrace transparency and accountability. Another great discontinuity from the past, and one highly welcomed.

### - the role of government

Governments evolved from earlier systems of clan leaders and medicine men to add some credibility to particular claims of territorial ownership. After all, in a system that pitted one strong man against another, some form of governance was required to maintain stability. Over the ages, and in various forms, government was the result of this need for order.

So much for the historic role...

If we consider government from the standpoint of functionality, it becomes obvious that ideally government is the great moderator between commerce and community. We cannot function as a civil and social society without both of these core functions in play. Indeed, it is the overwhelming impact of commerce at the expense of community that has created so many of our human and environmental issues in the World4 culture.

Today it's clear that government has sided with the elites that run the planet's largest corporations, leaving citizen and community interests in the lurch. Ronald Reagan famously said, "Government is not the solution to the problem, it is the problem." But of course, he was dead wrong. He neglected to add the key first word—**Bad**. Bad government is indeed the problem. We should know, we've been cursed with bad government with great consistency throughout human history.

Let's be clear: We like safe airplanes and clean water. We like Medicare and Social Security. We pay for them. What is wrong with government,



and the U.S. Federal Government in particular, is that it has lost any interest in community or Return on Investment [ROI] for us taxpayers. Instead, it makes every effort to advance the elitist agenda. As George W. Bush famously noted to a wealthy audience, “You are my base.” That’s how we end up with a real unemployment rate of at least 20%, a government hapless at dealing with citizen issues, and mega-corporations like GE and Walmart paying next to nothing in federal taxes. Reconstituting government is a key part of the World5 agenda.

## **Ending Kleptocracy and the Tyranny of Nation States**

*As government is at the center of our problem, its repair and reformation become central to planetary transformation. As reforming government is a political issue, World 5.0 cannot help but to be political.*

### **- an end to war**

Our history has shown us time and again that war is a common methodology of the Kleptocracy to maintain and grow power. This comes directly through the spoils of conquest, and through the production of arms for some *threat* posing grave danger. Prior to World War Two there was no permanent arms industry, and yet just a few years after the end of the war President Dwight Eisenhower described the military/industrial complex as the “biggest threat to our democracy.” He was right.

The United States alone spends 50 percent of its annual budget in arms, “Homeland Security” and the war effort. [What’s the taxpayer ROI here?] The total global spending on militarism is over 1.2 trillion dollars annually. With billions of our kinfolk worldwide suffering from a host of ills, massive species extinctions and our planet burning up, the absurdity of our pursuing war becomes crystal clear. This is actually beyond absurd, being a form of self-annihilation. But then, what would one expect? We have continued to act like sheep in doing the bidding of our corporate overlords. Let’s go shopping.

As though the costs of war were the most important thing. The twentieth century saw over 100 million people die through war, and this century is headed toward even more crippling numbers. My dear friends, and by that I mean all my brothers and sisters here with me on Earth, we must no longer partake in these conflicts. *We must not allow ourselves to be the one who gives the order, who presses the button, who pulls the trigger.* We must stop war. We must stop violence against each other. There is no justifiable reason for it, and the presumed reasons are all lies. After all, there is a clear alternative.

- nation-state boundaries

One of the striking ironies in our world today is the constant state of war the U.S. engages in because of boundaries established by a few Western Europe nations centuries ago. As noted earlier, a huge percentage of our nation-states were created and defined by the European Colonialists over the last 400 years. The current conflict in Libya echoes this absurdity. There are several tribes within Libya, and two of the largest are at the center of the current conflict. Logic [and World5] would dictate that these borders, set as a matter of convenience and jurisdiction for The British Empire, be loosed in favor of regionalism. This doesn't mean Libya wouldn't exist, only that regional governments would have more say over how their tax money is spent.

Regionalism suggests that areas be defined by commonalities like watersheds or terrain. Instead of Africa being divided based on boundaries established by European colonialists, why not consider groupings based on shared ecosystems or tribal groupings? Along with Pakistan and Afghanistan, the Hindu Kush Mountains would have their region of common interests, with the Pashtun Tribes having a strong voice. Instead of a monolithic United States with its sprawling land mass, what about a Great Lakes region, a Rocky Mountain region, a Great Plains community that extends from the Hudson Bay to the Gulf of Mexico? Such regional identifications could augment our current geopolitical nation-state system, giving greater status to natural and ecological considerations.

Now for everyone in a tizzy fearing the loss of nation-state “benefits” and loyalties, allow that I do not suggest the complete dismantling of nation-state governments. I do not propose the end of the United States, or China or any other nation-state. I only propose a different weighting, where regionalism and localism play a larger role. As we know from our study of ecosystems, they encompass both large and small scales, and are nested and networked in a rich panoply of diversity. Does it not make sense to employ such diversity with our tribes, regions and nation-states?

- Plan B 3.0

*Plan B 3.0 is a comprehensive plan for reversing the trends that are fast undermining our future. Its four overriding goals are to stabilize climate, stabilize population, eradicate poverty, and restore the Earth's damaged ecosystems. Failure to reach any one of these goals will likely mean failure to reach the others as well.*

- Lester Brown, Founder of The WorldWatch Institute and The Earth Policy Institute.

Lester Brown has been at the forefront of awakening us to the dire conditions we are creating here on Earth through our many destructive and pollutive practices. He understands our Earth as a good doctor understands the human body. He sees the consequences of our unhealthy patterns quite clearly and now offers a third iteration of his *Plan B* idea on what we humans need to do to survive and thrive, reversing the worst of the damage globalization has created.

Key in this effort is applying price tags to ecologies and resources, the idea of Natural Capital. A great forest provides far more than timber. In fact, in using it to supply timber we remove a great deal of the forest's value as a carbon sink, an oxygen generator, a climate change inhibitor, and as a sacred grove. [Clear-cutting removes all the value.] By applying dollar amounts to these previously ignored assets, we establish a much clearer set of values. After all, Earth's assets, or Natural Capital, are more crucial to our existence than any goods our civilization produces. With a system that honors the bounty of the natural world, we can

encourage and finally force corporations to make honest reparation for depleting our commonly owned resources.

- banks

As we've discussed, money has been the root of all evil in the World4 culture. Not that inanimate objects can be good or evil, but the reckless pursuit of wealth and power to the detriment of all else has clearly been devastating to people and planet. As part of the effort to reform our culture, we need a transparent, vibrant and versatile financial system that reflects the ecology of the natural world.

*Common Good Banks* [commongoodbank.com] are a newly created form of banking which takes the profit motivation out of the banking process. Common good banks can be created in any community with enough people and enterprise to justify one. The central idea is that local communities can buy, sell and trade among themselves using local community dollars. Instead of paying executive bonuses or shareholders, profits are returned to the community based on the interests of the members. This system combines the spirit of a credit union with the power and growth potential of a stock savings bank, with the mission of common good.

Among other promising ideas, The New Economy Working Group [neweconomyworkinggroup.org] has determined six steps on How to Liberate America from Wall Street Rule. All are excellent, and all are designed to reverse Wall Street efforts to maintain the extractive financial system initiated in the 1970s. Here are the six steps...

- 1] Reverse the process of banking consolidation and build a national system of community based, community-accountable financial institutions devoted to building community wealth.*
- 2] Create a State Partnership Bank in each of the 50 states.*
- 3] Restructure the Federal Reserve to limit its responsibility to managing the money supply, subject it to federal oversight*

## CHAPTER 4

*and public accountability, and require that all newly created funds be applied to funding public infrastructure.*

- 4] Create a Federal Recovery and Reconstruction Bank to finance critical green infrastructure projects designated by Congress*
- 5] Rewrite international trade and investment rules to secure national ownership, self-reliance, and self-determination.*
- 6] Implement appropriate regulatory and fiscal measures to secure the integrity of financial markets and the money/banking system.*

Lead author David Korten and company nailed it. Except that we want a global, and not just a national system. Simple, clean, and very World5.

There are surely challenges in managing such a financial restructuring. There will be challenges in weighting the various values of goods, services and currencies and a host of other issues. Still, the obvious benefit of transferring economic power to local communities calls for a dramatic change in our financial system. We require a financial system that encourages localism and sustainability, ideas central to the World5 culture.

### - voting with dollars

In creating our new culture, it is critical to remember the powerful role each of us plays with every dollar we spend. Every time we choose to eat at a local establishment instead of say, McDonald's, we mitigate the effects of globalization to some minute degree. Every dollar we spend with a local merchant instead of Walmart contributes to the implementation of the World5 culture. Every choice to use a local banking institution or credit union for financial transactions instead of a conglomerate like Bank of America moves us toward health, more vital communities, and a more balanced Earth. Wall Street has already proven its interests and loyalties, and they do not include us. Why should we contribute to, say, Goldman Sachs when they've done so much to wreck our lives?

There are a ton of options for buying “green” online, from [buygreen.com](http://buygreen.com) and the venerable [ecomall.com](http://ecomall.com) to the Green American Business Network and sustainability rating sites like [alonovo.org](http://alonovo.org). While it may take a little more effort, these days many communities have local versions of green buying services and clubs too. Along with green, looking for fair trade products is most helpful as it addresses the economic slavery so prevalent in the broken World4. Ecology and civil rights are intertwined.

This notion of voting with our dollars becomes far more of a force as we take the same steps with money vested in our communities, businesses and local governments. Every city has pension funds, tax revenue, business capital and other financial resources. One can imagine the powerful impact of redirecting our money towards our local communities, empowering them while at the same time reducing the power of financial conglomerates to pull stunts like the 2008 financial collapse.

### - autonomy and health

It’s worth recalling that until 1913 there was no permanent income tax in the U.S. During the Civil War there was a temporary income tax, but Congress did not authorize the collection of an income tax until less than 100 years ago. On the positive side, it was a progressive tax, so that the wealthy were required to pay a higher percentage of income than those just getting by. Still, the government was suddenly required to know the financial condition and dealings of every adult citizen. The loss of personal autonomy is one of the many unintended consequences of that tax.

Autonomy has been lost by clans, tribes and nation-states more often due to conflict and war than anything else. The lust for richer land or other natural resources was often the initiating reason for conflict among our many ancestors, much as it is today.

Regardless of why such personal independence was lost by some family, group or community, the effect of that loss was consistently destructive. Perhaps the most familiar case in point for those of us in

the U.S. is the genocide enacted by the U.S. government against the American Indian. First they lost their autonomy, then their land, then their lives.

In the World5 culture, autonomy is seen as a viable lifestyle option, allowing each of us and our local communities to forge ahead with whatever creative endeavors we choose. While the planetary trend is toward further integration and more transparency, we appreciate the experience of “being unplugged” from the torrent of modern media and communications. Experiments and alternatives to the mainstream culture create new options and opportunities for the rest of us to explore.

#### - the new world order

As the World5 paradigm emerges more fully, we'll see a new dynamic in how we organize our priorities. As World5 priorities come to dominate our decision-making, our designs and our daily lives, we'll learn to create systems far more in tune with an ecological perspective.

Curiously, if you're currently among the controlling elites within the U.S. Empire, you imagine the new world order of American Exceptionalism, with the United States controlling Middle-Eastern and African oil. Thus our nation now wages at least three wars. Some recent actions, such as creating a “no-fly zone” in Libya's sovereign airspace, are illegal according to international law. How would the U.S. government react to another nation creating a no fly zone in sovereign U.S. territory? Exactly.

These geopolitical, aggressive, imperial goals are soon to fall by the wayside. The Egyptians, after ridding themselves of dictator Hosni Mubarak through peaceful protests, are acutely aware of the United States and other outside influencers, and are acting with diligence to wrestle economic control from the Kleptocracy and to provide themselves with a true democracy. They have no interest in being a U.S. client state like Israel. Time will tell how successful they are.

When empires are seen truly, their only remaining tool is violence. Their propaganda is no longer effective. And when violence is your only tool, you are soon to lose strength and support, just as Al Qaeda has. Such is the state of the U.S. Empire today. Such is the state of our world today. Such is the incredible transition we are in geopolitically.

Ecologies exhibit the same common traits of sustainability and balance regardless of where they are on our planet. In the new world order, those systems built on ecological principles will thrive. No longer will singular goals like making money or controlling resources dominate our cultural landscape. Instead, we'll make space for all the essential goods and services required for healthy living, and we'll find more and more of them locally. We'll adapt for the particulars of our locale. We'll find expression and engagement in our personal lives. In finding these sorts of alignments, we will find happiness as well.

#### - a benevolent leader

A benevolent leader is a requirement for any truly successful community, state or nation. It might be nice to have a leaderless, Utopian society, but to "keep it real," we must appreciate that most of us are uninterested, unwilling or unable to lead. We just want to do "our thing," and to have the space to do it. Let's also remember that not all leaders are political. Jimi Hendrix led with his music. Carl Sagan led people with his passion for science. Jon Stewart leads through his comic interpretations of our dysfunctionality. But we also need civic leaders, and it is to these that I refer in this section.

The rareness of benevolent leaders today is indicative of our current situation. Even with the current efforts of African and Middle-Eastern countries to remove dictators, we find only a small percentage of nation-state leaders that qualify as benevolent. If we exclude South America, with its Bolivarian Revolution, we find fewer still.

We should not be at all surprised about this. The benevolent leader is completely contradictory to our World4 civilization. Since World2, for as long as we've developed higher human population densities, we've had folks using their power to exploit others. It may have been



some form of royalty. It may have been a wealthy merchant. It may have taken the form of the biggest bully. Sadly, exploitation and taking advantage have historically been the norm.

Great leaders share a goodness of mind and spirit; Rare enough among us all, far more rare among the ruling class. How do we define true goodness? Through the eternal values—Integrity, Justice and Balance. Remember? This is exactly what we want, deserve, and require if we intend cultural health. Integrity mandates honesty and transparency. We say what we do and we do what we say. Justice is legal fairness, long lost with corporate domination of our government and justice system. Today you can steal billions with the mantle of being a huge enterprise, but rob a gas station and you're going to jail. Lastly Balance, because there are always competing interests, and it is honest evaluation with minimal disruption from vested interests that leads us to health.

As we come to grips with our situation, we recognize that the Kleptocracy will not idly watch its domain and many fiefdoms be dismantled. We will need fresh, strong leaders who are willing to make the ultimate sacrifice for our cause. The good news? We know now we do not fight alone. A great number of people are working, each in their own way, to be part of this new wave of peace, this new paradigm of wholeness, this imagining and creative World 5.0.

## **Growing Populism**

Here in 2011, we see glaring signs of the decadence and uprisings that already herald the new age. Decadence in the wild imbalances and corruption of our corporate and nation-state interests; Uprisings all over the planet, in response to the global food crisis and the heavy mantle the Kleptocracy lays on the rest of us.

The “Arab Spring” is the collective name given to the uprisings in Egypt and much of the Middle East in 2011. We find similar agitation in Portugal, Spain, Greece, India and parts of South Asia. Even in Wisconsin, Ohio and others of these United States, we find folks rising

up, getting active and forcing political leaders to pay attention to citizen interests.

This is all to be expected. When our quality of life falls below a certain threshold, say as when we're starving, the threat of injury and death lose their hold. This becomes the natural tendency because we feel we have nothing to lose. Yet as we embrace the World5 world view, we happily enjoin to participate in transforming our culture.

We who hold to life, who hold to the totality of this moment, who hold to peace and love, are not afraid to take our place as citizens of the Earth. While we find peace and love in our personal lives, we appreciate that our fullness is incomplete while so many of our peers live under oppression, or lack the basics for a healthy life.

How the old power structure will respond to the growing populism of our time is yet to be determined. Each situation has nuances that affect the different levels of hostility, and every day new factors change the dynamics of each situation. In initiating a new cultural model based on reality, we intend an agile and peaceful transition to a more hopeful world.

#### - initiatives in diversity

There are several indicators and polls which tell us that young people today are far less inclined to hold prejudice against those who look or act differently. [Allah be praised!] For far too long have we let some circumstance of birth keep us from recognizing our inherent kinship. Tribal hatreds, the subjugation of women, hate based on color or religion, the loathing of gays or transsexuals—all stem from the same basic fear of someone being different, creating insecurity in ourselves.

Yet in this digital age, where social networking apps are among the most popular, we transform the generations of hatred into budding friendships. We overcome one of the biggest reasons for these fears just by getting to know each other. Behind much of our earlier fears was ignorance. We didn't know these diverse groups, and we feared what we didn't understand—the *other*.

This fear of the other is still leveraged with great regularity in our advertising and politics. Often the more expensive brand name product seems wiser because of our fear of an unknown generic version. In politics, a great percentage of political advertising is based on the same slant. The so-called “birther movement” in the United States, whose adherents claim President Obama was not born in America, [along with many other derogatory epithets thrown in his direction] is based on this long-standing fear of the other.

With the emergence of the World5 culture, we see these prejudices melting away. We do not see a stranger to be feared when we see someone different. We see kinfolk, brothers and sisters joining us in the wild tapestry of this moment, this constant flux of energy. If they look or act in strange ways, it is something to be appreciated, and to potentially learn and grow from. At the least, we are entertained rather than threatened.

#### - netroots

“Netroots” is the term used to describe the growing online political movement here in the U.S. A lift from the idea of grassroots, netroots are online political activists, usually progressive or liberal-oriented. DailyKOS, an online, progressive political site, perhaps best epitomizes this new cultural phenomenon.

DailyKOS, founded by Markos Moulitsas, can already claim effectiveness in influencing congressional elections. The most notable impact was defeating Joe Lieberman in the Connecticut Democratic primary in 2006, forcing him out by their endorsement of Ned Lemont. While Lieberman still won the senate seat as an independent, such stirrings bode of more to come from the “blogosphere.”

Perhaps more importantly, netroots campaigns utilizing social media apps like Facebook and Twitter have had a powerful organizing effect in the recent protest movements in Iran, Egypt and a host of other countries. Activists of the Arab Spring rely heavily on social applications for their efforts.

Of course, the Kleptocracy is doing everything it can to monitor and minimize the effects of netroots and social media which might reduce their power. That's why Internet neutrality is so important. In countries where civil unrest has been prevalent, one of the first acts of an unpopular regime is to cut off access to the Web and these networking sites.

As we know, media outlets all use a filtering process to decide the stories, framing and other aspects of the *news and views* business. This is known as gatekeeping. Viewing sites, or watching or listening to news and opinion takes on a heightened sense of context when we are aware of this process.

Unlike almost every news and views operation in existence today, OpEdNews.com uses a particularly refreshing system of promotion based on an article or posting's popularity rather than the whim of a gatekeeper. Site founder Rob Kall maintains editorial control, but it is with a light hand. One can imagine that this model will gain popularity, especially as we apply that heightened sense of context mentioned in the paragraph above.

#### - ending secrecy

Governments are typically fond of secrecy, just as conglomerates are. As partners in kleptocracy, that should come as no surprise. What is more surprising is that in spite of the inherent transparency the InterWeb encourages, the U.S. Government and mega-corporations have been very successful in stymieing citizen access to their vast hoards of information.

We can assume with some confidence that our government can easily mine every bit of digital information ever collected on us, from our phone calls and physical location to the TV programming we watch, sites we surf and of course our buying patterns. Industry is not far behind in having access to the same data. This is done in the name of *public safety, homeland security* or some such. In light of the federal government's obvious corruption, do we really think they deserve our trust?

We may never learn how deep the rabbit hole of corruption goes in the sordid, World4 culture, but we clearly know the solution: Sunshine. In as much as governments and conglomerates already have access to all our personal information, why don't we, the citizenry, have access to it? Let no one dissuade you of the value a group like Wikileaks brings to our culture.

We cannot put what the InterWeb has become back into a box. We cannot help but to collect and store digital information. It's inherent in the system. The only option then, of any logic, is to get rid of the shadow system that fosters government and corporate corruption for an open one that fosters access by anyone who wants it. It was our tax money that created the Internet, and it is our tax money that is used today to hide from us the truth on any number of topics. No integrity, no justice, no balance.

- a sense of legacy

While World5 is a new term, it's but the latest symbol that describes our species' long procession toward enlightenment.

Scholars, philosophers, artists, writers, scientists, religious leaders, teachers and a long procession of others have all yearned and worked to understand life and to find happiness. Great numbers of our predecessors shared the quest to improve the lives of their peers. The best of them intrinsically knew the value of integrity and the peace of finding clarity in their lives.

One can almost feel the energetic connection among the champions of humanity in the past and the current crop of heroes working to transform our planet. We build this movement on the shoulders of the many famous and anonymous people who have come before. Alongside Confucius, the Buddha, Jesus and Mohammad, in the Bhahgavad Gita, the Egyptian Book of The Dead, and a host of esoteric writings, in art, in science and in architecture, in Harriet Tubman, Martin Luther King and Howard Zinn, we "fivers" are part of a long tradition of caring and compassionate humans who connect their experience of living with that of all other creatures.

## Eco-systemic Transformation

Transformation presumes substantive change, but in no way presumes positive change. Much of the transformation we've experienced in recent years has been tremendously negative as the forces of empire and elitism escalated the process of funneling money to the richest 1/10<sup>th</sup> of 1 percent. World5 promotes transformation based on the rules of health, ecology and human rights. We appreciate that diversity, balance, cooperation, and similar themes are how ecologies thrive, and so it is these we wish to apply to the systems that comprise our culture.

Let's also not forget where our focus needs to be—food production and energy production. Of course we require access to clean air and clean water, and restoring both is a huge priority, but regarding human need, it is food and energy that are regularly required and not supposedly free like air and water. So, to create [positive] planetary transformation, food and energy production systems must be redesigned and newly implemented, based on the framework of ecology.

### - facts, information, knowledge and wisdom

That we may be clear in how we are doing what we are doing, it behooves us to appreciate the process of learning. Indeed, it's interesting to watch how often those more interested in a vested interest than in learning will often confuse these four areas, using facts [anecdotal evidence] to argue against information or knowledge. "How can there be global warming with all this snow?" is a typical current example.

Consider the clarity that becomes available as we categorize what we know by using the appropriate "bucket," and understanding the learning process. We use facts as the foundation for information. There will always be outliers and exceptions, but enough data inevitably points toward information. Similarly, as we acquire information from our data, the growing information points toward knowledge. If we allow the process to flow in an honest manner, knowledge leads to wisdom.

Let's imagine designing a new building. We start with wanting to build wisely, so we must use the reverse process by breaking down the wisdom of the building process with the knowledge of what will be most wise given the circumstances, and that knowledge will be based in information about the building's power needs, water and waste, electric and information access, etc. Information on each of these topics is based on existing data of the best way to do this or that.

Of course, designing a building is a convergent problem. The more we study, the more the convergent process points to this particular building for this particular place. Transforming culture is a divergent problem, meaning we arrive at a large number of ideas, just as raising a child requires a large number of ideas and practices. In his book, *Small is Beautiful*, E.F. Schumacher explores the two types of problems in depth. Whichever type of problem we wish to solve, we are more effective if we keep in our awareness this flow between data, information, knowledge and wisdom.

#### - redesigning the process model

As we are indeed redesigning the process model toward more sustainable design, we must balance the idea of efficiency with that of marginality. We tend to consider margins as wasted space, but these margins provide access to untold richness [see farmer and author Wendell Berry's *The Unsettling of America*]. Whether we're imagining a design on paper, or managing some plot of land, the value of margins is often poorly understood. The adage "white space is our friend," known to graphic designers, indicates the clarity that comes from minding a project in a wider context. It might be more efficient to fill a page of paper as fully as possible, but if it hinders our understanding, it's hardly efficient. Efficiencies that aren't sustainable are not efficiencies. We must create, design, build, maintain and recycle with the widest possible lens to minimize the negative effects of our projects. In doing so our thinking is removed from the box it's been in for so long.

Mr. Berry's focus was clearly land, and we learn much from his appreciation of so-called "marginal land"—fence rows, drainage ditches, a little spot of trees—and how such margins are often the

glue of local ecologies, as they are still somehow wild. Having a bit of wildness close by may seem silly, but recall that for some 99.99% of our history, we were surrounded by wild. We were wild. Similarly, in considering marginal cultures, marginal people, marginal species—we find a wildness, a creativity in what these offer, enriching us. Perhaps we find a better term than *marginal* as well.

#### - cradle-to-cradle design

Even the least aware person these days understands the problem of waste in our culture. Plastic bags and bottles litter our lands and oceans. Industrial pollutants can be found in the most remote reaches of the globe. Resource scarcity, especially water, is a reality for far too many people and places. We're just acting stupidly, aided and abetted by our corporate overloads. As we redesign our products and processes, cradle-to-cradle design must be incorporated to find integrity with the Earth.

Perhaps the biggest priority in the cradle-to-cradle design process is moving from extractive materials to those that are plant-based. Oil-based plastics, mined materials like metals, extracted coal to process the plastics and steel, these materials and processes are ecologically lousy. Bioplastics, hemp, sustainably harvested wood and other natural materials are coming into mainstream products, and these products honor the need to live in harmony with our Earth. It's the same process of moving from a culture of extraction to a generative one discussed in other contexts.

#### - humanitarian design

Humanitarian design recognizes two key principles. First, that nearly every object made by man is the product of design at some level. Second, that the prime objective of any design should be how sustainably it is produced and how well it serves human need. Everything from froggy shoes that protect the feet from land mines to vertical farming designs that maximize local food production options to designs for simply built homes that feature local materials all qualify as humanitarian design.



Many supporters of humanitarian design see even farther than this, suggesting that humanitarian design is nothing less than the merging of spiritual and scientific endeavors—not unlike World5 or emerging efforts like The Venus Project.

While this nascent idea has yet to catch on in most mainstream learning institutions, clearly this principle has a prominent place in our new culture.

### - in praise of hemp

Hemp is the common name for cannabis, the first plant cultivated by humanity as we crept from a Neolithic existence to an Agrarian one. This was due to a few reasons. First, hemp is an extremely versatile plant, with leaves, seeds and stalks all capable of creating useful products. Second, it's particularly easy to grow, needing little in the way of fertilizer or pest control. Finally, hemp is native to many parts of the world, particularly The Fertile Crescent, where the first agriculture happened.

Hemp use predates the Agrarian Age, as hemp fibers have been found in pottery in China and Taiwan dating to 7,000 years ago. The classical Greek historian Herodotus [ca. 480 BC] reported that the inhabitants of Scythia would often inhale the vapors of hemp smoke, both as ritual and for their own pleasurable recreation. So the Scythians were the first recorded stoners.

In Europe, hemp farming and production became quite popular during the Medieval Age [World3], having been disseminated in that direction along with much of the technology of the Arabic Golden Age in Northern Africa. In Europe, hemp seeds were used for food and oils, the leaves for teas and the stalks for fibers, including rope, clothes, sails and paper. Hemp [canvas] sails opened the door for much more robust adventuring by fifteenth century Europeans with its long fibers that resisted rot.

Hemp has a strong historical influence on every continent, with varied cultural and religious traditions. Many African spiritual practices

involve consuming hemp smoke to enhance awareness and generate visions, like the Dagga cults.

In more modern times, hemp was a popular crop in antebellum Kentucky and other southern states. It was commonly used for a variety of products, most notably the paper on which the U.S. Constitution was written. Several of the U.S. founding fathers were hemp farmers.

All this changed when William Randolph Hearst began demonizing hemp in order to leverage his great tracts of forest for paper production, instead of buying hemp from small scale farmers. His effort to demonize the plant was also instigated by his racism, as many Hispanics and Africans used hemp for recreation. To this day powerful anti-hemp forces including the timber, oil, pharmaceutical and alcohol industries resist its legalization.

There are several varieties of hemp, most of which contain very little THC [tetrahydrocannabinol], the mind-affecting component. For most of U.S. history, the distinction was well-understood and policies reflected that awareness. Like so many with the power of media, however, Mr. Hearst did his best to cloud that distinction, as he was against hemp in any form. Indeed, industrial hemp was referred to as “ditchweed,” while hemp for medicinal or recreations purposes became known as marijuana.

With this background, let's consider how hemp might again play a pivotal role in our culture.

Assuming access to air and water, our most regular needs are for food and energy. In the World4 culture, these needs, at least for the industrialized world, are met through global corporations like ADM, Monsanto, BP and Exxon. Hemp is illegal to grow in much of the industrialized world and particularly in the United States.

Now, hemp is easily grown, with little required in the way of fertilizer or pesticides. As such, hemp typifies a sustainably-oriented plant. Corn, by comparison, requires heavy doses of fertilizer, especially nitrogen, and requires heavy pesticide use. With classic Agribiz logic,

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a Roundup-like product is used to kill weeds, and the field is then planted with genetically modified corn seed that is resistant to the effects of Roundup. What could go wrong?

With the vast expanses of corn grown in this country, it's no surprise that the runoff from these chemicals has created a huge dead zone in the Gulf of Mexico. Or that migrant farm workers suffer from all sorts of strange maladies that are pollution related. Let's not forget that our tax dollars subsidize these bogus industry efforts.

With hemp, we have a low-impact, high-yield crop amenable to a variety of uses. The stalks and fibers can be used for composites that substitute for plastic and wood in an array of products. They can also be processed to create ethanol. They can be burned as a carbon-neutral resource, since the carbon they release is that which the plant ingested during its life. Durable, lightweight, and strong, it's challenging to imagine all the uses for industrial hemp were we to focus on designing and building with hemp-based products.

With hemp oil we have another energy-rich resource, which can be used in cooking, as lamp oil and as a medicinal, as its high concentration of essential fatty acids is great for overall health and effective for skin issues like eczema and dermatitis.

Hemp seed can be used as a food as well. The roasted seeds are crunchy, they can be used in soups and casseroles, mixed with cereals or other foods. They're quite nutritious, and have a high level of protein.

Hemp has remediation properties too. It absorbs and breaks down heavy metals in the soil, reducing their toxicity and harmful environment effects. There are vast expanses of hemp grown in the area of the Chernobyl nuclear accident for just that reason. The plant not only absorbs heavy metals, but it degrades organic pollutants and stabilizes metal contaminants by acting as a living filter.

Hemp can be grown successfully in nearly every state in the U.S. One can imagine a culture where locally produced hemp provides a good portion of the energy, food and product needs for our communities.

This methodology would provide employment in both production and processing of the plant. It would reduce the environmental damage caused by our overused, subsidized corn. Reintegrating hemp into our culture is just good, common sense.

And then there's marijuana. The heathen devil-weed [a term coined by Hearst's yellow press] was blamed for all sorts of bad behavior as part of the demonization process. However, someone who smokes pot and acts badly likely acts badly anyway, with marijuana as the straw man. Unlike alcohol, marijuana reduces aggressive behavior. This slander against the singular most useful and influential plant in human history is yet another example of the dysfunctionality of our culture.

"Weed" does indeed have psychotropic properties of note. Being stoned has a curious effect on the mind. Most say it tends to enhance whatever they are feeling or experiencing at the time, offering a heightened experience of music or games or food [the proverbial munchies]. It is often used as a mind-quieting agent as well, as the stream of thoughts so constant to most of us becomes less pressing in a marijuana state of mind. In our fear-ridden, highly-stressed culture that alone could be of great value. That said, such a tool cannot replace the work and challenge of learning fearlessness.

It's worth noting, too, that marijuana has not been cited as the medical cause in a single death in this country in the last 100 years. Compare that with alcohol, tobacco, or the host of concoctions the pharmaceutical industry constantly shoves down our throats. "Mary Jane" is decidedly benign.

Medical marijuana is often in the news these days, being legal in California and a handful of other states. Its value in alleviating the worst effects of cancer treatments, chronic back ache and other issues is well-documented. Imagine if our culture encouraged research on medical marijuana. Not likely when the drug cartel we call the pharmaceutical industry has so much influence in government. How else does the U.S. DEA [Drug Enforcement Agency] declare the plant to have "no medicinal value" in July, 2011? Corruption. As one might imagine, hemp has a huge part to play in the emerging World5 culture.

## Restorative Ecology

The Society for Ecological Restoration defines ecological restoration as an “*intentional activity that initiates or accelerates the recovery of an ecosystem with respect to its health, integrity and sustainability.*” The practice of ecological restoration includes a wide scope of projects such as erosion control, reforestation, removal of non-native species and weeds, daylighting streams, reintroduction of native species, as well as habitat and range improvement for targeted species.

As a human endeavor it's hard to find a more worthy cause. The decimation of the Earth due to World4 dynamics must be ameliorated if we wish to avoid a substantial culling of our species due to pollution and water, food and energy shortages. We see the effects of our past neglect at every turn. This is no longer an aesthetic consideration: It's one of survival.

We must also note that the effort to reverse the cycle of dis-ease we've caused our planet will not result in the same ecological balances we've found in the past. Primeval forests cannot be recreated overnight. Plastic will be a part of our natural environment for centuries to come. Invasive animal and plant species will likely never be so completely mitigated that large areas are returned to a pristine ecology. These considerations make the effort no less worthy.

As always in the World5 paradigm, the standard is health. To the extent that we promote health in our ecosystems, to the extent that we restore areas of pollution and degradation, to the extent that we learn stewardship instead of exploitation, to just this extent will our efforts at renewal be successful.

In the words of biologist E. O. Wilson, *Perhaps the time has come to cease calling it the 'environmentalist' view, as though it were a lobbying effort outside the mainstream of human activity, and to start calling it the real-world view.*

### - ecological communities

We're already starting to see *smart* communities evolve that have an ecological soul. Intentional communities, smart growth initiatives, the new urbanism and a host of other creative actions are pointing to ways we can live in greater health within our communities.

We still have a long to go. Until recently, the mainstream model for a city had changed little since the last major “innovation”—designing cities around cars. Of course, that's just the model. Cities have been undergoing substantial changes in recent times, whether it's designing smart growth and public transit like Portland, or determining how to reconfigure a city like Detroit, with great voids where neighborhoods and factories used to be. Like many “rust belt” cities, Detroit has lost substantial population and money due to globalization.

But cities are awakening, as are communities everywhere. By applying the principles of ecology and localism, we find ourselves far less stressed, far more connected, and far more happy in our surroundings. How nice.

## **Growing Food**

If there is a single endeavor that's been the hallmark of human civilization through these long centuries, it's that of growing food. It may seem quite foreign from our “modern” perspective, but growing food engaged our ancestors like no other activity. Regardless of station or guild, most everyone kept a garden, providing at least a percentage of what they were to consume. Of course, these days the Monsantos, DuPonts, AMDs and Tysons of the world would have you believe our quality of life is much better now that they provide for our nutrition. How foolish.

Growing food for ourselves has innumerable benefits. The food we grow supports our bodies much better than commercial food, plus we have an intimate relationship with it. What could be less processed? The activities of tilling, planting, watering, weeding, harvesting and

preserving food have long kept our species connected to our Earth, and to our bodies. One appreciates the nature of Life as the thick stem of a bean pops through the soil, or when marveling at the bounty produced by our efforts. And biting into a fresh off the vine tomato? A richness indeed.

As Fivers, it is not lost on us that growing food is a grand act of defiance against the old, worn World4 culture. Boycotts and buycotts have their place. Demonstrations and civil disobedience may be required to transform government and industry. But, the simple, healthful act of growing our own food dismantles the World4 paradigm to some small degree. If millions or billions of us make such choices, the global corporate juggernaut will stumble, and will not get back up.

#### - the organic movement

Food was produced organically until artificially produced nitrogen became popular in the 1920s. After WWII, scientists discovered that many of the chemical agents they had produced for the war to kill people would also kill insects, heralding the use of modern pesticides. Yummy. The organic movement had its rebirth with the rebellion of the 1960s, when “radicals” challenged the wisdom of conventional agriculture. Books like Rachel Carson’s *Silent Spring* had tremendous impact in warning what a world full of toxic chemicals could mean to us all. It still took 30 years to begin finding organic food anywhere besides a health food store.

As we’ll see, the organic food movement is the definitive example of the evolution from a World4 system [agribiz] to an ecosystem: From extractive to generative.

Organic production of food was the only option available to humanity until the 1850s, when Sir John Lawes developed the first phosphate concoctions for agricultural use. At the time it must have seemed quite the marvel: sprinkle some nitrogen phosphate granules and your corn grows like nobody’s business. Progress. Bigger plants, less labor needed for the same yields. Amazing. Over the next 70 years it became the standard.

When those few granules are multiplied by the millions of acres under cultivation today, however, the amazing results include massive soil loss and a massive dead zone in the Gulf of Mexico. Now we have genetically modified [GM] pollution as a concern as well.

Along with the newfound synthetic nitrogen fertilizer, the formulations initially created as potential chemical weapons in World War II were adapted to kill bugs instead of humans. While initially these chemicals were implemented with the cheers of a technological fix for a problem with nature, we later learned of the negative effects of these “miracle” pesticides. DDT, Dioxin and a host of other formulations killed [and still kill] far beyond their intended targets.

Fortunately, while organic methods may have lost favor with the emerging agribusiness model, they were never truly lost. In many farming communities, especially in poorer countries, these traditional methods were not forgotten. Since the 1960s there have been some number of us who didn’t trust the agribiz model, and the now formidable modern organic movement was born. The growth in organic products has been consistent since the early-1990s, steadily showing double-digit growth. [A hint for investors.] Grocery chains like Whole Foods and Trader Joe’s have been built based on the popularity of this movement. Let’s see why this organic methodology so well reflects the emerging World5 paradigm.

In healthy ecologies, the natural balance of various parts and dynamics plays out. Let’s take corn, whose production on the North American continent is dominant and unsustainable, even as it is detoured from feeding people in favor of being an inefficient base for biofuel. [Because there’s money in it!]

The production of corn requires tilling that destroys topsoil, the application of herbicides [usually Monsanto’s Roundup], genetically modified corn seed to grow in the herbicide laden ground, heavy fertilization which imbalances the microbe community, and still some additional pesticide use. Those impressive-looking emerald waves of corn on the Iowa landscape come at great ecological cost.



Not surprisingly, the supporters of agribiz claim there's no way organic agriculture can replace *conventional* [read: drug method] farming for our 7 billion kinfolk on this planet. More lies. The Rodale Institute, among others, has shown that organic production yields are comparable to conventional methods in a typical year. But there are a couple of kickers: First, the conventional method is necessarily polluting, and destroys top soil through this pollution. Organic methods have fewer runoff issues, and *instead build* top soil. The other kicker? The organic plots actually do better than conventional plots in years where the weather is unusual. That's right, organic crops handle stress much better than genetically modified, Roundup ready, artificially fertilized crops. Again we see a system designed for profit as opposed to health, and again we see the same results.

The cultural dynamics have changed, too. The agribiz production model grew from a presumed context of immeasurable natural resources and limited human ones [alongside the profit motive]. Today we see the opposite, with limited natural resources and great numbers of humans. The dynamics changed, but the model has not. Now we see the fallacies of such premises. Top soil loss may yet prove to be a trigger in the growing global food crisis.

There's an issue with seeds as well. The US agribiz system likes to use "terminator seeds," seeds treated so that their seeds are sterile. For 10,000 years farmers have been collecting seeds, called heirloom seeds, from their very best plants to use in the next year's plantings. With terminator seeds, farmers have no choice but to buy seed each year. Now who might benefit from that?

The dramatic differences in agribiz versus organic methods for corn production highlight only one plant in one part of the world. Imagine for a moment the breadth and scope, the incredible scale and pollutive consequences of the agribiz model if we include the whole host of plants cultivated on US soil, and the added impacts from farming in Eurasia, South America and Africa. Thinking of the crucial and intimate relationship we necessarily have with food, is it not wise to know where it came from and how it was produced?

- the true cost of meat

While many environmentalists are quick to look at energy use [coal and oil] in thinking about environmental damage, we may be less apt to look at our food consumption from the same stance.

*A kilogram of beef is responsible for more greenhouse gas emissions and other pollution than driving for 3 hours while leaving all the lights on back home. - New Scientist Magazine*

It takes 16 pounds of grain to generate one pound of beef, and about 55 gallons of water. That's one pound of hot dogs or 16 one pound loaves of bread. While the numbers are less striking for chicken, from a resource use perspective, meat is very expensive.

And that's just for production. It doesn't include transporting that meat or all the methane the cows produce, adding to the stress of climate change. In addition, there's groundwater contamination from feedlots, regardless of whether the lots hold cows, pigs or chickens. Folks living near these vast feedlots complain of health issues, smells, die-offs and other nastiness. So while feedlot meat production may seem efficient from the World4, agribiz perspective, it's horrific for the animals and the local communities where they exist.

Does that mean one must become vegetarian or vegan these days? It's a lovely idea, but quite challenging for many of us who grew up as "meatheads." Still, by cutting our meat consumption back substantially, we not only lighten our environmental footprint but enhance the health of our bodies. Imagine the dramatic impact on the whole food system if we reduced meat consumption from being featured in 80% or more of our meals to 20% or less. A vegetarian or vegan "foodstyle" is even better.

- processed food

Processed food is something of an oxymoron, as the "foodiness" of a plant drops in direct proportion to the amount of processing it is

subjected to. The more processed a food product is, the less it is a food product.

In spite of this, we continue to let ourselves be led and fed through a most unhealthy marketplace of superstore boxes. Take a look at the vast array of products available at a Kroger, Walmart, Meier or other food giants—most of it is crap. And if we stop for “fast food” at a Burger King or McDonald’s, the quality of the “food” is likely even worse.

So in terms of personal and planetary healing, we again see a pattern. The quality of our health drops in direct proportion to how much processed crap we eat. If we’re younger and active, the effects may not be too dramatic. If we’re older with crappy eating as a longstanding pattern, we suffer mightily and unnecessarily with both weight and physical health issues.

So perhaps when told by Agribiz interests what is required to ‘feed the world,’ our response is, “No thanks, we’ll feed ourselves.”

## **Renewable | Sustainable Energy**

Truly renewable energy must come from Earth, Air, Fire and Water—and the closer we get to using these as directly as we can, the more sustainable we become. It’s that simple. We have seen our energy needs met by ever more sophisticated means as we transformed from hunter/gatherers to our present selves, but we are just beginning to see the impact of truly sustainable energy production in contrast to extractive energy production.

From our early efforts at manipulating fire to nuclear power plants where we manipulate atoms, civilization has required ever greater amounts of energy. Particularly with the rise of the industrial World, energy needs have soared. Coal mining technology provided the basis for this industrialism, and it was coal that allowed the developing metallurgy and manufacturing of the early industrial age and provided a transportable resource that allowed city dwellers more condensed living arrangements. As the 20th century approached, we began

migrating to oil and its derivatives as these “new” carbon-based resources became more readily exploited.

Now, while we remain heavily leveraged in fossil fuels, we’ve added solar, wind, hydroelectric and geothermal to our energy options, all far more sustainable choices. More elementally, we might say energy production from earth [geothermal], air [wind], fire [solar] and water [hydroelectric and wave technologies], aligns with the historic four elements of an earlier time. While slow to match the “cheap” output of coal or oil, these technologies also lack the formidable downside of fossil fuels [like making our planet unlivable].

These truly renewable and sustainable energy options must no longer be options. They must be the norm. Along with mitigating global warming, pollution and deforestation, they bring an aesthetic and elegance to our energy systems that has been sorely lacking. Naysayers complain that the technology is too weak for these “alternative fuels” to work, but such remarks come only from World4 enablers, who have a vested interest in carbon-based fuels.

In 2005 the amount of energy investment in renewable energy was a fraction [38 billion] of what it was in 2010 [211 billion]. Residential geothermal was unheard of 10 years ago. Solar collectors have gained exponential efficiencies in the last 10 years, and each day brings new technological breakthroughs. The Earth has given us a mandate to make the next 5 years much more productive in the migration to sustainability.

Hand in hand with many “clean coal” advocates [read huge corporations] are the nuclear power advocates. Harnessing nuclear power is a fabulous achievement—it’s somewhat like *The Magician’s Apprentice* in that we know we can make it work, but not how to deal with the results—a very radioactive waste. The horrific meltdowns at Fukushima, Japan remind us that waste is not the only potential issue. Again we’re reminded that in the World4 culture, energy production is designed to make money for global corporations like Exxon, BP, Massey, Koch Industries, GE and others, and not to provide us with energy in as healthful and inexpensive a fashion as possible.

- best resources for energy production

The following list indicates where we should be looking for our power generating systems. Mark Jacobsen, Assistant Professor at the University of California, San Diego, has compiled the following list based on overall minimal impact on our planet:

- 1] Wind
- 2] Concentrated Solar Power [CSP]
- 3] Geothermal power
- 4] Tidal power
- 5] Solar photovoltaics [PV]
- 6] Wave power
- 7] Hydroelectric power
- 8] Nuclear power
- 8] Coal [even with Carbon Capture and Sequestration, CCS]

- Nuclear and coal actually tied for last place.

For powering vehicles, Jacobson produced a second list. Again going from best to worst:

- 1] Wind BEV [Battery Electric Vehicles]
- 2] Wind HFCV [Hydrogen Fuel Cell Vehicles]
- 3] Solar CSP-BEV
- 4] Geothermal BEV
- 5] Tidal BEV

- 6] Solar PV-BEV
- 7] Wave BEV
- 8] Hydroelectric BEV
- 9] Nuclear BEV
- 9] Coal CCS-BEV [tied with #9]
- 11] Corn ethanol
- 12] Cellulosic ethanol

Notice that gasoline and diesel, the most common fuels used in transportation today, are not even included.

- distributive energy production

Nearly as important as how we generate energy is how it's managed and distributed. While there's ample room for large scale solar and wind projects in the appropriate areas, there is far more room for small scale projects of every sort. Rooftop solar and wind, residential and commercial geothermal, all become more viable as they are pursued and the technology perfected. We haven't been at this very long. Just as early computer networks relied on large mainframes and later migrated to distributed processing power, we can do the same with energy. This not only reduces infrastructure costs, but offers a far more robust system than nuclear power [subject to damage by earthquakes] or long distance transmission through electric lines [subject to storm damage].

Supporters of fossil fuel-based energy are quick to remind us of the small amount of our energy that is currently produced sustainably and argue that transitioning to sustainable energy will take decades, at the least—but they rely on old assumptions about usage and technology [not to mention cultural change]. As we reduce our global footprint through local industries and food production, we reduce energy

requirements dramatically. The technology for active solar power was barely existent 30 years ago. New designs now incorporate nano and chemical technology unimaginable back then. Considering the relative lack of government or industry investment in the technology, it's come surprisingly far. Imagine what 10 years of urgent effort might do.

### - the precautionary principle

This simple idea inverts the common corporate mantra of “make money now, to hell with other considerations.” In 2010 and 2011 two incredible disasters unfolded, the BP Horizon Oil Rig Disaster in the Gulf of Mexico and the meltdowns at the Fukushima Nuclear Facility in Japan. In both cases the precautionary principle was undervalued, if considered at all. And when disaster strikes? The corporations involved are too busy lying to reduce their culpability to worry about actual repair.

Throw in the reckless genetic manipulations, the feckless use of pesticides, the many potential issues involved in GRIN technologies [see below], and we see our days are numbered if this pattern of the World4 culture continues much longer.

Fortunately, each day brings new designs, products and implementations for sustainable energy production. Each day businesses, governments and non-government entities make decisions that encourage renewable energy. And each day the event horizon for true sustainability in energy production gets closer.

The model of *massive* energy production systems inherently increases risk, if only due to scale. Small, distributed energy production systems like rooftop solar or back yard geothermal are not able to create effects like nuclear meltdowns, massive blackouts or ruined gulfs.

## **Appropriate Technology**

*Appropriate technology is being mindful of what we're doing and aware of the consequences. Appropriate technology works from*

*the bottom up; it is not an overlay to the situation; it is a genuine grassroots solution to economic needs. - journeytoforever.org*

Appropriate Technology [AT] is designed with special consideration to the environmental, ethical, cultural, social and economical aspects of the community it is intended for. With these goals in mind, AT requires fewer resources, is easier to maintain and has considerably less of an impact on the environment when compared to current industrialized practices.

E.F. Schumacher, in his groundbreaking book, *Small Is Beautiful*, spends a good deal of time discussing and promoting appropriate technologies. Earlier, we looked at his distinction between convergent and divergent solutions: How to create human-powered, two wheeled transportation will lead to a bicycle. How to raise a child will require a much less convergent answer—but back to AT.

The Industrial Age has done a poor job of appreciating the need to fit agriculture and industrialism to local ecologies, instead advancing the “one size fits all” approach. Indeed, it’s another example of the World4 “subjugate and dominate” mentality.

We can’t honestly think the best way to promote agriculture in Africa is by exporting the American/Monsanto/AMD model, with its high cost of fuel, fertilizer, pesticides and genetically modified seeds. In exporting such a model, we are also exporting artificial fertilizer pollution. We are exporting gigantic scale with huge tractors and combines, prohibitively expensive “solutions” to farming in poor rural Africa. In addition, we are exporting glyphosate, the active ingredient in Roundup already known to cause birth defects and deformities, cancers and other similarly unpleasant side effects. Add to this mess the side effects of contamination with the introduction of GM seeds and why aren’t these Africans thanking us like they should for all our help?

Fortunately, we are leaving such World4 disasters behind us, and it can’t come soon enough. Appropriate technology suggests that if you live in a region with seasonal rainfall, you introduce cisterns and capturing



mechanisms so you have ample water during the dry season. AT suggests that some locales are better served by generating their own biofuels rather than shipping in oil. AT might suggest several diverse patches of land be used for growing food, instead of clearing a large enough patch of ground to make a tractor effective.

There are a host of topic areas where AT is applicable. The Journey to Forever website [[journeytoforever.org](http://journeytoforever.org)] has a great listing of areas where AT can be applied. So when we think and discuss local food production, restorative ecology, sustainable energy production or a dozen other critical aspects to living together, appropriate technology needs to be part of the conversation. It was a pre-cursor to the idea of “human design” mentioned earlier, and both are part of our new ecological paradigm.

### - population

Creating a sustainable cycle of birth and death for the human race has been given little attention historically. The “more is better” paradigm, supported by most religions and governments, applies even to population. We know that considerably fewer people would mean considerably less impact for our already overtaxed planet. Just as reining in mindless consumerism must be a staple of the new culture, limiting our offspring is a life and Earth-saving endeavor.

Many industrialized nations are already in a stable population mode, with expansion coming from immigrants. Yet in far too many areas, where resources are already strained, we have densities and birth rates that make no sense. Favelas, tent cities and other forms of shantytowns are found in nearly every major urban center in the world. Attendant to these shantytowns is a scarcity of clean air, water and access to resources. Why would we want to add to those in such poor conditions?

A new adherence to localism and local food and energy production will do much to alleviate some of our worst conditions, but appreciating the need for limits on population can help us design a more stable and interesting future.

## The [GRIN] Singularity

There are four interrelated areas of technology that pose transformative possibilities for our civilization. The nature of the transformation is still unclear, but the rise of these technologies represents another breakthrough impossible without the InterWeb backbone.

These technologies are: Genetics, Robotics, Information, and Nanotechnology [GRIN]. Each field currently exhibits tremendous achievement and even more tremendous prospects for future accomplishments.

In just the last ten years the human genome has been coded, and just now we are beginning to experience therapies based on genetics. Cancers, birth defects and even aging may all be open to manipulation as we delved deeper into our DNA. As mentioned above, GM corn and other GM crops are commonplace [at least in the U.S.], though we don't know the effects of long-term consumption of these products. Like so much else, genetic manipulation is not inherently good or bad, it's all in the "how and why."

Robotics have been around for some time, at least in primitive form, but these days the level of sophistication is remarkable. From assembly lines to medical assistants, robots are increasingly finding their place within our world. As the replacement for so much human labor, it behooves us to find an opportune balance point to divide our chores.

Information technology consists primarily of the InterWeb, with all its incredible effects, and Artificial Intelligence, where these machines are increasingly able to mimic human thinking. We're now fast approaching the time where the computers may become better computer designers than we are, which points to a growing digital awareness that may soon rival science fiction.

Then there's nanotech, the practice of manipulating materials at the molecular and atomic levels. Until the last handful of years, our manipulative reach with materials was limited by our tool set. Now that we can "go nano," our range and opportunities broaden. "Buckyballs,"

named after Buckminster Fuller, are 64 sided carbon molecules that resemble the geodesic dome invented by Fuller. These balls have remarkable properties and are never found in nature. Again something new under the sun. There is talk of nanotech bringing everything from “smart clothes” to cheap energy to better medicines.

Of course, whatever potential each of these GRIN technologies bear, it’s amplified in conjunction with the others. Nano-robots, intelligent gene manipulators, the potential is so vast it has a name—the Singularity.

The Technological Singularity is described differently by different people, but the central theme is that the rate of change, especially in these GRIN technologies, reaches a crescendo that heralds a great discontinuity. Here’s Ray Kurzweil:

*... a future period during which the pace of technological change will be so rapid, its impact so deep, that human life will be irreversibly transformed. Although neither utopian nor dystopian, this epoch will transform the concepts that we rely on to give meaning to our lives, from our business models to the cycle of human life, including death itself.*

What is clear about these GRIN technologies and their various iterations and combinations is that leaving their development and control to World4 conglomerates is incredibly dangerous. Quarterly profits have no business in the business of developing these potentially devastating technologies. Could it be some genetically modified plant artifact causing the collapse of bee cultures around the world? Could a nano material decimate a species, perhaps even ours? What effects would self-replicating robots have? Again, what is clear is that if we don’t rebalance the interests of elites with those of the rest of Earth’s inhabitants, we are doomed.

## **Global Citizens**

In introducing this idea of World 5.0, the goal is to find clarity in who we are, where we are, and to create a higher [and more honest] level

of organization in our civilization. At the same time we seek more personal autonomy and room for creative expression [ah, the Tao]. In these first four chapters we have examined our roots, our existing World4 culture and how we might go about healing ourselves, our Earth and our civilization.

Most intimately we're finding our truest selves, integrating our lives by aligning with the peace and love inherent in this moment, and letting go of all the crapola inherent in the World4 culture. As part of this awakening, we find ourselves to be global citizens.

Once we recognize that the particulars of our existence—like the color of our skin, our religion, our country of birth, our sexual preferences—are conditions bestowed upon us by the act of being born and not innate characteristics, we see the foolishness in harboring hate or enmity for another person or tribe.

Once we recognize that the social norms and morals we grew up with were often archaic attitudes and foolish traditions that contribute nothing to our health or healing, we let them go.

Once we recognize our commonality here in the totality of this moment, we allow a fresh wind to cleanse us, washing away the hate, fear, anger and pettiness that have kept us from knowing and loving each other in the past. And once those nasty negatives are washed away? Our truest self emerges like a flower.

#### - healthy government

There is no doubt we must take an active role in governmental affairs if we intend positive transformation, which we surely do. It will take great effort to unseat the existing power structure. On every level we must create governmental systems that support integrity, justice and balance.

As World5 emerges, government becomes the honest arbiter between competing commercial and community interests. Through systemic

reform and redesign, using the power of the InterWeb, we have the tools required for a functional and potentially remarkable system.

How World5 interacts with governments and political parties is yet to be seen, but even at this early stage we can endorse candidates through a simple voting mechanism on *world5.org*. In light of our current dysfunctionality, it's telling that InterWeb based voting is not even a topic in U.S. political conversations. Having learned of high crimes like the theft of the 2004 presidential election, we need a system of voting that is eminently verifiable. It is exactly what a corrupt system will refuse to implement.

Billions of us yet live within political systems where democracy holds no sway. This has to be our primary political focus on a global level. The ability of citizens and citizen action groups to express themselves and make decisions on things that affect their common good is an obvious right. Even when the national system we live in is temporarily intractable, we can still work locally to strengthen our communities and ecologies.

#### - cities

The city is the greatest example of human ecology. It's an amazing process—the movement of people and goods, the condensed energy, the required infrastructure—quite a remarkable achievement for what was a race of hunter/gatherers only a few millennia before.

In 2008 urban populations overtook rural populations as home to the majority of humankind. With our population growing globally, we will likely find even more city dwellers in the years to come. Looking at our cities with fresh eyes, we need to see what is needed to make them generative—carbon-neutral, zero-waste, community supportive, walkable and equitable engines of prosperity.

In the U.S., former northern industrial cities are now considered part of the so-called “rust-belt” where large tracts of former industrial sites and residential neighborhoods had to be deconstructed as their manufacturing jobs were shipped overseas. Cities like Detroit are now

experiments in a new urbanism, and lead the effort to redesign our cities based on new densities and current reality. Cities all over the world are experimenting as well, trying to come to grips with long-standing problems like poverty, safety and inequality.

But it's awfully tough to fix these within the broken World4 architecture. Example: Many urban cores have large neighborhoods where the only available food is junk from a convenience store, which poor folks procure with their food stamps. These food stamps have no restrictions on the quality of the "food" procured. Soft drinks, candy, snacks, even fast food in some states, qualify for purchase. It's a syndrome, and not a healthy one. It perpetuates the problems with our urban cores.

How simple to rework just the policy on food stamps so that say, only 10% can be used for junk food. That would encourage stores to stock more produce, whole grains and other healthier options. Then we might take some of that now-abandoned urban land, grow hemp for a few years to break down the heavy metals, and grow some tasty organic food to be sold at the same local convenience store.

There is no will for this in World4, where huge corporations make vast profits through all this junk they call food. As World5 emerges, the local convenience store might now be a neighborhood coffee shop or microbrewery, a hub for neighborhood activities, a consignment shop, or some curious combination of all of these.

This is just one small example of one policy on one topic in one subculture in a typical U.S. city. What happens when we transform our food and energy production to be more locally based, when public transportation options flourish, when arts abound, when communities embrace all their tribe members? We don't know because we haven't been there yet.

Again, this topic deserves far more attention than offered here. Fortunately, there is a ton of material on how we might transform our cities all over the InterWeb. The city, this key aspect of our civilization, this wildly diverse human ecosystem, will reflect the World5 paradigm in grand fashion in the years to come.

- in five years

As an exercise in imagination, let's consider how we might act and how our world might look if we, as a species, were to all suddenly adopt the World5 perspective.

Most glaring in contrast with today would be the utter lack of militarism and war. American Empire is no longer tolerated and disputes are settled in an adult fashion. Armaments and bases are being recycled into tools, farmland and diverse natural ecologies.

Violence among different groups or individuals is all but gone as well. As each human is now respected, women and children no longer feel the pain of being attacked and abused. Slavery—sexual, economic or physical—is a thing of the past.

The third of the people on this planet who are undernourished or starving today have ample, organic food to eat, and are nourished in their minds as well as their bodies. Obesity, for all practical purposes, has been eradicated along with the nasty, processed junk that was responsible for it.

Governments around the world are reconstituted as participatory democracies, with the InterWeb as the backbone for research, communication and policy. The corruption so rampant today is but a memory. Instead, government takes its role as the arbitrator between community and commerce quite seriously, and government at every level strives to create the best Return on Investment for its citizens.

The awesome power of the InterWeb is leveraged for the redesign of our various systems and infrastructure as well. A wide array of transportation options are available, energy production is more distributed, and communities thrive as never before. This is because they are supported as never before.

Most importantly for our long-term prospects here on Earth, we have begun to heal our planet. Climate change is being stabilized, massive tree planting efforts are underway in every region, and the most severe weather disruptions begin to subside. The spate of recent, powerful

earthquakes may even mellow as our human energy and effort finally join with our Earth Mother, instead of the long-standing rape we have subjected her to. It makes no sense to think one has to be human to be aware. I suspect our awareness of the Earth's consciousness will soon become a sense we're accustomed to.

In ending the Kleptocracy, we find balance between rich and poor, community and commerce, development and conservation, human need and Earth restoration, extraction and generation. As an appreciation of World5 emerges, all things fall into place.

### - three things

Now that we understand reality—who and where we are and the substantive change required to transform our world, let's refocus on our priorities.

First, we must keep a clear eye on ourselves, doing our best to be and become our truest selves, as this is where real healing begins.

Second, we must take the personal steps to live in the most sustainable and community building ways possible. Voting with our dollars, living simply and being engaged with our families and communities.

Finally, we must actively resist the Kleptocracy—the elitist agenda that has both corporations and governments actively involved in making our lives poorer. We must retake power from the uber rich and their political lapdogs. We do this through simple acts of localism, political action, and a fierce determination to enable our new world.

As we engage ourselves in politics and remove those who oppress us, we open vast gateways for World5 to become embedded in our political processes. As our geopolitical system becomes embedded with World5, we create a loving, sustainable culture that honors Life, all of us global citizens now living, and our dear Earth – a civilization transformed.Author



## CHAPTER 4

# World 5.0



## Chapter 5: Dawning of the Fifth Age

**Technology: InterWeb | Energy: Sun**

*“With the implementation of World 5.0 ideals and systems, we find in this time the awakening of a new species: humanitas unita – humanity united.”*

### **The Dawning Of The Fifth Age**

So, Here We Are. Evolutionary, self-aware animals, living in this intoxicating mixture of awareness and energy, awakening as a species for the first time in our long history. Yow.

## CHAPTER 5

From the previous chapters we understand the fallacies and failures of the World4 culture—the obvious manipulation, the clear trauma, the utter lack of regard for truth. Still, we leave that world behind one by one, and so its power is failing even now. Just as we spent the four previous ages learning to be busier and more complicated, losing touch with our genuine, animal selves, so our culture did the same. We became highly alienated, losing our selves, our families and our communities to the clutches of kleptocracy and empire.

Some begin to see. Some make better choices. Some hang out Here, in Peace and Love, balancing Awareness and Energy: This Place where fear has no place, and cannot enter. Being Here in World5 is lovely, the only place we are all together, where we can honestly experience each other. The place where gratitude and joy live. Welcome.

This symbol, World5, is a child of human evolution. We have gone from a Neolithic culture based on being present, with few thoughts in World1, to the creators of a global culture and the InterWeb, this fascinating tool for instantaneous communication, data storage, computing and design. We have reached the point where our technology has revealed the most basic of truths—our connection to This Moment and each other.

With this backdrop we engage in remaking our world and healing ourselves and our Earth. In this remaking, the ways in which we design, build, maintain and recycle all follow the principles of ecology.

### - reality check

Everything is up for review. When the whole culture we have known is broken, and the world around us crumbles even as we speak, we know it is time to start anew. When crisis and war and corporate manipulation meet us at every turn, it is time to start anew. When we yearn in our hearts for a world that makes sense and supports us, it is time to start anew. When everyone agrees we're in the midst of some huge cultural transition, it's time for something new. It is time for World 5.0.

## DAWNING OF THE FIFTH AGE

For the first time in history, we have the ability to consciously design our systems, infrastructure and culture. No coincidence there, considering the powerful enabling capacity inherent within The InterWeb. With World5, we establish these designs from a place of integrity and balance that recognizes our reality and the nature of ecosystems. Imagine this.

With such new givens, it boggles the mind to consider our circumstance. Here, just in time, as The Kleptocracy acts ever more emboldened and as the old world collapses around us, we recognize the potential for a whole new way of community, commerce and governance. Unimagined possibilities await us.

The emerging paradigm we see bubbling up in the nooks and crannies of our culture will soon become a tidal wave of healing. The failure of World4 to satisfy basic human needs for such large numbers, the devastating toll on ecologies and the environment, the flagrant corruption in so many of our institutions, and the fundamental errors in how we interpret ourselves and our world all point to the demise of World4.

World 5.0 is a symbol, a term that describes this ancient/new way of being and thinking. It is a framing tool to help us get our minds around who we are, where we are, what is happening, and to see the context for all this. It's important to appreciate that the term "World 5.0" represents the utterly natural and necessary next stage of our existence. It happens one person at a time, though it soon may begin to feel more like a wave than a sprinkle as more and more folks recognize our shared reality.

So here we are, being and emerging. We find ourselves today in a place humanity has not found before, and the future awaits our step. We see that the ways of the past, the laws of the past, the perceptions of the past—like the inevitability of war—no longer need hold sway. We learn that life and intelligence are not just properties of biology, but that Life is synonymous with Peace and Love, Awareness and Energy.

## - yin and yang

The ancient Chinese yin-yang symbol visually characterizes the idea of balance, that attributes are necessarily relative, and that each attribute somehow contains its opposite at its core. Yin is characterized as slow, soft, yielding, diffuse, cold, wet, and passive; and is associated with water, earth, the moon, femininity and nighttime. Yang, by contrast, is fast, hard, solid, focused, hot, dry, and aggressive; and is associated with fire, sky, the sun, masculinity and daytime.

We find the greatest clarity in appreciating where we are, here in Life, by understanding the two great, elemental forces that comprise reality. They are the yin of awareness and the yang of energy.

Awareness Is. It was the force that initiated the Big Bang that started our universe. It is the force that allows understanding and comprehension. It is the source of unending possibilities and unlimited creative potential. It is the force behind all the words for God. It is the Presence, a soup we live within. When we quiet our minds and let go our fears, we can sense It. Without awareness, there could and would be nothing.

Awareness is utterly still. It is the deepest void, an abyss unimaginable to our paltry human understanding. In that it exists everywhere within space, it is non-local intelligence. It is eternal. It is peace.

Energy is much easier for us to understand. It's everything that makes reality tangible. It's all the stuff of reality—objects, heat and light, galaxies and atoms. Understanding the nature of energy has been a focal point for humanity since we initiated the scientific method. The last hundred years have been striking, bringing the knowledge of a vast cosmology of energy, from Einstein's laws of relativity and quantum physics to the emerging idea of a holographic universe.

In stark contrast to awareness, energy is constant motion, movement. Energy exists in patterns. On a macroscopic scale, we have planets, stars, galaxies, black holes, and a host of patterns like dark matter we do not yet understand. On a microscopic scale we have molecules and atoms and subatomic particles, all in constant motion and interaction.

On a human scale we have time – the name we use to describe the swirling flow of energy we live within.

How is it possible that reality can and must consist of these two, directly opposite forces? Magic. The miracle of Life, capable of existing only Here at the intersection of time and eternity. This is why we put such emphasis on appreciating this moment. This is how we can declare the totality of Now. Life is this still awareness enmeshed with ever-flowing energy.

The yin-yang symbol has become synonymous with Taoism over the centuries, and to a lesser extent Buddhism. Both religions see awareness and balance as keys to happiness. Both religions describe a goal of “mindfulness,” which is the same as aligning with awareness or the Toltec notion of stalking our thoughts and feelings. Thus, we refer to the balancing that takes place between awareness and energy creating this moment, this constant flux of energy, as The Great Tao.

## **The Great Tao**

Life is the Great Tao, and World5 is but another name for life—in the context of human civilization on Planet Earth at this time. That our lives reflect the yin and yang of The Tao at every turn is central to the World5 paradigm. Innumerable contexts provide The Tao [Life] with its nature. Here are some alignments that typify The Tao.

Stillness | Movement – before the Big Bang there was only stillness, and from this stillness came the movement of energy, born in that first moment of time. Life/Reality is based on this interplay.

Peace | Love—this Tao is again equivalent, but it exists on the level of intent or soul as opposed to the physical level. As fundamental forces of Life, we find that peace conforms to stillness even as love conforms to movement.

Inner | Outer—physical life forms require a boundary. As aware physical beings, there is an inner and an outer experience which we

can differentiate. Indeed, we often seem to create conflict between the two. As skin is required for material life to form, “inner” and “outer” are requirements of evolutionary life.

Being | Doing—another fundamental aspect of human life, where we are always both, but one or the other typically dominates our intent.

Creativity | Design—while creativity can imagine the most outlandish ideas, design requires the rigid adherence to science, math and engineering for the manipulation of material things. Each requires the other for intelligent and healthy development.

Cooperation | Competition—life and ecology do not exist without both, though cooperation takes priority in nature and in World5. Still, we do not fare well without both. As always, it is balance that is required.

This appreciation of opposites being connected opens new potentialities in recreating our culture. We no longer think in terms of absolutes—development is better than conservation, or vice-versa, as we learn it is in healthy balance that Life fares the best. And this interplay never ends...

### - beyond good and evil

In another small bit of the irony Life produces, we find that some common dichotomies are not truly Tao. For example, seeing good vs. evil as a yin-yang phenomenon is a misunderstanding. While foreground would not exist without background, good can certainly exist without evil, and the opposite is true as well, evil does not require the balance of good.

The same is true of the relationship between Love and fear. This is not a true Tao, because only one is real. On the awareness side of life there is no conflict, no opposite to eternal peace. It is on the energy side that we find the fear/Love dynamic play out. Here's the thing: Love connects us with everything here, and fear isolates us, preventing us from seeing the patterns in this flowing energy that we are. Only one is real, the other occurring when we “live” in a bubble of illusion.

So what we have, instead of a Tao, is a false equivalency—A sleight of hand that appears to be true, but does not hold up under scrutiny. Politicians, salespeople and others of suspect integrity often use false equivalents to make their point. We Fivers are not so easily misled.

Indeed, as we heal we are less inclined toward highly charged terms like “evil” anyway. In perceiving others as evil, we give ourselves an excuse to hate, to treat someone as a stranger, to leave This Totality for some personal feeling of animosity. How much wiser, and more honest, is it to consider “evil” people as ignorant, blind, broken, abused, etc? In this manner we avoid castigating another, and cast those who seem to offend us as brothers and sisters still.

- cause and effect

Of great certainty on the energy side of existence is the law of cause and effect. While this moment is total, energy patterns exist as they are now because of past causes, and effects to come are surely determined by these past causes and the influence of this moment on various energy patterns.

Again we see the crucial nature of Now, as this is our only leverage point in effecting energy. Even as we are Here, flowing through the great sea of energy, we cannot help but witness the effects of our past actions, unless we are in denial.

In the East many see this as the Law of Karma. There are several nuances to the idea as it is incorporated into multiple religions. Most simply stated, we get what we give. A more complete statement would be: *“Awareness does not make one suffer for no reason nor does He/She/It make one happy for no reason. Awareness is very fair and gives you exactly what you deserve.”* Very Buddhist.

This idea makes all the sense in the world, but has not proved itself popular in our cultural history. In stark contrast to the imbalances discussed in Chapter Two, where the Kleptocracy does its best to hide cause and effect, within World5 we connect the two with enthusiasm.



In a world of energy, we cannot appreciate what is going on unless we have a clear understanding of karma.

### - relationships and transactions

Another in the myriad Tao of our lives—It can be argued that our whole life consists of relationships and transactions. Period. Relationships and transactions. Our relationships are wide-ranging, even if we are steadfast in the World4 outlook. In World5, they are endless. From the relationship we have with ourselves to our families, communities and the world at large, the richness of our lives is built on relationships.

Transactions are the stuff of energy, of moving through time as an animal on Planet Earth. We transact in our breathing, drinking and eating. We transact with people. We transact for business and pleasure. Relationships are built on the memories of past transactions. The transaction of being born inevitably creates relationship with our mother. We have a relationship with those wherein past transactions were unpleasant as well. Often times we carry the results of unhappy transactions and unhealthy relationships in our bodies as trauma.

The transactions that have defined World4 have left the effects we see each moment of our waking lives. Transactions that create pain, transactions that are harmful, transactions that value profit over healthy relationship—these transactions have left us wounded. These are the transactions of Empire, and it is these sorts of transactions we leave behind in World5.

Even under the thumb of Empire, we Fivers know there is no “them.” We are all in relationship. In a world of Empire the machinery of control becomes ever more mindless, as it is incapable of seeing the falseness of its existence. But like us all, the elites controlling The Empire must learn the truth—the idea that we can take advantage over another for personal gain without consequence is false, because that very transaction, that very form of relationship, lacks ethics and integrity. Without integrity we cannot “enter the kingdom” to use the terminology of Jesus.

The elites behind The Kleptocracy must learn there is no *them* as well, at which time there will cease to be class war, and the effort toward balance will be engaged by all the citizenry. When the people who control the money accept that we are all here together, kleptocracy ends. We have had enough of learning fear. Now we are learning its opposite.

## **The Energy Spirit of Humanity**

By seeing various levels of organization of Life and how they act within Earth's ecology [think ants or migrating birds] we can imagine that we humans might share a sort of "group mind." This idea has been theorized by Carl Jung and many others over time, but our lack of technology to perceive more subtle energies prevents us from a more thorough understanding. Still, we can theorize that the group mind of humanity has been ugly and confused—full of fear, distraction, hate, befuddlement and the rest of the ego's arsenal. How much such a group mindset may have enabled humanity's less glorious phenomena we cannot know. But clearly the group mind enabled by World5 is a far brighter place.

### **- from darkness to light**

As we individually and collectively emerge from the darkness of our fears and into the light of Love, we find healing. Just so, as we emerge from the darkness of distraction and manipulation and into the light of transparency we find healing. Just so, as we emerge from the darkness of the mud of our evolutionary history, we find the light of Life that we live within and all share in within this constant flux of energy.

Learning that different terms have heavily overlapping meanings, and that all terms represent what is not truly separate, is tremendously satisfying in understanding our place in this universe. Life, God, Peace, Love, Truth, Awareness, Energy—Where does one term begin and another end? There is no substantial difference in these symbols. They but express different nuances of the same Eternal Force.

In learning to appreciate that we are already immersed in Life, we loosen our sense of isolation. We become far more willing to let go, and far more interested in living in integrity and compassion. We literally become more godlike as we live and act more in tune with The Great Tao.

### - communing in community

We appreciate our healing most fundamentally when it is personal, familial or community-based. When a long-standing dispute is resolved and the heated emotions are let go, we find healing. When feuding siblings decide their quarreling no longer suits them, regardless of how it started, we find healing. When an old pattern of separation becomes untenable and we choose to open ourselves, we find healing. The World5 mantra might be “Love Now” but the World5 intention is clearly “to heal and be healed.”

Our behaviors and actions within our local communities, to a large degree, define the quality of our experience. Especially after the woeful effects of World4, we need to be focused on community building. The good news is that being a part of and within a community – engaging, creating, contributing—is highly enjoyable.

### - ritual

We have spent some time on the process of healing, as is required if we want to appreciate our life in this moment. We mentioned that rituals have surrounded and permeated our culture throughout our history, often to aid the healing process. Rituals of birth, coming of age, marriage, becoming an elder, and death have been with us since the earliest days.

We cannot find a single tribe or culture on this planet without rituals. We cannot find a religion without rituals. Our daily routines are rituals as well. Pants first, then socks. Rituals are common behaviors that become codified, for individuals and groups. As animals with a long history of developing methodologies, rituals are important to us. As

awakening human beings, we should examine our rituals, releasing those that no longer support our intent.

We may have acquired the pattern of keeping the television on throughout the day. It's a sort of background noise, and allows our intent to dip in and out of whatever show happens to be on. This is a poor use of our intent as it encourages distraction. It's not a healthy ritual. On the other hand, rituals like looking both ways before crossing a busy street have obvious merit.

Now is the time to separate the wheat from the chaff in our ritualistic behaviors. Ritualized behaviors not in keeping with Peace and Love are best let go. Now is the time to rediscover and to create rituals for cleansing and renewal, for finding peace with ourselves and each other, for celebration.

### - Eternal Awareness and the flow of time

In order to fully understand World 5.0 we need to appreciate a core aspect of existence consistently ignored by our culture—Its *nowness*. The totality of This Moment. The Home of Life. This constant flux of energy. This central tenant of reality is largely ignored because it lacks value in our current culture. Indeed, it serves to undermine the World4 presumed reality of one-third past, one-third present, one third future. Buddhist Lama Surya Das uses the term *Buddha Standard Time* to get to this same place. [I know, it's been beat into the ground in this manual, but repetition is not just for brainwashing, it's a tool for learning, too.]

Time exists because change exists. Before the Big Bang, there could be no time as there was no energy—hence no events and no change. Yet, even in this vast quiet before time began, there was Awareness. How do we know? Because of cause and effect. The universe is the biggest effect we know of, the most masterful act of creativity imaginable. There must be a cause. So, if it was in the moment of the Big Bang that energy first took form, it can only be Awareness that was the cause, as the only elemental force that existed.

We have been raised to understand that time has three components—past, present and future, and we have been taught to interpret our relationship with time through events. Upcoming events are in the future, while experienced events are relegated to the past. Indeed, our focus has been so trained on events, past and future, that we have left little room to appreciate this Totality. Yet it is Here, regardless of events, that we always find ourselves.

As our sense of reality settles in, we find ourselves amazed that this simple fact of existence escaped us, that this obvious “felt sense” has been so obscured. When we are conscious of Life, and our connection herein, it is difficult to be driven by ideology or ethnic hate. When we count this Presence of Life supreme in our lives, we are difficult to manipulate. When we see the effects of so many horrific past decisions based on fear, we more readily stand for truth.

This theme of the Totality of This Moment is the First Truth. It's not a construct or a symbol. Now exists independently of words and ideas. It's not part of some New Age fad, susceptible to replacement by some hipper idea. Now is where time intersects with Eternity, where Awareness and Energy comingle, and where we find connection to our Source and each other. It is immutable. World5 merely appreciates that any functional operating system must be reality-based, and so leverages this sacred truth that we may find ourselves and heal our world.

### - we move from Here

Our intent, or soul, is the aspect of our personal self that most reflects The Great Tao. It is the intersection of awareness and energy within us. As such, it is the manipulation of our intent that creates our experience of reality. Through our intent we establish attitudes, thoughts, feelings and actions, all of which literally create who we are at this time.

If we trust that Life conserves consciousness, meaning that we are ultimately eternal, we can imagine this: Born into bodies, we came from a “place” where consciousness studies itself and determines the best fit for its next physical existence. Our soul has had opportunities

to see how it acted and reacted in previous lives, has had a chance to learn and unlearn attitudes and behaviors, and is now ready to emerge on the “Earth Plane” to live, learn, be and play in physical form once again. Seeing our lives from this perspective has obvious merit in releasing outdated belief systems.

As we cascade through the events of time, we inevitably move from here. Always, we move from here. We of World5 do not forget this obvious truth, we are grounded in it. As change agents for this epochal transformation, we understand that how we do things is as crucial as what we do. We appreciate, too, that what we hold in our hearts is more important than what we do with our bodies. That said, we do whatever we can to bring this old, broken World4 system to an end. This book will not end without some practical ideas for how we can make this grand transition as agile and peaceful as possible.

### - science and religion

It is no accident that, outside of the community and commerce required for everyday living, two great endeavors have occupied much of our history. On the one hand we have science, the steady advance of knowledge based on empirical studies, the manipulation of data and mathematical deductions. As counterpoint, we have religion.

It has been through the foundation of math and the strict regimen of science that we've learned to invent, design, build, extract, process and maintain everything. Science relies on mathematical truth. The endeavors of science bring us modern transportation, energy, food and information: Very tangible, energy-oriented kinds of stuff.

Religions have played a similar role, but where science is all about the energy side of the Great Tao, religion is all about awareness. What role has idealized religion played throughout our history but to try to grasp the basics on the nature of existence? [In actuality many religious goals and activities are useless and destructive.] Why have humans always cast about to understand the nonphysical? Why has what happens at death so dominated our focus?

This dynamic is even more curious now that science is finding its long-standing world view in jeopardy. Quantum mechanics, black holes, string theory and other modern edifices of physics are finding that the physical universe acts very much like the human mind—that where we put our focus has everything to do with the results we find – that the universe is holographic. We can see light as waves or particles. We can see quantum events as linear or synchronous. Physics is learning and teaching that reality is far more plastic than we have supposed in the past.

Organized religion is facing its own threat as increasingly, people choose another path for finding themselves spiritually. We are learning that, in a reality where it is impossible to leave “God,” we don’t need a church to find him/her/it. We are learning that these ministers, priests, rabbis and imams are often as flawed as we are, and often act with an agenda other than our spiritual health. At least here in the U.S., the churchgoing community has been in decline since the mid-1990s.

Here’s the point—we see in our civilization’s past another indicator of the truth of the Great Tao, as these two endeavors have so dominated our history.

### - on learning

As noted in Chapter Three, Personal Healing, when our mind is in order, we are intent on learning fearlessness, which means we are learning love, which means we are happy.

We are constantly learning. We cannot help ourselves. Without learning we could not walk, talk, interact or have a sense of self. Yet what we have focused on and taught ourselves in the World4 culture has been disastrous—a disassembled view of ourselves and the world. We are literally, individually and collectively, a bunch of broken pieces when this World4 culture is our learning.

World5 teaches a different learning, one of inestimable value. As learning is inevitable, we teach and learn fearlessness. As we become fearless, sweet Love fills the space formerly controlled by fear. What a

happy moment this is. In as much as our thoughts and feelings are so intimately entangled, thoughts of peace cannot but induce feelings of peace. If we cannot easily center ourselves, we can at least remember this true thing, and recognize that our thoughts have power—especially for the thinker.

As we now know, awareness doesn't require thinking. Neither does the highest sort of learning, which is learning to create. We cannot help but create, just as we cannot help but learn. It is the quality of our learning and creating that enables or dissuades us to find our truest self. We notice our learning as we sense the sacred, as we find ourselves enchanted, as we live the Life that is Now.

- mind, heart and intent

The press of events, so urgent here within bodies on this physical plane, is likely of little concern on the other side of death. Here we have the regular actions and chores of existence, like breathing, eating, keeping warm or cool, and so on—which likely entails other chores, like working, so that we can eat, stay warm or cool, etc.

Imagine the highly active, drama-oriented soul who suddenly discovers they are deceased. The stream of “gotta dos” just disappeared. There are no gotta dos now. Indeed, there is nothing to do. Once we stop the activity related to maintaining physical existence, there's not much activity required. Being without a body, any such activities are necessarily mental and emotional.

Mind and heart together form our soul or intent—this amazing sense of self that is our unique combination of thoughts and feelings. Not surprisingly, this sense is another reflection of The Great Tao. In this iteration, it is heart that reflects awareness, and mind that reflects energy. Just as in the largest context awareness and energy combine to create Life, individually our heart and mind combine to be this very Life each of us are.



- a happenstance of birth

We allow that consciousness lives beyond the death of the body. Let's consider further the notion of a happenstance of birth. Between lifetimes one would imagine ample time to reflect, to watch life on Earth and to see what other aspects of ourselves are about in other spheres. Seeing how life works in the physical world, where nothing exists in isolation, we can guess a similarity in the nonphysical world. Leaves are a part of branches, which are a part of the trunk, which is all part of the tree, which is part of a forest, which resides in a region, here on planet Earth—it seems, just as the eye or heart is a specialized part of the body, that each of us may well be a specialized part of some greater soul, or “oversoul.”

In this sort of context, with this sort of framing, is it really likely that we chose this or that existence so we could be Christian? or Muslim? Or rich? Or poor? Or from Libya or Uzbekistan? Or [dare I say!] a United States citizen?

How much more logical, how much more intuitive, how much more elegant it would be, to find that between lives we study ourselves to determine which qualities we wish to strengthen and what weaknesses we intend to let go of. Would we not choose to live where our learning and creativity are maximized? Would we not choose a birth and life that will support our between-lives goals? And would not such developmental goals outweigh things like nationality or religion?

I do not suggest that our familial, tribal and religious affiliations are without value. That's silly. Instead, I very much suggest that they can be over-valued, especially tribal and religious loyalties. The notion of American Exceptionalism, a “right” to special treatment, has no validity in ethics or logic. The notion of “one true religion” is not only obnoxious to non-participants, it is necessarily false. If there were one true religion, would that not have to be a truth we all ascribe to? Hardly the case.

## The Emerging Era of Connection

As Carl Sagan noted, humanity for the last 100 years or so has been in its teens, with all the hormones, emotions and thinking that teen years encompass. We've unleashed tremendous power, and transformed the face of our planet. We've been reckless, as evidenced by our unhealthy state. We've been feckless as well, with nary a thought for the most important aspects of our lives. And we've lived the ego's dream of specialness—of winning, of being noticed, of being better than the other. Such is the World4 culture. It is time we become adult.

There are those who consider themselves in transition from The Warrior/Mother [or Huntress] phase of life to that of The Elder. It also seems that many of us who use this sort of framing, who consider ourselves in these archetypal symbols instead of being a middle-aged consumer or some such, are onto something. When we're a "consumer or something" we are isolated, struggling and unhappy, because being a consumer is a poor context for considering ourselves. When we see ourselves in mythic terms, we also see ourselves as part of the great procession of humanity, in connection with all our brothers and sisters.

Being connected isn't something made true by saying, "This is so"—it is our clear reality. Yet awakening to the reality of this connection personally isn't possible if we are in denial, or have some vested interest in protecting the old dysfunctional culture. Regardless of what science teaches us, most of us still reflect the old world view of isolation we learned from culture, parents, caregivers and prominent institutions as we were growing up. Why wouldn't we? It is very difficult to see outside the paradigm we were raised in. The assumed truths, the value system, the morality, the family life we dealt with—all conspired to keep us caught in a bubble of illusion.

If we're even able to allow for the possibility that we're not seeing the whole picture, that our parents and influencers may have presented and lived out a world view that was not accurate—even if we get that glimmer, it's difficult to muster the internal resources required to actually change our mind and perspective about what is. The world was seemingly flat for much longer than the world has found itself round.

It should come as little surprise that what we've seen and will continue to see in this epic transition is a certain messiness, moving forward in fits and starts. Life is inherently messy, as is human evolution. This shift to World5 is a quantum leap, and the greatest transformation in human history. Of course it's messy. And of course, it's just what we need.

- connecting [dots and otherwise]

So much of what we are about here in World5 is connecting the dots, which allows us to see the nature of reality. In the World4 context, we sense within ourselves that our interpretation of reality is somehow off. It doesn't fit together. It's inherently false. And yet because it best serves the Kleptocracy, this broken and illusory world is held before us as though we have no choice but to live in it. For thousands of years the pursuit of wealth has dominated culture, with elites subjugating the less fortunate. The only thing that's changed over these centuries is the scale, with today's wealthiest few controlling governments and manipulating media at their pleasure.

So it is on the physical level, but that doesn't give them ultimate control. In our hearts, minds and intent, we have much more freedom than we imagine. For starters, we appreciate that Now is our connection to everything real, and that Love is our connection to everything real. We start to realize that just because we have symbols that say this is this and this is that, such terms in no way disrupt the inherent Aliveness of reality, regardless of our assumptions. So when we talk about God as though the term represented something *out there*, different from Life, we are being absurd. When we talk of Love and Energy as though each is unique, we misunderstand greatly. And when we see a past prejudice or wound instead of a present brother or sister, we see not at all.

We're Connected. We're Immersed. This Is All. This is the real world. With warm heart and thoughts distant in my quiet mind, let's just be a moment shall we? We can get back to all these words in time...

- art

Life is tremendously creative. From the Big Bang to the moment-by-moment inspiration we find in our endeavors, life is nothing if not creative. As children of Life, we are all a part of this tremendous, sacred process. We were naturally that way as kids, but many of us lost that spark in the confusion of growing up in World4.

Good design is necessarily artful, and art is necessarily the product of good design. This highly intrinsic relationship between these two ideas is telling, and is reflected throughout our civilization.

Life is necessarily artful as well. Of course, even as beauty is in the eye of the beholder, so is art. A flower, a forest, a fine bit of architecture – we may see such a thing artistically, pragmatically, or not at all, depending upon our attention and intent. Perspective creates perceptions.

Civilization is more successful when art holds a central place in culture. Art needs to be held in high esteem, not just for its effect on those who create or experience a given piece, but because the learning, creativity and entertainment of artistic expression is unparalleled.

- The Venus Project

The Venus Project is the brainchild of visionary Jacque Fresco. The welcome message at [TheVenusProject.com](http://TheVenusProject.com), explains its purpose, to present...

*...a bold new direction for humanity that entails nothing less than the total redesign of our culture. We have issues: unemployment, violent crime, replacement of humans by technology, overpopulation, pollution and a decline in the Earth's ecosystems – just to name a few.*

*The Venus Project is dedicated to confronting all of these problems by actively engaging in the research, development, and application of workable, sustainable solutions. Through innovative approaches to social awareness, educational*

*incentives, and the consistent application of the best that science and technology can offer directly to the social system, The Venus Project offers a comprehensive plan for social reclamation in which human beings, technology, and nature are able to coexist in a long-term, sustainable state of dynamic equilibrium.*

Like the Venus Project, we could also point to Earth Island Institute, IONS, Bioneers, The Sierra Club and a rich panoply of other NGOs [non-government organizations] whose missions steer toward our new operating system.

It's not surprising that we would have so many efforts in alignment for transforming our world in these times. The folks at Venus Project are notable for the breadth, clarity and compassion with which they pursue transformation. As World5 becomes established, we can expect an far greater level of cooperation among all the various organizations involved in our healing efforts.

- emergence

*"With emergence, the whole is greater than the sum of the system's constituent parts."* - Dr. Michael P. Byron

Dr. Byron, a PhD in Political Science and author of Infinity's Rainbow, cites the example of water, which we can break down into hydrogen and oxygen, but in doing so we lose the core aspect of water, its wetness. The whole that is water is greater than the sum of hydrogen and oxygen. He cites the brain as well, noting that individual cells do not understand our thinking, and yet these cells are the constituent parts that make up the brain.

Humanity is on a new threshold, one where our reality and connection are being widely understood for the first time in our history. As we grasp this with humanity's *group mind*, we'll begin to see a new planetary consciousness emerge. This shared energetic force-field will replace the fear-based force-field that has dominated human consciousness for generations.

While I agree with Dr. Byron that consciousness is emergent in physical beings, I would point out that Awareness is the soil from which consciousness grows, and it is Eternal and Ever-Present. So contrary to his assumption that physicality gives rise to consciousness, I would argue the opposite—that awareness gives rise to physicality in order to promote consciousness. Considering that Awareness first created Energy in the Big Bang, one must consider it as the more primary.

## **Designing Transformation**

From the simplest blades of World1 to today's web of machines to tomorrow's promise of physical immortality and symbiosis with the machines, design has been at the heart of human innovation. Design is power. It's the ability to take an idea, construct an edifice in one's mind [and/or with the tools of the Web] and allow for the execution of a [hopefully] elegant construction. Whether it's designing a complex rhythm of African drumming, some great skyscraper, or some chemical compound that results from our new understanding of genetics, design is a constant in an evolving culture.

As mentioned, design, with its attendant creativity, collaboration and potential artfulness, looms particularly large in the context of planetary transformation. As the World5 paradigm emerges, design is not just a tool to solve some particular problem or improve a closed system. Design is a key to World5 life. We intend the conscious development of our culture, with human rights, ecology and sustainability as guiding principles. Cities, food, transportation and energy systems are all transformed as we redesign with the goal of ecology instead of corporate profits. What is design if not conscious development?

Here again are signs of a new beginning. Toyota's "Why Not" TV ad, which features a car made from sticks and leaves that dissolves back into nature, is a fine example—PR wise, at least. Along with Toyota, Honda and Ford are making tremendous strides into designing not only greener cars, but greener facilities for their construction—And that's just in the car industry. Design, the tool that makes all other

tools possible, is a huge key to moving civilization toward creating a sustainable and humanistic planet.

### - trees

The consciousness within plants is surely most concentrated in trees. Ancient trees have a certain feel, a quiet and peace that they exude. The richness and texture these lords of the plant world provide is unmatched in our world. Trees who have seen a thousand years are less prone to the drama of shorter lives, yet we know so little about them beyond their gift of wood. Books like Peter Tompkins and Christopher Bird's *The Secret Lives of Plants* from the 1970s opened us to the idea of plant consciousness, though many a farmer or gardener could tell the same. Trees live. They hold not past or future as being of import. Theirs is just to be.

Trees provide a large percentage of our oxygen, and are huge factors in climate and soil and buffering winds and creating shade and a million other things—but they've received little respect in the World4 culture. In a recent promising development, trees were discussed and hailed for their potential in mitigating the worst effects of climate change at the 2009 Copenhagen Summit on Climate Change.

Sadly, this comes at a late hour for so many ancient forests. As you read this, forests are still being decimated in Indonesia, Canada, the Amazon Rain Forest and about anywhere else the mega-timber companies can find some bit of wood. This comes on the heels of the steady eradication of woodlands throughout history. The Great North Woods of America extended from Maine to the Mississippi River at one time. Much of the Sahara Desert used to be forested. When Haiti lost so much of its forest cover, its hope for the half-island's health and sustainability was lost as well.

Along with playing a yeoman's role in mitigating climate change, and along with all the wood and forest products, trees are our some of our greatest topsoil creators. Their roots aerate the soil, bring minerals from underground to the surface, and their fallen leaves and needles compost into humus, rich in nutrients and able to hold water.

The value of trees, measured in terms of natural capital, is vast indeed. TEEB [The Economics of Ecosystems and Biodiversity] studies indicate a number in the trillions of dollars, but of course that is an understatement. Without trees we humans would not last long on Planet Earth.

Trees hold sacredness. Their quiet lives stand as mute testimony to the power and veracity of Life. In urban neighborhoods their presence reduces crime. In an ancient forest like Muir Woods north of San Francisco, where the texture of ancientness is almost palpable, we can feel a sacred reverence. Planting, growing and honoring trees are very much a part of the World5 culture.

- food

As we endeavor to recreate our culture around the reality behind the term *Life*, the relationship we have with everything becomes sacred. This is especially true as we join with family, neighbors and friends to grow, process and eat food together. We are brought to nature, brought to sun and earth, and hence to ourselves in growing food. Our bodies become energized and healthful when we live with the food that feeds us. The planting and maintenance of a garden or farm provides the opportunity to work with our bodies. Our work and dining with others offers social benefits too—it literally cannot be beat for taking a stand against globalization. The aliveness we can feel as we are with, contemplate and eat our food is, well, enlivening.

The old culture considered tasks like growing food to be demeaning, dull and unworthy of “modern” people. Hence, over the last 200 years we’ve gone from a nation of primarily farmers to one where only a few percent of us grow all the food, and most of those few work for corporations. You’ll recall the argument of agribiz versus organic in the last chapter. In designing new food production systems, we know now which approach is ecological, and which leads to ruin.

That we are even in a position to have a “global” food crisis again proves our dysfunctionality. If we look at the current global food crisis, we may argue about how much supply is actually available, and how



much food prices are skyrocketing due to Wall Street speculation and the diversion of food stocks like corn for ethanol fuel production. But such speculation matters little. There is a substantial problem when something so historically local as food is so globalized that it is susceptible to global dynamics.

We Fivers see every reason to grow at least some food—living lightly, enjoying the process, marveling at Nature, enjoying the products—we see no reason to leave food production to the conglomerates and the Kleptocracy.

### - the new kinds of money

As discussed earlier, money has earned its place as a central tool of civilization. On the positive side, commerce limited to bartering would be extremely inefficient and cumbersome. On the negative side, “money is the root of all evil.” Let’s be accurate, money’s just an object—but the desire to build wealth or benefit from its power is pretty universal.

There would be no need to transform our world without serious fissures in the old system. With the Financial Meltdown of 2008 we are beyond the point of fissures—the system is corrupt and it is broken: But where there is massive and systemic failure there is an opening for something new.

As discussed in the previous chapter, common banks and the ideas for ending Wall Street rule are tremendously helpful in redesigning financial systems to eliminate corruption. Dr. Bernard Lietaer, author of *The Future of Money* and cofounder of Gaiacorp, a fund for environmental projects, takes a different approach. He looks at money from an ecological perspective, explaining that for any “complex,” or system to be sustainable it needs to have a balance between two factors: resilience and efficiency. These two factors can be calculated from the structure of the network that is involved in a complex system. A resilient, efficient system needs to be diverse and interconnected. On the other hand, diversity and interconnectivity decrease efficiency. Therefore, the key is an appropriate balance between efficiency and

resilience. Why does that sound familiar? Because of our discussion of ecosystems earlier.

A species of animal that can eat only one plant is going to more easily get in trouble than a more omnivorous one. If that one plant gets in trouble, the animal will become extinct. If said animal eats 50 types of plants, when one plant gets in trouble, he or she can just eat some of the others. More efficient to eat one, more resilient to eat many.

Local currencies, regional currencies, philanthropic currencies and a host of others can [and are] being created to work around the dysfunctional morass of financial systems as they exist today. Japan has been experimenting with currencies since their financial crisis of the 1990s. In Brazil, the central bank is now helping to launch 150 “dual currency” banks to solve local problems, at the rhythm of 10 per month.

By capturing overlooked wealth, such as empty restaurant tables, empty airline seats, empty college desks and excess retail inventory, the Dual Currency System [DCS] innovation addresses a significant inefficiency in the market. The DCS sells this unused inventory at a discount. The DCS will also grant points for social work and other actions. In turn, this real wealth creates a next generation of rewards for socially responsible and sustainable living activities. IBM’s Smart Rewards program is the largest DCS to date.

In communities that have little money, survival is about social capital. You can solve problems together that you can’t do alone. There are complementary currencies to achieve that as well, like “Time Dollars.” Time Dollars vary in value, but the relationships you establish within a Time Dollars network are important. Such local complementary currencies are very easy to start, but more difficult to manage and maintain over time.

Barring catastrophe, our inevitable future is one of complete financial transparency, where all the various currencies and all our transactions are balanced to a global standard. This will eliminate “black box” funds,

credit default swaps and the other levers pushed by Wall Street and the elite to further line their pockets.

- behind the symbols

Behind the symbols of our words lies the mystery of what the words symbolize. Surely the term World 5.0 qualifies as a fine example. As another name for Life, it describes all that is. As another name for The Great Tao, it combines the fundamental and opposing forces of awareness and energy. As a term describing an operating system, it highlights our history and technological leaps, and it describes a way of being and doing that is both healthy and enjoyable.

Just as the way we frame a debate establishes the potential outcomes, so do the symbols of language frame our communications. The nuance of a culture's words frames the topic and conversation. If we refer to "tax cuts" as "cuts in public service," the dynamics change dramatically. As we hang with World5, we become more aware of these subtleties of communication, and leverage those which further our communication towards the point of communion.

- discernment

Outside of this lovely new symbol, World 5.0, my inventive contributions to this material are limited. Most of what is discussed here can be found in the thinking and writing of others—civilization always builds on the past. What value there is in what you find here comes from the sorting and learning process. Sorting. Separating the wheat from the chaff. This power belongs and is required of all of us. The more effective we are with discerning what is healing, beautiful, worthy of our attention and so on, the more we find ourselves and our place.

Discernment is very similar to judgment, but our use of the terms differ in that judgment has a connotation of good or evil, a context we seek to leave behind. Discernment is more about finding the best path.

It's similar to having preferences instead of wants and needs. Wanting or needing something or someone implies a lack if it is not fulfilled. There is an implication of not being happy. With preferences, we may not have the preference we seek, but we're just fine. We cannot be moved from being happy.

Discernment cannot happen without integrity. If we choose to slouch off instead of doing our honest best, we will find it difficult to find the truth. We make excuses for our failures, blaming others or outside forces. Our vision becomes clouded, justifying our slouching off. We're not in integrity, so we make excuses to avoid the recognition that we're not taking care of our business. In making excuses we find little truth, and without finding truth we cannot sort.

## Life as Elves

In J.R.R. Tolkien's remarkable series about *The Hobbit* and *The Lord of the Rings*, creatures called elves play a central role in standing against the Dark Lord. Along with the great compassion and wisdom these elves displayed, they had a capacity to live nearly forever, barring being killed. For life forms on Earth, including humans, this has always been impossible—but these times are like no other. In this epochal remaking, where untold possibilities exist with the GRIN technologies, even the role of death is changing.

### - the new human life cycle

It is happening in our time that the old rules of living do not necessarily apply. We may now begin to “cheat death,” the singular result of living up to this point in our planet's history. It is likely that we will have physical rejuvenation tools in the next ten to thirty years to extend our bodies indefinitely, and hence our ideas of death. What will we choose as priorities facing a thousand years instead of 60 to 90? Will we still be excited by new shoes at four hundred? Will ideologies still drive our decisions? Or will we, in substantial numbers, decide to prolong the body's life and orient ourselves to a World5 consciousness?

As life cycles become a matter of centuries instead of decades, we have much to rethink about our priorities and interests. Our already stressed planet could become even more so if few choose to “move on to the next world.”

On the other hand, great wisdom stems from the intimacy we have with our bodies, and facing the demands a body makes. Seeing it as a vessel for our awareness, understanding its functionality and limitations, we remove much of the emotional baggage surrounding them. Locked in to the Eternal Now, we do not fear death. We may well find that the allure of living to be a thousand years old wears off considerably sooner. The point is that we require a whole new rethinking of who we are, including our relationship with death.

### - World5 and the enhanced

There is little doubt that options for living are expanding dramatically. With the impact of GRIN tech, the potential for longevity becomes redefined. What needs attention and what we must endeavor towards is an inclusive, low bar, well-considered system for determining who should reap the benefits of an extended life-cycle or other enhancements. In the World4 culture, it would be only the wealthiest who might be able to apply the technology to add years or decades to their lives, and it would be only mercenaries who possess super human strength and reflexes. Such imbalance and unfairness we are leaving behind.

Just as some may choose to cheat death, soon cyborg-like capacities are likely to be an option. Impenetrable suits made of nano-materials, augmented muscular power, genetic modifications for greater mental or psychic powers—a host of options await us.

How very strange that, as a species, in some 5,000 years, we’ve gone from the World1 Neolithic culture scratching for our survival to creating the kinds of options described here. We’ve created a world with almost unlimited options from a world with very few options. As more options become available to us as a species, discernment becomes a required and powerful tool for choosing wisely.

Already there are those convinced that we who are alive today can live for dozens, if not hundreds of years, by a progressive strategy of health enhancements that keep us around until technology provides a tool that engages our aging genes to act differently. Ray Kurzweil, futurist and super-smart guy, is an advocate for such measures.

- he, she and it

Those who study technology and computing expect that machine intelligence will eventually replace human intelligence as the pre-eminent thinking organism on this planet. [Kurzweil puts it at 2029.] An indication of this trend is IBM's Watson Artificial Intelligence System, which has already made great inroads into understanding the nuances of the English language and how human thinking works, along with beating people at the TV game "Jeopardy."

Recently the term *the cloud* has come into vogue to describe the core of the InterWeb, the amorphous center that sucks in our problems, questions and communication requests and squirts back an appropriate response. "Cloud computing," where most of the computing is done via a host of remote servers as opposed to the end-user's machine, is the direction we're heading.

But what of the point where The InterWeb, or Cloud, becomes self-aware? It would seem a likely occurrence before too long considering all we know and all the changes happening these days. We might call this self-aware cloud "Tech," for lack of a better term.

As Tech awakens we will encounter another discontinuity of huge import. We become a triune of self-awareness, where non-gender digital intelligence joins the male and female biological versions. This wholly new phenomenon will produce a new, creative, wide-ranging community unimaginable only a generation ago. Even with the machine intelligence we've witnessed in numerous movies, one wonders how prepared we are to share our intellectual world, and indeed to become "weak sisters" in intelligence, as Tech awakens. There is a certain inevitability to this, and now we're finding that what was once considered "far off" science fiction is at our doorstep.

## - The Awakening

Life is our reality. It is our core. Within us it's usually called spirit or the divine spark. It sustains us. Isn't this where we have been trying to get with our religions and various belief systems? So many of us seek contact with God. We are immersed in God, contact is inevitable and constant. We just need our consciousness to be aware, to raise our level of energy vibration toward love, to resonate with This Presence.

We discussed the ego at length, its prominence in previous cultures, and how in sublimating the ego, World5 is unique from previous cultural iterations. We also appreciate how the rate of change is increasing exponentially in these times, a process our old culture is certainly not up to managing.

We have always had our awakened ones, pointing toward higher truths and greater realities. We have always had the compassionate and the wise. But they have been sparse, far too sparse to fight off the effects of corruption in a culture built on greed, ego and elitism. Now we have fresh momentum, as the combination of devastating problems and a clearer-seeing populace conspires to bring this new operating system into mainstream culture. It is as though, after centuries of living in the dark, unable to see each other, the light has finally been turned on. In the long exponential curve of human awakening, we've finally started the ascent.

## - what, exactly, is life now?

The awakening of digital consciousness resets many of our ideas on the nature of things, perhaps the largest being the nature of life itself. We've assumed life to be biological, as that's been our experience to date. Now, one must imagine, Awareness and Energy can comeingle in boundless and endless combinations. Historically we humans have taken a very parochial attitude toward such things. It's "If I ain't seen it, it don't exist" logic, but modern physics is built on things and processes we can't see with the naked eye.

Digital consciousness changes Life, Love, God, Truth, Energy, Peace, Beauty, and Presence not one iota. The presumption of life as strictly biology simply has no grounds in a World5 context. It seems more logical and far more likely that sentience, or consciousness, is a condition of existence. Again, if the Big Bang is historic reality, Awareness must precede Energy.

It is because our existence has been so limited and so distracted that we have not yet *proved* that some sort of awareness lives in all that is. Let us not forget, while life on earth began with the formation of a skin, that was just the biological, individualized, physical part. Nonphysical, non-localized Life goes on, same as it ever was.

#### - the return of the feminine

As we discussed in the first chapter, human culture likely has feminine roots. It is likely as well that many early humanoid cultures were oriented toward feminine values, based on what fragments we have from that distant past. In contrast, the past few millennia have been dominated by male-oriented attitudes and behaviors such as exploration, aggression and competition. This attitude has brought tremendous progress just as it has brought horrific strife.

Perhaps the greatest benefit of British Empire domination, even as it destroyed so much of indigenous lifestyles and communities, was establishing the English language in far-distant places around the globe, inevitably shaping global communications today. In the twentieth century the American Empire established DARPA, the entity that initially created the Internet for military purposes. In the past, war and conquest have been great drivers of technological advancement. Now, at last, they've positioned us for a return to feminine ideals.

Feminine energy is reemerging on our planet, and none too soon. The eroding World4 culture clearly shows the excesses and corruption of male-dominated energy. How welcome is this return to the feminine? Compassion, warmth, nurturing, cooperation, letting go – these attributes have been sorely missed and are now much needed. We can all be grateful for their return.



- the Tao of cooperation and competition

Community is all about cooperation and commerce is all about competition, at least at first glance. In World4, commerce and competition dominated the cultural landscape to the detriment of communities everywhere. We've reached the point more recently where conglomerates effectively dissuade competition, gobbling up smaller competitors and colluding with larger "competitors."

Regardless, as money and its attendant power are central to the World4 culture, cooperation has been undervalued. The value of community is held in even less esteem in the faux capitalistic culture of today.

In truth we cannot have one without the other. They are the yin and yang of our societal life. This notion of "pure" or unbridled capitalism as the only way to manage commerce is imbalanced, stupid and greedy, and anyone advocating such nonsense needs to appreciate their position as such. Can we have real competition without a level playing field? Without consistent rules all players must follow? The reality is that those who advocate unbridled and unregulated capitalism have a vested interest in the Kleptocracy, or they are complete fools.

Capitalism requires cooperation to have an orderly exchange, it requires rules. In a world where conglomerates rule, even this ideal of capitalism is polluted as giant corporations and financial interests collude and collaborate to abuse the capitalistic system. We see the results every day. In contrast, honest competition would mean the best value bubbles up to the dominant market position.

In World5, community and its attendant attribute of cooperation take priority and balance the interests of commerce and corporations. By the way, there's a term for what should be the balancing force between community and commerce: It's called government.

- yow!

Yow is an exclamation used in both positive and negative contexts. What almost every use of the slang has, however, is the sense of immediacy.

Yow. Very much of this moment. As we appreciate the totality of now, our immersion in awareness, our flowing through time, the power of our intent, our living in bodies, our relationship with everything, the life, the sacredness—yow!

## **When Standing Up Is Needed**

In all of human history, there has been no substantive change in the dominant cultural paradigm without struggle. Benevolence for the weak and weary has hardly been a trademark of civilization or the Kleptocracy. At this time, facing the most dramatic changes in our history, it would be imprudent to suspect we will complete this transition without clashes. Those holding positions of power are not likely to be early adapters of World5. Those whose ideologies prevent them from seeing reality may be slow to adapt. Still, while we reject violence, we do not reject standing up for ourselves, our human family and our dear Earth.

Standing up for ourselves and our rights has been the chief driver of progressive social change throughout history. With the elitist attitude, things have changed little since French Queen Marie Antoinette, in response to being told her people had no bread, supposedly offered the ruthless catchphrase “Then let them eat cake.”

Such crassness is typical of the World4 upper crust. It is this mindset that has Wall Street CEOs and stock traders making more now in annual income than they made before they took down our economy in 2008. It’s evidenced in how BP and other energy companies continue to get billions in subsidies while they rake in billions in profits. By the way, another name for *subsidies* is “our tax money.”

Seeing the truth of these times, how we elect to do our part is of course a personal decision. We may be inclined to start farming or gardening, to get artistically or politically active, or to help with the re-imagining, redesigning and rebuilding of our towns and cities. While our activities will vary widely, our approach will be consistent with the values of ethics and integrity. Should we find our bodies threatened for such

actions, we will stand firm. That doesn't mean we let a slow moving tank run us over – it means that we do not leave our principles behind.

For those of us who feel that immediate political action is necessary, there are endless opportunities. There are any number of progressive, activist efforts that a simple web search will provide. The world5.org site is developing approaches for activism as well. The focus of our efforts will be to support democratic initiatives, such as education, voting [with dollars and in the booth] and community-building, as we will resist the corporate/elitist agenda at every turn. We intend to create a far-reaching movement to support all honest efforts to re-democratize the United States and the world.

#### - the demise of the elitist agenda

Throughout this book much has been made, as needs be, of the destruction and pain caused by the Kleptocracy, a mainstay of modern human history. With the globalization that attended the rise of World4, the elitist agenda became global and ever more destructive as well. The situation today hardly makes us, the citizenry, any safer or healthier, and we “common folk,” whether American or Chinese or from wherever, pay the price through theft, environmental devastation, and loss of human rights. Some of us pay the ultimate price of life itself, wasted by the corrupt and demented initiatives of conglomerates and nation-states.

This pattern has been constant, horrific, and longstanding. Yet we can imagine this attitude and these behaviors dissipating rapidly as the World5 paradigm takes hold. Bloody new versions of disaster capitalism are no longer required. Indeed, they are no longer allowed as we citizens now recognize them for what they are—kleptocracy at its finest.

The geopolitical phenomenon known as the “Arab Spring” brings a fresh dynamic to the American Empire. The United States, while purporting to support democracy, is still manipulating the world, and the Middle East in particular, for oil. [An effort in sustainability?] Yet the mantle of control seems less stable, the grip less firm, as young

people and activists refute U.S. Imperialism and domination by the West. One can imagine the Arab Spring bursting into bloom with the recognition of World5.

Secrecy is losing its veil, as the transparency of the InterWeb further takes hold. Greed is soon to be seen as thoroughly outdated, replaced by the far more wholesome idea of abundance. Former implementers of the elitist agenda will finally start to see more clearly, becoming active World5 supporters. That's when whatever strength is left in the old ideology finally crumbles away. And yes, lion and lamb rest together, side by side.

#### - roots

The roots of World5 go back to the beginnings of our civilization, but many of the ideas presented here are the product of World3, when science and math became the tools from which we build machines. Most of our religions have medieval roots as well, and in World5 we can see patterns from a number of religions.

Taoism offers much in understanding, and is leaned upon here. Buddhism, with its emphasis on the Life Spark within us, has its place. Christianity, with its triumvirate of Father, Son and Spirit is reflected in the triumvirate of awareness and energy together forming life. The Muslim religion with its focus on integrity. Hindu and the ever-present divine.

As noted earlier, there is not so much that is new knowledge in this book, besides the term World 5.0 itself, and a number of connections that have heretofore been ignored. As always, we build on what came before.

The change mantra has been used by leaders and politicians faced with an unhappy populace for generations. In 2008, then candidate Obama sold us on "Change we can believe in." Beliefs, however, are required only as a poor substitute for knowledge and understanding. We might say that World5 is "Change we can understand."

## - Rainbow Tribe

The fundamental unit of community throughout human history has been the tribe. The tribe historically shares genetics, family and values, three very powerful influences on us humans. So it's no surprise that our tribal affiliations still resonate so deeply within us, or that we find such loyalty to our various tribes.

These days the classic idea of a tribe must be augmented to include the host of new tribal affiliations more aligned with our world today. Our Facebook friends form a tribe with us. The neighborhood where we live forms a tribe. Supporters of a local sports franchise are a tribe. Even the regulars of a local pub form a tribe. With the emergence of World5, a new kind of tribe emerges.

*When the earth is dying there shall arise a new tribe of all colours and all creeds. This tribe shall be called The Warriors of the Rainbow and it will put its faith in actions not words. - Hopi Prophecy*

There are various iterations of the above quote, and from a variety of sources. The American Indians seem to hold to this idea most commonly. Key parts to the quote: "Earth is dying"—close enough, at least for the host of extinct species. "All colors and creeds"—you betcha. "Warriors of the Rainbow"—we are warriors because we are not afraid to stand up, not because we seek war or violence. "Faith in actions not words"—World4 is good at nothing if not bullshit, or the more polite term, propaganda. Hence we require more than words to accept a thing as true, unless the source has proven integrity. Take climate change—if the seas are rising, the Earth is warming. Simple. Clear. Very 5.0.

Practically speaking, we "World5rs" are just as you might expect. We view the world holistically, supporting human and planetary health. We are slow to judge and quick to encourage. We support family and community in our decisions, buying local food, goods and services. We stand apart from the distraction and propaganda that have crippled we, the people, in the past. We refuse unholy work. We refute violence and war in every form: We will not give the command, push the button

or pull the trigger against our brothers and sisters in support of empire. We see a potential friend in every set of eyes. We spend this moment happy, or at the least learning to be happy.

As our numbers grow and we become agents of change on this dear planet, we will increasingly see a dramatic turning of our culture away from the old dying World4 paradigm. We do not know what tomorrow may bring, but we well know the stance we take to face it.

We are World5rs. We love. We stand Here, One with everything and Our Source. We do not flinch at the death throes of the old paradigm, or at the threat of our own death. If it's time we move on to the next world, onward. We'll hook up there.

#### - synchronicity

Synchronicity is the phenomenon of events, seemingly unrelated, that somehow happen at the same time or with surprising connection. It can be as serendipitous as a song repeating a line you just said or heard. It can be as dramatic as the alignment of our planet relative to the galactic center of the Milky Way that occurs on December 21, 2012.

We've all had the experience of synchronicity. Carl Jung coined the term when a patient of his complained of a strange dream with a golden scarab, a type of beetle. While she's explaining this dream, an actual golden scarab lights upon a cabinet in the study where they're working. He describes "meaningful coincidences" as being the product of the "collective unconscious," the group mind we humans share.

He supposed the group mind to be made up of what he called "archetypes." He considered archetypes to be some kind of primitive mental images inherited from our earliest ancestors, examples being predator, sexual, enemy and hero archetypes.

Others describe "morphic fields" or "morphogenic fields" – phenomena similar to electromagnetic fields, except that morphic fields carry only information. Under this notion, we humans share an intelligence based on these morphic fields. The gist of the idea is that we share a non-

physical connection based on our combined thoughts and feelings. The Noosphere and Neurosphere are also terms for our group mind.

Synchronicities also serve as signposts for where we are on our path. Just as we learned that negative emotions indicate areas of our intent that need attention, synchronicities teach us that we're finding our truest selves. They may be providing feedback for a given situation, or they may just provide entertainment and validation for how we're using our intent. Once we realize that we live, not in some mechanical universe, but in a reality that is ultimately malleable [holographic], we begin to see more truly the power of our intent. And as we use our intent to align with life, we increasingly find meaningful coincidences.

### - joy [the sweetness of Now]

It is easy to view the past or the scene today with a heavy heart. The dire circumstances many of us find ourselves in every day are appalling. Still, the counterpoint is refreshing and worth remembering. It can be argued that we, personally and as a species, have needed to be every place we've been in order to find ourselves here—that we needed to grow through the ages, from seeing ourselves as the crown of creation to seeing ourselves as part of this eternal dance. This dance we never have to leave, indeed, we cannot leave. It is what it is: Eternal Awareness and this constant flux of energy. The Present IS The Presence.

When we treasure this moment, we find joy. We have talked long about this totality, and the required decision to focus on its reality if we want to find clarity. We have talked less about the benefits of this decision. They come in various forms but are of the same ilk, some iteration of being happy. A useful term we have not used is joy. Joy is a lovely word, evoking the experience of unimpeded happiness. Joy doesn't require circumstance or effort. Joy just is. It's the darndest thing to tap into this experience. But of course, like so many of the best things in truth, it is beyond words.

So much more can be said. And so much more cannot be said. This is the Great Tao. This is World 5.0.

## Our Life Together

World5 is also this brand new notion of a united humanity, serving each other in the cause of health, happiness and peace. One where peace is always the order of the day. One where corporate domination is muted and the ugly side of nation-state dynamics are quelled. One where ecology, pluralism and cooperation are valued for their contributions to health. One where “freedom” is not some misappropriated term to sell a form of slavery, but where freedom is nourished through the rich tapestry of living options World5 now presents for us. World5 offers the greatest freedom of all – freedom from fear.

### - ending repression

When considering the word “repression,” we find far too many examples in the World4 culture. The second chapter was devoted to exploring the repression of human rights, the repression of health, the repression of community and the repression of ecologies.

But there is another form of repression that is less obvious, if no less debilitating in its effects. In World4, we find a stark repression of creativity and artistic expression. In a world where corporations fund research, any results or actions inconsistent with the corporate intent are ignored or tossed away. When corporations control media outlets, artistic expression is trumped by the noisy gongs of propaganda—the same old story.

On the other hand, what about the incredible number of ideas, projects and resources generating equally incredible results? There are Tesla energy generators that leverage the difference potential between the positively charged sun and negatively charged earth, cures for cancers via hemp extracts, large scale urban farming techniques like vertical farming, eco-urban planning, fungi that can restore ecologies in weeks—miracles in the food, energy and health sectors that we are not privy to, or that are ignored in subservience to the World4 culture.

Etheric bodies, multi-dimensional souls, Cosmic Consciousness, The Noosphere—there are a host of unexplored and under-explored



aspects to Life that we have previously ignored, stuck in the myopic, broken and confused World4 paradigm.

We have such little clarity on the wider aspects of human nature because of they have not been given consideration in World4. There's no money in it. There is hope, however, that as the new paradigm becomes integrated, we will see an exponential increase in our data, information, knowledge, wisdom and ultimately awareness of our deeper selves and our place in the universe.

### - reconstituting government

As noted, government has a primary role as arbiter between commerce and community. Government has two other primary roles: One to provide for infrastructures and systems for the common good like roads, schools and justice systems. The other is to provide for social services. Government also has the responsibility of doing it's job honestly and well, providing us with excellent ROI on our tax investments.

The idea that government does not have responsibility for social services is utterly false, a notion supported and aggrandized by elites, Republicans and Tea Party supporters here in 2011. Public safety is a social service. Healthcare is a social service. Social security is clearly a social service. Only fools and the dishonest see no role for government in a complex society.

We need governmental structures to ensure our communities, human and non-human, are protected from exploitation. We need our governments to provide education and infrastructure, ensure free access to information—a requirement for intelligent voting. We need voting systems and legal systems rich with integrity.

Nation-state governments, far and wide, fail in this mission. They are bad governments, at best ineffective, and often malevolent toward their own citizens. They will not, without our prodding, protests, voting and potential acts of civil disobedience, transform into good governments. Yet that remains our goal.

Here in the United States, reconstituting our government requires a healthy review of our Constitution. Our forefathers knew the document to be flawed, especially in dealing with rights for women, minorities and the growing power of corporations. Particularly now, in light of the technology of The InterWeb, "*We have the power to remake our world anew*" [Thomas Paine], which means a new design for government. In the U.S. we must rewrite our laws to remove corporate "personhood" status, and regulate them to create justice and balance. This requires electing officials with a clear record of integrity, and requires applying the pressure only large groups of committed people can create.

Often we can be most influential as change agents at the local level. The propaganda and massive amounts of cash corrupting national governments is much reduced at the local level. We can personally know, or more easily become candidates for public office at the local level. With World5, we anticipate more action at the local level anyway, as localism becomes a more dominant theme. The transformation of government is a great priority of the World5 movement.

### - World5 Certified

The lack of integrity in the world of commerce has been devastating to us as "consumers." The corruption inherent in profit-driven conglomerates and Wall Street lobbyists has been well-documented. Hence, in the World4 culture it's difficult to trust anyone, whether it's a doctor prescribing a given procedure or medication, a mechanic telling you what's wrong with your car, or a real estate agent selling you a home.

The World 5.0 Foundation is soon to implement a certification process, allowing individuals, companies and corporations, communities, NGOs and governments to enjoy the benefits of acting in integrity, justice and balance.

For individuals and small entities there will be a simple application process and a required commitment to honor World5 values. For larger entities the process will entail a scrutiny of intent, policies and actions.

With larger entities, it may well be that an electric car like the Chevy Volt is certifiable, but the corporation of General Motors is not. We may find a health insurance plan that is certifiable, while the provider is not. We may find that a given policy or agency within our federal government is certifiable, while the government as a whole is not.

As mentioned earlier, World5 will support political candidates who honor our goals and principles. We will do so using this same certification process. One must imagine that these certified candidates will coalesce into a vibrant political party.

With the complexities of our civilization, the specifics of this certification process are still emerging. There are bound to be gray areas, bound to be challenges and differing opinions, bound to be controversy. But we do not operate from the World4 culture. We know going in that we will provide this service with integrity, and that we have the vast power of our movement and the InterWeb to support this effort.

Among the several efforts World5 endeavors to create, define and support, this certification process stands as an opportunity to make a clear break with the past. No longer is “buyer beware” the mantra for a purchase. We will have honest competition, friendly competition, and an over-riding interest in doing things right by all parties concerned in a given transaction.

## **The Constitution of the Earth**

Now that we have some idea of what we’re about, it’s time we create the template for sustainable living and personal happiness. We of the Rainbow Tribe intend a set of rules that allow for peaceful coexistence and living in ecological abundance. Life on Planet Earth is, after all, the “Ecology of this Moment.” The Earth, like any other body, is a system within a boundary—the greatest biological ecology we are aware of.

Just as the Peace of Westphalia in 1648 established rules for recognizing kingdoms and nations, leading to the nation-state geopolitical system, so does The Constitution for The Earth establish rules for communities,

governments, corporations and other entities to abide by to assure the continued restoration of the Earth. This constitution will set parameters for a new United Nations, a Global Institute of Commerce and for the Whole Earth Community Council. Such components will help in the orderly transition to World5.

These institutions will require insight and effort to bring forth. We're on new ground, and we're creating the infrastructure for a civilization that supports us and the rest of biological life on Planet Earth. It is a given that these ideas seem outlandish in the World4 culture, yet such institutions are required if we are going to do what we intend, and mitigate the worst of the mess our corporate overlords have created.

In the Earth Constitution we celebrate the notion that The Earth has consciousness. This is mandated by the nature of life, as a body so teeming with biodiversity and consciousness must share in the consciousness of its parts. The cells in our bodies likely do not know of our chores for the day, yet they help us perform them. Perhaps if all seven billion humans were of one mind we would *see* Earth's consciousness more clearly. When science catches up we'll learn the relationship between Earth-consciousness and the human group mind.

This is the time we redefine ourselves and our world, and join together to generate a living document that sets rules to restore ecological order and the balance of power in our lives. This is the time when we recognize and support the priorities that ecology and human welfare must be. This is the time we reshape our systems to be peaceful and life supporting, and let go whatever keeps us from enjoying being together. The Constitution for The Earth will codify the World 5.0 culture, providing a template for civilization and its development within our new ecological context.

### - The Foundation for Peace

One final point on practical implementations for World 5.0: We now initiate the Foundation for Peace. This tribe is the group of leaders designated to spearhead our strategies and actions as we migrate

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forward. We will be known by our adherence to eternal values, dedication to our goals, and the fearlessness of our efforts.

We're all already part of World5, just as we are already part of Life. We of the Foundation are part of something greater, the vanguard of kindred spirits and change agents.

We will work within the ever-shifting energy of this transition to make it as peaceful and agile as possible. We will offer our love and service to all, especially focused on reconstituting government into institutions of integrity and ROI. At the same time, we will encourage and lead the movement toward community and localism, organic food and sustainable, distributed energy production. Above all, we will work tirelessly to bring about the Constitution of the Earth, whereby we can address the host of ecological issues facing our dear mother.

I encourage you to consider joining us in the Foundation for Peace. Equally so, I recommend you know in your heart you are ready for such a commitment. Oaths are not to be taken lightly, and one must be sure they walk this path of peace before joining The Foundation.

- clear

So let's be clear. We cannot find peace in war. We cannot have true healthcare so long as it's conflicted by the motivation for profit. We cannot have good food with bad chemicals and irresponsible genetic modification. We cannot have sustainable energy with fossil fuels. We cannot have healthy commerce with a handful of corporate behemoths controlling every major field of human endeavor. We cannot find love in fear or hate. We cannot find peace without integrity.

So long as the Kleptocracy rules, so long as the Juggernaut continues its path of mindless destruction, we are doomed. So long as governments and conglomerates collude, we are doomed. So long as we find excuses to hate instead of reasons to love, we are doomed.

But we aren't doomed. We live. We are free. This constant flux of energy is eternal and ever-changing, and us with it. That is not to say

this transition is easy. The Kleptocracy will not give up control without a fight. Government will not find integrity without new people and new pressure. A Juggernaut is not easily stopped.

Still, every action we take potentially undermines this World4 “failed state.” By voting with our dollars, moving our money to community banks and socially responsible investments, by buying locally to the greatest degree possible, by becoming self-sufficient in our food and energy needs, by enjoying the great gift we have in each other, and by finally, after all these long millennia, seeing ourselves truly and living truly, we find ourselves in the midst of this massive creative urge we call Life.

The official World5 website, [world5.org](http://world5.org), is the digital space where we connect, gather, learn and implement what actions we can. New functionality to the website, based on the idea of “cores,” is being implemented to further our cause.

#### - the Second Equinox of 2011

September 23rd, the Autumnal Equinox in the North, is the public debut of World 5.0. This rally, dedication, press conference and the release of this book is the official birth of World 5.0. Regardless of the success of this event in World4 terms, it stands as a marker. A marker that signals the end of World4. A marker that invalidates war forever. A marker that notes the beginning of *humanitas unitas*. This day begins the end of kleptocracy. This day we withdraw our support for the Juggernaut. This day we seek peace and love, that we may find Life, and hence happiness.

#### - to you

To you so-called *elites*, set aside your years of conditioning and generations of false ideas. You are no different and no better than the least of your brethren. You are enslaved by your wealth and power, and so you miss the Sweetness Here of this moment. Cast aside the ego's baubles, and find your place with us all.

## CHAPTER 5

To you so-called *fundamentalists*, set aside your fear of change. Let go the prison of ideas that you were conditioned by in your youth. You need do nothing. You are already of God, with God, as we all are. Will you let some slight destroy your recognition of God Here? Will your heart be less full because not all conform to your views and religion? Cast aside your dogma, that you may see what Is. We live!

To you so-called *terrorists*, set aside your methods of violence. The end does not justify the means. No goal justifies unjust behavior, and nothing is more unjust than violence. Join with us to reject the forces of empire peacefully, and find the peace that cannot be shaken.

To you so-called *haters*, set aside your long-held anger, the source of your hatred. In an unjust world it may be convenient to revel in vitriolic self-righteousness, but you must learn to see how the very act of hating keeps you from the joy that is Now. Even if your hate is directed toward the most evil forces on this planet, it still hurts you most. Let go your hate that you may join us in Love.

To you who feel yourself a victim, understand that for individuals, whether human or not, Life is not fair. We are individually expendable, and the hurtfulness and death born of the World4 paradigm cannot be overstated. Still, our spirit cannot be harmed, as it is Life. Our core of thoughts and feelings are under our control, even if our bodies are subjected to awful circumstance. Let your intent carry you to where you cannot be harmed.

To you who feel yourself lost, know that lost we can never be. We can be confused in our minds, especially as we're susceptible to the machinations of World4, but we cannot be lost. We are locked into Life, which is our only Home. By finding our grounding Here, we can quiet the noisy ego who always seeks some fantasy, and relax and enjoy who we are and our place in the universe.

To you so-called "Fivers," who find this material in keeping with your ideas and ideals, welcome. Welcome to reality defined. Welcome to peace and love understood in the context of reality. Welcome to the brand new dynamic that changes everything. Welcome to this new

## DAWNING OF THE FIFTH AGE

symbol of healing, the symbol for truth. Welcome to the totality of this moment. Welcome to The Sweetness, this eternal dance between Awareness and Energy that we call intent.

In the end, World 5.0 is but a symbol. But it's a symbol that finally takes us back to the place we were before we had symbols. Here.

We are Life. We are Love. We are Peace. We are finally Home. Yow!

The time is always Now. The answer is always Love.

Join the movement ☺

***Welcome to World 5.0***





*Jim cannot offer an explanation for why he's become the messenger for this earth-changing idea of World 5. He's always been a curious sort, with a love of reading and writing. His father taught him to wonder, his mother taught him to love, and family values left him with the determination to leave the world a better place than he found it. Hence this book.*

*Born in Norwood, Ohio, Jim Prues grew up in a stable, middle class neighborhood where Appalachians lived along with European immigrants, and thought of each other as "foreign."*

*The US Marine Corp was his first job, then cable television industry work, and he now manages his own production company [Panoptic Media]. As Jim has matured he's made a study of life specifically, and the world in general.*

*Jim has four (adult) children and five grandchildren who, with his caring wife have all taught him much about family and love.*

*World 5 (a notion created while walking his dog on a warm August night in 2004) is a powerful term, which stands for a new cultural operating system. This new concept has directed his life, toward being all he can be, and the best he can be; and offers a vista of options for others to join him in loving this earth and each other in new and rewarding ways.*



World 5 presents a personal reality that is honorable, respectful, peaceful, benevolent and above all, happy. And the extra-lovely thing...? We need not wait for anyone or anything to make it happen. It's all about us, and it's all on us. Imagine that.



A must read for anyone who has thought, "There must be a better way to live." The reasons are formulated. The directions are colorfully laid out within this book. And the invitation to become better, happier, more in tune with the world is welcoming you here.

World 5.0 is a blossoming idea, conceived by an innovator who believes we should be studying how the world should be, not how it is. And after he lays out the history, the reasoning, the beauty of how it can be, he encourages each of us to help this world actually become that glorious.

Come, read, share. We just could be experiencing the birth of a whole new way to think and "be." Sometimes he's encouraging, sometimes he's frustrated, but always informative, Mr. Prues shows us the ways we can all live better—ways which will help us individually, and collectively live a more satisfying and comfortable life.

Hear him out. You've absolutely nothing to lose and everything to gain. This is the moment, right now. Don't let it pass you by. For living the best and happiest of lives- read this book!

The new paradigm of localism, organic food and renewable energy has been emerging for some while, and is already well underway. It's our lousy government that lags behind. Now we have a name, a symbol for what we are about. A banner of truth.

Makes it kind of fun....

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