



Accelerating the Organization and Expansion of World-Centrism by Utilizing the Combined Powers of Dialogue and the World Wide Web

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1. Introduction

- ¶1. The events of the twentieth century have almost shattered humanity's hope for a path of evolution towards peace and sustainability. From the information that has been accumulating on the past and present human condition, it seems likely that humanity will continue to perpetually spiral downward through the power struggles of global conflict, possibly culminating in global catastrophe. Human existence is not projecting the true will of humanity. To this phenomenon, this dichotomy, humanity cannot remain passive. Understanding this contradiction in human existence compels us to react. In this essay, I will argue that the world-centric worldview, or the global worldview and the global self-identity, is a basic component for the survival of the human species, and that organizing the expansion of world-centrism by utilizing the combined powers of dialogue and the World Wide Web may prove to be a powerful and essential catalyst for navigating through these turbulent times, and for sustaining a brighter future for our children.

- ¶2. Dialogue is the most basic and most powerful tool for organizing the collective fight against world problems, and the World Wide Web is the most powerful tool for worldwide dialogue. Therefore, the combined powers of both should be fully utilized. In order to broaden the organization and expansion of world-centrism, we must devote all available energy to accelerating and expanding the sharing of information and ideas between every person and every organization directly involved in combating global problems. We must also connect, in every possible pattern, the discourse between all of the people and organizations involved in the mapping of the intra-relation within and interrelation between global problems. A powerful way to accomplish this would be to centralize the accumulation of information and ideas into one large integral networking system. I propose that this accumulation of information and ideas provided by these people and organizations be formed into a central database, a central network of communication and information sharing, and that this database be available to the entire world. Utilizing the combined powers of dialogue and the World Wide Web may prove to be an important step to organize the fight against the broadest threats to human survival: the suppression of information and worldviews, and our threats to human rights and our natural environment. Although access to the World Wide Web is primarily limited to the developed world, at the present time the developed world holds the largest amount of power for positive and negative global potential.
- ¶3. The global human civilization is heading for unprecedented amounts of social change. We are headed towards either liberation or unstoppable disintegration. First, I will address the essential need for a global worldview and global self-identity in our world, and then relate this to the message of the bifurcation process in non-equilibrium thermo-dynamics and its implications to human survival. Next, I will discuss the role of a centralized integral informational database of world-centric information and idea sharing regarding world problems, and the role that the suppression of world-centrism plays in the future of humanity. Finally, I will discuss what has happened in human history and what I believe can happen in the future.

- ¶4. Within this essay I will mainly reference various works by Ervin Laszlo, (a prominent systems theorist and founder of the Club of Budapest), including *The Choice: Evolution or Extinction*, *Vision 20/20: Reordering Chaos for Global Survival*, *Macroshift: Navigating the Transformation to a Sustainable World*, and *The Systems View of the World: A Holistic Vision for Our Times*, as well as *For the Sake of Peace: Seven Paths to Global Harmony: A Buddhist Perspective*, written by Daisaku Ikeda (a recipient of the United Nations Peace Award and founder of Soka Gakkai International).
- ¶5. I will attempt to relate systems theory and the Field-Being understanding of reality within the context of resolving civilizational conflicts.

2. Healing the Organism (the One Living Be-ing) that is Humanity

- ¶6. A way of thinking that is rooted in a truly global outlook is the most pressing issue of our times.[\[1\]](#)
- ¶7. A community's vision of reality directs its organization, as worldview plays a vital role in the organization of all social systems. At the heart of our suffering world lies a collective existential crisis. Every major social transformation has at its root a new metaphysical perception of reality: a new dynamic understanding of the relationships between humans, nature, the cosmos, and the dynamic process of evolution.
- ¶8. Given the current world problems with their global interdependencies, all of our will and energy will be required if we are to break down the walls we have been erecting around and within ourselves.[\[2\]](#)

- ¶9. The basic concepts contained in world-centrism, or the global worldview, are basic and essential components in the survival of humanity. World-centrism is a worldview that has no ego-centric ties, whether they are socio-centric, ethno-centric, or otherwise. In essence, it is a worldview that finds itself to be loyal to all of humanity, and understands this stance to be essential to human survival. This view can see through the artificial boundaries that have been created; it recognizes the interconnectedness and interdependence of all human life. It recognizes that all human problems are systematic; they are deeply interconnected. Global thinking requires understanding the world as processes rather than structures, in dynamic wholes rather than parts; it grounds the priorities and values of the human future. The world-centric view understands that the existence of humanity depends on our ability to form balance and integration in our co-existence with each other and our natural environment. All other worldviews are outdated and unsustainable. The larger dimension and direction of meaning is absolutely vital; it begins to bring the view of human life, the earth, and the lives of our future generations back to the realm of the sacred.
- ¶10. We must update the way we perceive our world and the way we value it so that we would change the way we act in it. This, in the final count, is the crux of the matter.[\[3\]](#)
- ¶11. World-centrism grows from a larger form of self-identity. Its worldview recognizes that our lives are interdependent, and that in this sense we function as one organism (one living being); the survival of the whole depends on a balanced co-existence and integration between the parts. The world-centric self-identity expands the concept of self, and subsequently leads the individual to a closer relationship with the one of reality in human experience; it leads in the direction of self-transcendence and sustaining life. The concept of one and many begins to dissolve. Global change becomes one person and one step further as priority expands.
- ¶12. In our new era, we must begin to take matters into “our own hands” if we wish to save the future for our children. In turbulent times, new ideas can spread rapidly. Ensuring a future for our children rests on a paradigm shift: an infiltration of world-centrism into our collective worldview, and a deep and integral understanding of interdependence, interrelation, and responsibility to our future generations through this shift in self-identity and self-revelation.

- ¶13. Our generation is called upon to make a choice that will decide our ultimate destiny. If we fail to make the right choice at the right time, our generation, or the generation of our children, will be the last in history. And if we and our children disappear, the untold potential for insight, creativity, love, and compassion of which the human spirit is capable will vanish from the stage of cosmic history. Never has the biblical message had such trenchant meaning as it does today: “Where there is no vision, the people perish.” [\[4\]](#)

3. The Bifurcation Process within Non-Equilibrium Thermodynamics and its Message

- ¶14. The new systems view can provide the clues, the metaphors, the orientations, and even the detailed models for solving critical problems on this precious but increasingly overcrowded planet.[\[5\]](#)
- ¶15. The word “bifurcation” means to split into two forks, however its meaning in systems theory is much more complex. In this section I will briefly delve into the process and its implications, and then relate it to the rest of this discourse.
- ¶16. The term “bifurcation” in non-equilibrium thermodynamics refers to the behavior of evolving complex systems when exposed to high levels of constraint coupled with high levels of stress.⁽⁶⁾ This process has implications in the human and biospheric realms as we, living systems, are becoming exposed to increasingly high levels of constraint and stress.
- ¶17. Non-equilibrium thermodynamics is the study of the dynamics and evolutionary processes of systems within the (physical) universe. Complex systems always remain in a state “far from equilibrium”, meaning that the internal forces driving the direction of order (the direction of self-organization and self-articulation) keep the system from lapsing into randomness.⁽⁷⁾ Stresses are caused by a struggle between the internal forces that are structuring the system and those which constitute the natural environment. When the system is exposed to a critical amount of stress and constraint (when it enters the bifurcation period), sudden, non-linear and chaotic (although subtle, complex, and ultra-sensitively ordered) states take hold with dynamic fluctuations that either integrate the system into even higher levels of complexity than previously aimed for, and subsequently to life, or lead to disintegration.⁽⁸⁾ During this window

for change, the system is supersensitive to small fluctuations that may drive the direction of organization within the system. The critical threshold for stress is a prelude to new and radical developments. This process can be related to the evolution in the spheres of matter, life and mind. Bifurcations are a foundation of self-transcendence: as a self-creating, self-organizing, self-revealing, self-articulating, and self-environing system reaches a critical threshold of stress, it gains the ability to remake itself through a leap to higher levels of organization and integration, permitting acceleration in the unfolding of meaning. As it reaches a critical threshold of stress, the system either breaks down or breaks through.

- ¶18. The unsustainable stresses of power conflict within the living system of the earth, between humans themselves and humans and the earth (including overpopulation, widespread violence and weapons proliferation, starvation, ecological disintegration, the widening gap between rich and poor, religious tensions, famines, diseases, declining per capita grain production, etc.) are all stresses that will eventually culminate in a wave of bifurcation. When critical thresholds of multiple instabilities reach to all parts of a system, the door to dramatic transformation is opened. Reaching a critical threshold of stress within a living system is only a matter of time, and by looking at the exponential explosion of these stresses in the twentieth century (less than a percent of humankind's existence on earth), this threshold seems imminent. A window of opportunity may exist within a few generations. Mounting power struggles may explode into waves of change. If we enter into the bifurcation process and our social systems reach a level of heightened sensitivity, the smallest basic changes that spread through our collective worldview may have a large, expanding, and infiltrating impact.
- ¶19. What is particularly interesting about this evolutionary process involves the stage of "nucleation." A new state of order at a higher level of complexity than was previously formed in the system before bifurcation will simply grow out of complex fluctuations of chaos during the bifurcation process, and nucleate. This new state will expand outward, and eventually take over the system.

¶20. In the realms of nature it is impossible to predict which way a bifurcation will cut. The outcome of a bifurcation is determined neither by the past history of a system nor by its environment, but only by the interplay of more or less random fluctuations in the chaos of critical destabilization. One or another of the fluctuations that rock the system will suddenly ‘nucleate’. The nucleating function will amplify with great rapidity and spread to the rest of the system. In a surprisingly short time, it dominates the system’s dynamics. The new order that is then born from the womb of chaos reflects the structural and functional characteristics of the nucleated fluctuation.[\[9\]](#)

¶21. This pattern of “internal/external” stress is innate in today’s world system. In non-equilibrium thermodynamics, new organization must nucleate, or centralize, in order to expand outwardly into the system. In this essay, I will argue that the nucleation of the world-centric self-identity (combined with and accelerated by the nucleation, or the centralization, accumulation, and integration, of world-centric information and ideas) may be an agent in fundamentally altering the synchronization of the human “noosphere,” or the realm in which we consciously interact. This growing, self-revealing, self-envirning, and self-articulating change in the way in which humans view reality, themselves, others, the earth, and the cosmos may fundamentally alter the whole of the human living system, as well as that of the earth. If we can integrally map out in every possible way the interrelation of world problems from a systematic as well as metaphysical perspective with a central network that can allow a combinatorial explosion of world-centric information and ideas, we might gain enough knowledge to consciously steer through the process of bifurcation. This nucleation of knowledge and self-identity may infiltrate our evolving world system.

¶22. Fortunately, in society, bifurcation is not necessarily the plaything of chance. After all, the actors that create the critical fluctuations are conscious human beings. If they come to know the nature of the process in which they act they can steer it. They can bias the otherwise random fluctuations “from the inside.” They can create new lifestyles, alternative patterns of behavior, appropriate technological innovations, and environmentally conscious and effective social and political movements. When established beliefs become non-functional and obsolete, the search for more functional and effective ideas gets underway. Many new concepts and strategies surface, and some of them could catch on. Replicated and disseminated through the rapid communication networks of our

age, these ‘hopeful monsters’—as viable mutants are sometimes called in biology—can become major factors in shaping the future.
[\[10\]](#)

4. Information as Transformation

- ¶23. The other kind of change is typical of “phylogenesis”, meaning the evolution of the species, and not just individual members, from one generation to the next. Phylogenesis is the creative advance of nature into novelty: it is the trailblazing of self-transformation of entire species and populations of organisms. This is the kind of change involved in the self-creativity of natural systems. It signifies the ability of systems to generate the very information which codes their own structure and behavior.[\[11\]](#)
- ¶24. Our chances for balancing our relationships with one another are quite good. Quantitative, extensive growth always gives way to qualitative and intensive growth; the growth of complexification, stuctualization, and informatization.[\[12\]](#) The systems sciences are discerning the strands of organized complexity, and in this tradition we as citizens of planet earth must be informed of the processes that drive evolution to be empowered; information functions as coded patterns of energy that are vital to the health and organizational abilities of the open system of human consciousness. Our generation is already witnessing a revolutionary process of global informatization. An integral revolution is brewing between physics, biology, cosmology, psychology, spirituality/ metaphysics, and global information systems. Integrating the knowledge of all of the processes while understanding unity, the reality of one unified field, is driving our new understanding of the nature of the dynamic whole of field action. Integral mapping is conceptual reflexive knowledge pushed to its limits. It is a new mathematics. This knowledge, which culminates as a collection of evolutionary or process literacy, has become an essential part in the literacy of our age. This evolutionary literacy, this information integration, may fundamentally restructure our organic system.
- ¶25. The call is to feel the ground swell underneath the events and perceive the direction they are taking: to perceive the evolutionary trend as it drives social change in our world. The call is for a new and urgently needed form of literacy—evolutionary literacy.[\[13\]](#)

- ¶26. Information, seen as patterns of energy, will help to direct the configuration of power and the drive towards meaning. It will direct knowledge and subsequently impact the understanding of being through altering individual and collective consciousness. Accumulation of world-centric information and ideas may accelerate the nucleation of the self-articulate, self-revealing, and self-transcending world-centric self-identity.
- ¶27. When growing fluctuations upset the dynamic stability of a system, its stable point of periodic attractors can no longer maintain it in its established state; chaotic attractors appear and with them an interval of transition hallmarked by transitory chaos. When the system achieves a new state of dynamic stability, the chaotic attractors of the bifurcation epoch give way to a new set of point or periodic attractors. These attractors maintain the system in a condition far from thermodynamic equilibrium, with more effective use of information, greater efficiency in the free energies, (and, in the human systems, creativity), as well as greater structural complexity on a higher level of organization.[\[14\]](#)

5. The World-Centric Collective

- ¶28. Only within the open space provided by dialogue, whether conducted with our neighbors, with history, with nature or the cosmos, can human wholeness be sustained.[\[15\]](#)
- ¶29. Dialogue is the sole weapon of the enlightened mind, and the World Wide Web is the most powerful tool for worldwide dialogue. Therefore, both should be fully utilized. We must give the common people a way to organize a force for themselves.
- ¶30. Humanity must begin to construct the expansion of the world-centric self-identity; based on the interdependence of our lives, we must organize the understanding of the functioning organism that we collectively are. We must create an expanding world-centric entity, a central neural bridge between the clash of civilizations. Creating order out of prevailing chaos requires self-organization.

- ¶31. Creating worldwide access to relevant information is a sound recipe for updating today's cultures and overcoming the dinosaur syndrome. It is the best way to enhance the responsiveness of peoples and societies, so that they can gain control of their destiny. [\[16\]](#)
- ¶32. A central informational database could be constructed, utilizing the World Wide Web. It could include links to every organization and every individual in the world involved in the healing of any of these world problems. All of the information and ideas they can provide concerning world problems could be structured and organized. This database could become the progressive think tank of the new millennium, the largest open space of world-centric dialogue, information sharing, and integration of evolutionary literacy in the world. The exchange of ideas and information could be phenomenal because this massive database would be a public resource.
- ¶33. The power of this availability could have a role in attuning the world to global reality; it could unmask the size of the global view by expanding global awareness and helping to nucleate the world-centric self-identity. We must not rely on external reform but on the expansion of internal reform for it is vital to the meaning that drives the self-revealing and self-articulating action of reality. With this accumulation infiltrated into the noosphere, the human system closes in on itself as it redefines its understanding of self. It becomes a gigantic fusion of perspectivity. Many of our answers lie in our gigantic sea of information and ideas, but it must first nucleate to fully infiltrate our understanding, our self-identity, and subsequently our world system. Just as the continuum of energy/meaning forms more complex levels of integration and articulation, the foundation of the power concrescence structure, information (energy) integration forms inevitably higher levels of integration in the noosphere. Centralized integral systems mapping could become a public resource and free the barriers of energy by opening up the system for higher levels of information and idea integration. It could construct a larger worldview, and the combinatorial explosion of information and ideas in openness may fundamentally alter the energy/meaning/information/self-transcendence continuum in the human experience.

- ¶34. The concept of world-centrism is a unifying ground for endless people and endless organizations all over the world. World-centrism includes anyone or any organization that is involved in healing a world problem that threatens human survival. This includes any issues surrounding human rights, the environment, etc. Human rights issues include: exploitation of peoples, whether economic or environmental; peace, including conflict resolution and ending arms proliferation; the effects of socio-centric and ethno-centric ideologies, including imperialism, whether economic or cultural, and genocide, whether racial or cultural; basic life necessities, including combating starvation, mal-nutrition, poverty, and disease; issues surrounding religion, including freedom, acceptance, and peaceful co-existence; responsible science and technology, etc. Ecological issues include: sustainable development; dis-integration of any kind, including global warming, endangered species and loss of biodiversity; etc.
- ¶35. A centralized, broadly expanding world-centric collective could be constructed. This simple dialogue would be an upward grassroots movement. The lines of communication between all of these people and organizations could be crossed in infinite patterns to begin a mass communication and mass sharing of information coupled with a combinatorial explosion of coalitions within coalitions within coalitions.
- ¶36. The central objective would be to disseminate the information and ideas accumulated by this collective of people and organizations. Local forums for discussion could form, and these forums could help local communities solve local problems and also expand awareness and understanding of the present human situation. Thus, by not imposing patterns, natural patterns would manifest.
- ¶37. If the ideals of world-centrism were to broadly expand, every person on this planet would be more prosperous, our lives safer than ever before, and our own as well as our descendant's long term existence and happiness a hundred times more likely to be sustained. The people, ideas, and information would have to be linked together to endless length, but since we are in the "communication" age, we have all of the necessary means of communication. The ideas would have to be spelled out by endless people, the information accumulated by endless people, but being in the "information" age, we have all of the necessary resources to accomplish this. The accumulation, comparison, and discourse of people regarding the ideas and information of world problems could be of infinite use to the world. The very possibility that it could influence global politics is a justification for contemplating its formation.

- ¶38. Important issues surrounding this format of free access of information would need to be addressed before the network was connected, such as the right to stay out of globalization, rights of privacy, and hidden agendas among those providing information.
- ¶39. The important unforeseen issues and objections that would arise would be many in number. However, we should at least be contemplating the possibility of its creation.
- ¶40. We are drilling holes in the wall of mystery that we call nature and reality on many locations, and we carry out delicate analysis on each of the sites. But it is only now that we are beginning to realize the need for connecting the probes with one another and gaining some coherent insight into what is there.[\[17\]](#)

6. Ego-centric Suppression of World-centrism: The Ultimate Constraint

- ¶41. In order to begin piecing together our scattered puzzle, we must begin to reverse the role of ego-centrism in our existence. We must break the chains of our fractured, dualistic worldview, which has isolated us from the web of patterns that connect us to each other. Rejection of ego-centric perspectives is absolutely essential to this process, as well as to our survival. The basis for seeing the world-centric self-identity as essential to human survival can be seen in the structural patterns of matter and life. The macro and micro levels of reality share relational exchange: the same patterns that can be found at the micro levels of reality can be found at the macro levels. As complex systems unfold, life and meaning emerges, but its direction of meaning is contingent on a process of self-transcendence. In the bifurcation process, constraint is just as powerful as stress. Suppression of world-centrism is the ultimate constraint.
- ¶42. The unfolding of self-organization is a process of transcendence; each stage forms greater levels of integration, or increasing levels of integrative capacity; the basis is to go beyond what has come before, to create greater unions. This process consists of: a steady decline of ego-centrism; the creation of order out of prevailing chaos; an intelligent design. Matter, life, and mind escape chaos through self-organization and self-transcendence. Life's perception of existence increases as the evolution of consciousness continues; existence gradually perceives itself more profoundly.

- ¶43. Matter and life must follow this structural formality in order to survive. Agency and communion (balance within and with the external environment) must be retained in order for development to continue. Without this counterbalancing mechanism, these balances of force will deconstruct: life will inevitably disintegrate.
- ¶44. Ecological disintegration and threats to human rights, including the risk of global destruction, are the most basic threats to our survival. They and the worldview that keeps them progressing threaten to deconstruct our existence, our transcendent development; they represent a steady rise of ego-centrism, an escalation of chaos, and a serious imbalance between human life and our natural environment. Rejection of ego-centric perspectives is essential to re-integration with the process of evolutionary development.
- ¶45. Creating order out of chaos requires us to reverse the process of ego-centric power struggles on the global scale through self-organization, and this cannot be done without lifting our worldwide suppressive sanction on information and worldviews.
- ¶46. The suppression of world-centrism is the biggest obstacle to balanced co-existence, or transcendent human evolution. Ego-centrism has never had the power and influence it has today over the world and the world's collective worldview; our global society is based on a dominator hierarchy of world-centric suppression, most importantly of information, ideas, and worldviews. Ego-centrism, with its collective influence on humanity's prevailing worldviews, is destroying our higher form of self-identity, a vital piece of humanity. Pathological dominance is abuse of upward or downward powers of causation, the most serious cause of suicidal imbalance.
- ¶47. In evolution, any part of a system that refuses to consider the other parts as necessary to the survival of the whole (the necessity of internal and external balance) brings destruction upon itself in the web of life. Dominating imbalance becomes a cancerous cell in the body, in this case the collectively functioning human body. In order for peace and prosperity in the world to arise, the worldviews held in power must make a quantum leap, and begin to reverse the cyclic nature of world-centric suppression. Our nation-states function as a relatively new organism; any new organism requires time to mature and stabilize. Only when an organism has experienced a virus can it build an antibody to that virus.

- ¶48. If human existence perpetually continues down the path of division, ruled by ego-centrism, our eventual self-destruction is inevitable. In order for matter and life to transcend, to unfold in increasing complexity, or to even carry on existence, at each stage internal and external balance must be formed. Our very survival depends on our ability to form balance with each other and with our natural environment, and this massive suppression of information and worldviews is the most basic obstacle. If we fail at this endeavor, we will simply cease to be. Our existence depends on this natural law.
- ¶49. We have a central governmental choice, between bureaucracy and humanism. The widespread suppression of world-centrism is the most basic threat to humanity and humanism. The world-centric worldview must begin to expand and manifest itself on our evolutionary path in leadership. Without this necessary step, our development will cease to continue.
- ¶50. This oppression of the evolution of our collective intellect is our greatest challenge to these realizations becoming actualized in the operation of our world. This central governmental choice is between oppression and manifestation. The sum of the ruling class is very small: a very small minority is directing the course of human existence. The first step to overturning this dichotomy, this power of totalitarian suppression, is to make the citizens of the world aware of this phenomenon, this contradiction to our existence, in its totality. This could be aided by unmasking the size of the global view, and by making this a public resource.

7. Our Negative Feedback Loop

- ¶51. The whole process of sustainable evolution can be seen as self-transcendence away from ego-centrism, indeed the whole development of the human mind can be seen in this light. Ego-centrism isolates the flow of the interacting human system, a suicidal constraint. It is the most damaging feedback loop our species has ever entered. It has isolated us from each other and our natural environment, and has skewed our understanding of responsibility for future generations.

- ¶52. We must see ourselves locked in a circular pattern of increasing ego-centric states of increasing disorder, and like all self-regulating systems, we must counterbalance. If we are, in a different sense of the world, one mind (one being and one becoming, one manifestation of one source of activity and action, one web of trans-differentiation which is self-articulating, self-organizing, self-revealing and driven by a dynamic continuum of energy/meaning), then the power to uncover the core source of our negative feedback loop must reside within us. Because we are stuck in a complex negative feedback loop, a cycle of increasing disorder and disintegration, we must identify its source and solution in as many ways possible before we can undo the feedback loop of constraint and save the future for our children.
- ¶53. The dominance of human creativity, spirit, love, knowledge, expression, interpretation of being, compassion, and collective awareness are stifled by the negative feedback loop choking humanity. Escaping this cycle is larger-self-liberation. These are supreme metaphysical contradictions of our times.

8. The Impact of Optimism and Idealism: We Are Revealing Something Much Greater

- ¶54. How different is humanity's stance, if it proves true that life crystallizes almost inevitably in a sufficiently complex mixture of molecules, that life may be an expected emergent property of matter and energy. We start to find hints of a natural home for ourselves in the cosmos.[\[18\]](#)
- ¶55. We understand that internal affairs no longer consist of isolated individuals, that all affairs on this earth are "internal affairs." We are rapidly losing a future for our children, to whom we have an intrinsic responsibility. There is no more natural, no more intense love and care than between a parent and a child. How can we, as a global civilization, transfer this innate and intense feeling to the children of the future? How can we expand this love and responsibility to all of our future generations? Their future is fading fast, and we must act now.

- ¶56. Meeting the challenge of our times is difficult but not impossible. The remarkable faculties of a conscious mind embrace the powers of reason and intelligence, of love and solidarity. If we grow conscious of our condition, if we recognize the choice facing us, I believe that we shall not face extinction; we shall develop the insight and the will to opt for a life-enhancing path of evolution.[\[19\]](#)
- ¶57. Today is an ironic age. We possess the ability to completely destroy ourselves and the earth at precisely the same time that we can generally agree on an understanding of what is needed in our world. We have been given the choice between life and death. Survival has always been the number one drive of humanity. The choices that the world makes in this decade could determine the future of the human race.
- ¶58. As the evolution of life continues, more and more meaning seems to emerge and manifest. For this reason I do not believe that we are eternally doomed to fail at peaceful co-existence with each other and our environment. The idea that the world may soon counter-balance, that it will change from a collective life filled with suffering, division, hatred, and struggle to a collective life of openness, unity, agreed interdependence, and adequacy of all vital human needs is not as unlikely as it sounds when one contemplates the strange realities of today's suffering world.
- ¶59. There is evidence that suggests we have been set up in the right place at the right time to change. Our current world is at risk of total ego-centric domination, and if we temporarily survive in this escalation of chaos, our world will be filled only with hate, violence, suffering, destruction, and disintegration. The organism that is humanity has not obtained causation; it does not have the power to choose life. However, evolution is pointing us in the right direction. There is a larger group of people on this planet with a global worldview and a world-centric self-identity than there has ever been, and this is growing every day, one person at a time. We must understand that there is considerable, if not monumental, hope for a new humanistic evolutionary strategy. Global social frustrations will lead us towards a window of opportunity for change. The development of a civilized global society does not need to be planned, we only need a plan of how to release its suppression and permit it to exist. We are entering this stage of fluctuation, and our creative capacity will determine our future.

- ¶60. By unifying these people and organizations with the information and ideas that they possess through utilizing the World Wide Web, we could begin to gain agency and causation in our destiny. Every day people are finding new ways to fight against the widening gap between the North and South, the clash between East and West, environmental destruction, poverty, starvation, war, the seemingly unending cycle of cultural and racial genocide and cultural and racial imperialism, among many other world problems.
- ¶61. Globally thinking persons give up looking to leaders and larger than life heroes to take matters into hand; they recognize their own role in the evolutionary transition.[\[20\]](#)
- ¶62. We must begin to “think globally, act locally, and commit individually.”[\[21\]](#) Each of us has a well-defined role in deciding the future of humanity. The power of the individual to network with those in his or her sphere is invaluable. Raising awareness through information, education, networking, and organization in the grass roots setting is the most effective means. Combining these efforts, however, radically alters our chances for change.
- ¶63. Poverty, hunger, and starvation put chains around entire groups of people. I believe that the first step to creating a free world must come through eliminating hunger. According to a United Nations report, five percent of the world’s annual defense budget would be sufficient to provide enough food, water, healthcare, and education to the entire world in the same period of time. Not only is this fact appalling, but at the United Nations Millennium Summit, world leaders agreed that relieving the plight of those poorest nations is a global responsibility. What are we waiting for? Eliminating starvation is well within our grasp. This should be the first priority for lobbying support. Why wait?

¶64. Every person in the world shares possible nuclear, biological, and chemical oblivion in common. Nations must really rethink what defense actually is, and what safety means for their people in the long run. We are all locked in a room, gasoline all over the floor, fumes filling the air, and we are all stockpiling matches—For what reason? Every last person on earth's life is in danger. To make things worse, the nuclear arms race is currently escalating, with many new nuclear players. This is the most daunting dilemma we have ever had. This danger of mutually assured destruction could turn into the most imminent grounds for cooperation. I believe the availability of the collective global view on the World Wide Web could play a role in organizing support to eventually manifest this cooperation.

¶65. Until there is peace among religions, there can be *no*peace in the world.

—*Professor Hans Kung*

¶66. A central question would be to ask how this accumulation and connection of discourse could play a role in healing our central religious struggle. This world-centric collective could play a vital role in organizing worldwide inter-religious dialogue, to accelerate the connection of people regarding this most important peace process. The amount of people involved who view peaceful co-existence as a number one objective, the silent majority, could be uncovered.

¶67. Relatively small groups of people, on both sides, are keeping the cycle of violence intact. A main objective of this collective web network would be to provide the means to give the common people a voice, an ever-organizing force. The first step to amplifying the voice of the common people could be to attempt to link these people together, to infinitely cross their lines of communication regarding the information and ideas they contain. The dichotomy of this situation reflects many violent conflicts in the world; a minority holds them together, while the will of the common people is unable to manifest.

- ¶68. If the process of this central religious conflict could begin a cycle of reversal, this could change our outlook as human beings on what it means to be human and our abilities to manifest peace. If the communication of information and ideas between these people was organized, there may be no way of stopping its infiltration, even directly into this central religious conflict. If this conflict, a central conflict of humanity, is ever resolved, we can imagine what impression could be made on the people of the world. A revived hope for the ability of man to co-exist peacefully could be born. Information is power, and the power of the linkage by persons of ideas and information could gain enough force to overthrow physical power. The outcome could begin to reverse our ingrained idea of a permanent human condition.
- ¶69. Reason, without faith in the power of reason to overcome, is useless. Unprecedented change is never impossible, it is written in the laws of nature. Change is the only constant—transcendence is built into matter, life, and mind. Reality is one unified flux of constant change. Our collective human outlook on our own abilities, as well as the human condition, must change. We must realize that there is no permanent human condition, that we are an evolving interdependent system, an evolving collective consciousness.
- ¶70. In the opening years of the twenty first century we are launched on a process of profound and irreversible transformation. The problems and crises we have been experiencing in recent years are driving past the tolerance threshold of nationally based industrial societies toward a borderless world where information is the key resource and communication the key to making use of it.[\[22\]](#)
- ¶71. If rationality exists in the human realm, logic and love are innate to human existence. If love is innate to human existence, it is innate to the One Source. Connection and understanding are what we live for; we will surpass our problems. As Gandhi so deeply said, “Where there is love, there is life.” Only at this junction can we see our evolutionary path clearly. The foundation of cognitive evolution began with logic and with love. Love is the seed of true “logic”, true “logic” the seed of love, and both are the seeds of world-centrism, the seed of survival. If we are all one mind, one living be-ing, we are capable of all we can imagine.
- ¶72. Our world, subjected to a critical level of stress and constraint, will birth anew from the womb of *Activity* through self-revealing *Action* in the *Great Ocean of Becoming*.

¶73. In the words of Ken Wilber...

¶74. Evolution has the broad and general tendency to move in the direction of: increasing complexity, increasing differentiation/integration, increasing organization/structurization, increasing relative autonomy, increasing telos... as the cosmos comes to know itself more fully, new worlds emerge.[\[23\]](#)

END NOTES

- [1.](#) Daisaku Ikeda, *For the Sake of Peace: Seven Paths to Global Harmony—A Buddhist Perspective*, Santa Monica, CA: Middleway Press (2001), 10.
- [2.](#) Ervin Laszlo, *Macrosift: Navigating the Transformation to a Sustainable World*, San Francisco, CA: Berrett-Koehler (2001), 164.
- [3.](#) *ibid.*, 1-2.
- [4.](#) Ervin Laszlo, *The Choice: Evolution or Extinction*, New York: Jeremy P. Thatcher/Putnam (1994), 2.
- [5.](#) Ervin Laszlo, *The Systems View of the World: A Holistic Vision for Our Times*, Cresskill, NJ: Hampton Press (1996), 13.
- [6.](#) Ervin Laszlo, *Vision 20/20: Reordering Chaos for Global Survival*, Amsterdam, Netherlands: OPA (1994), 22.
- [7.](#) *ibid.*, 23.
- [8.](#) *ibid.*, 23.
- [9.](#) *ibid.*, 29.
- [10.](#) *ibid.*, 29-30.
- [11.](#) Ervin Laszlo, *The Systems View of the World: A Holistic Vision for Our Times*, Cresskill, NJ: Hampton Press (1996), 39-40.

12. Ervin Laszlo, *Vision 20/20: Reordering Chaos for Global Survival*, Amsterdam, Netherlands: OPA (1994), 50.
13. Ervin Laszlo, *The Choice: Evolution or Extinction*, New York: Jeremy P. Thatcher/Putnam (1994), 89.
14. *ibid.*, 93.
15. Daisaku Ikeda, *For the Sake of Peace: Seven Paths to Global Harmony—A Buddhist Perspective*, Santa Monica, CA: Middleway Press (2001), 41.
16. Ervin Laszlo, *The Choice: Evolution or Extinction*, New York: Jeremy P. Thatcher/Putnam (1994), 151-152.
17. Ervin Laszlo, *The Systems View of the World: A Holistic Vision for Our Times*, Cresskill, NJ: Hampton Press (1996), 2-3.
18. Stuart A. Kauffman, *At Home in the Universe: The Search for the Laws of Self-Organization and Complexity*, New York: Oxford University Press (1995), 71.
19. Ervin Laszlo, *The Choice: Evolution or Extinction*, New York: Jeremy P. Thatcher/Putnam (1994), 3.
20. *ibid.*, 123.
21. This slogan was provided by Princess Elizabeth of Yugoslavia during the Earth Conference One held in Oxford, 1988. Anuradha Vittachi, *Earth Conference One*, Boston: New Science Library (1989), 80.
22. Ervin Laszlo, *Macroshift: Navigating the Transformation to a Sustainable World*, San Francisco, CA: Berrett-Koehler (2001), 1.
23. Ken Wilber, *A Brief History of Everything*, Boston: Shambhala Publications (1996), 40.

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