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# SIGNPOSTS

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## "GLOBAL MIND CHANGE: Homage to Willis Harman"

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*One of the last undertakings of Willis Harman was to draw the economic and political consequences of the global mind change that he had heralded in his eponymously titled book.*

*Initiated by Avon Mattison, president of "Pathways to Peace," and himself, co-sponsored by the Institute of Noetic Sciences and the World Business Academy, with contributions from the Fetzer Institute, the "Pathfinding Project" was a four-year "inquiry into peace-building in the 21<sup>st</sup> century." For the first meeting, he wrote a very interesting "plausible scenario," which has inspired me so much that I have written this piece as an homage to this great visionary ...who was also at once so practical.*

*As Willis was accustomed to say, this is a plausible, but not a probable scenario. But Willis always insisted that the positive scenarios have a real positive influence on the future.*

### **ABSTRACT:**

*The transformation begins at the cornerstone: economics. Declining trust among the global citizenry first shakes the economic system. Financial scandals and ecological disasters increase the levels of dissatisfaction and distrust for Industrial/Modern political and economic institutions. But the key catalyst comes from Asia. The newly elected President of China proposed new aims for our world society in a famous speech before the United Nations. Instead of producing objects, she declares, we should aim at fostering human growth, including internal and spiritual growth.*

*The success of this speech is tremendous and transcends all borders. This incident pushes societies toward a swift and complete change of paradigm unlike anything the Earth had seen before. Entire sets of values shift, including the concept of Truth (empty center)<sup>1</sup>. Finally time arrives to embark on a massive reconsideration of economics and finance, but also of violence, security, and national defense. From then on security consists in sharing weaknesses.... a major change. The last link to the "modern" society is the gas engine. This also disappears quickly when the water motor is "rediscovered."*

*Now in 2025 the world is so different that it is necessary to keep a memory of how humanity was in 2000. Please, historians, help us to understand the people of the 20<sup>th</sup> century!*

## **THE SCENARIO:**

A convergence of different influences caused epochal, paradigmatic worldwide shifts around the world beginning in 2020. First, among the majority of public opinion (mostly, though far from entirely, in Asia and South America) frustration had grown to unprecedented levels, decreasing the amount of trust in the legitimacy of the fundamental precepts that supported Western-industrial civilization. People in these areas attained the power to change their own societies, and by extension, those of the world. They also found an eloquent and immensely appealing articulation of an alternative path. At the same time the growing minority of "cultural creatives"<sup>2</sup> who were already living according to the transmodern paradigm became politically apparent, not only in the West but everywhere. The role of key minorities in finance, business, non-governmental organizations (NGOs) and politics was crucial in easing a peaceful transition towards a new vision of economics and of politics in the aims of society.

### **1. The crisis of the dominant economic and political system:**

Every effective political system is based on goals and values accepted by the majority of its respective society. For citizens of the industrial society that predated the shift, this goal might best have been expressed as a "world that works for everyone."

But at the end of the 1990s, a majority of citizens had begun to realize that our actual modern industrial system no longer fulfilled this goal. A growing number of citizens in the South, but also many in the North, clearly came to see the structural shortcomings of the system that were undermining its legitimacy.

The question faced around the turn of the century was whether a society focused on the production of objects made long-term sense. Looking ahead, the key issue was not how to stimulate more demand for goods, services, and information, nor how to create more jobs in the mainstream economy. The important matter was much more fundamental; it was basically a question of meaning: "What is the central purpose of highly industrialized societies, if economic production does not lead to a viable global future?"

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<sup>1</sup> The Zen Buddhist concept of *shunyata*, or "empty center" has no Western translation. "Void" or "emptiness" are often cited, but "inter-beingness" might be a closer neologism. It is a central tenet of Buddhism. In the West, we generally address prayers to God with the understanding that God exists somewhere apart from us, yet listens to our prayers. By contrast, Buddhism sees the ultimate source as "existing within," or *shunyata*. The experience of *shunyata*, while not emphasizing any particular deity, definitely conveys a profound transforming internal spiritual reality. It represents a merged subjective/objective review of reality that connects the Self with all objects in the universe, occasionally achieved in meditation. As one loses one's sense of separation from the outer world, all things merge into a paradoxical state of oneness: if there are no individual things, there is a void. In this state, the individual is in unity with the heretofore subjective "external" reality, and vice versa. This ideal state reflects unity, harmony, and truth.

<sup>2</sup> "**Cultural creatives**" are the citizens all over the world who are silently, over many years, building and living according to new values. They are the builders of the Cathedrals of Tomorrow. In USA Paul H. Ray has made an interesting inquiry on those cultural creatives called: "*The Integral Culture Survey, A Study of the Emergence of Transformational Values in America.*" 1996. *Institute of Noetic Sciences (475, Gate Five Road, Suite 300, Sausalito, CA 94965 USA. fax 415.331.56.73.) & Fetzer Institute, Kalamazoo, MI.*

Amidst this deep questioning, public anger grew to surprisingly high levels despite the social nets that, at least in the North, still functioned. This anger crystallized around three conclusions:

- The economy was no longer fulfilling the promises of a better world (socially and environmentally) for our children;
- Gradually a basic social-system morbidity became evident as it stressed the public through ever worsening national and global environmental and social problems. These institutional breakdowns were no longer difficulties to be handled with technological, managerial, or legislative “solutions.” They were **increasingly perceived as symptoms** of the crisis confronting society; this called for a more fundamental change;
- Hostility grew against the multinationals that were increasingly seen as operating beyond any political control in the pursuit of no aims other than maximizing short-term profit.

Those conclusions sometimes appeared in the absence of explicit formulations. Nonetheless, one could not mistake the trend of an inescapable decline of trust in political and economic authorities. Communication had all but broken down between the angry and anguished citizens and the political class.

## **2. The turnaround: a speech of the newly elected President of China in 2020.**

Meanwhile, as citizens were engaged in this global debate, a number of major ecological catastrophes occurred in Eastern Europe and in China. Simultaneously, with the enormous amount of money available on the world market, overspeculation caused a collapse of the financial system, beginning in Russia.

The combination of all these elements -- withdrawal of legitimacy, crisis of the intentions of society, anger of the citizens, the growing importance of the transmodern vision, and global economic and environmental catastrophes -- provoked the peaceful upheaval in 2020.

China shifted suddenly toward a more democratic regime. It was decided that its new President would be elected by popular vote and would still be vested with great political power. Fortunately this newly elected figure came not from the “classical” political class. Amazingly, she was an artist known for her human rights activism.

Her famous first speech in the United Nations in New York ultimately catalyzed a global movement and unleashed enormous popular passion that ultimately drew intense media coverage. The Chinese President declared in simple terms that we were in a changing society, and that the new aims of this society had to be discussed in depth in a democratic way consistent with the best of ancient Chinese culture and wisdom. She affirmed that we were probably shifting from an outdated goods-producing model toward a civilization centered on human growth and learning, including the spiritual dimension. The most important tasks could become: restoring the sacred to society; avoiding obscurantism; and rediscovering our cultural roots everywhere, as well as our deepest meaning in the quality of all our relationships with one another, with Nature, and with the divine.

After a moment of amazement in front of such a completely new political language, the political class reacted with extreme negativity, ridiculing this speech as overly idealistic and unrealistic. It was a political error, they said, to believe that citizens could understand and accept so different a vision. It was also absurd to envisage any meaningful change in the industrial economic framework. It was here to stay.

But the public had positive reaction unforeseen in scope and strength. A kind of electric current flowed between this new President and the global public. Debates organized on those topics had raged for years outside the political arena. Now the public had found a politician on whom they could rely. Because of the growing influence of the NGOs and civil society associated with an increasing number of economists, business leaders, trade unionists, bankers, etc., a tsunami of positive reaction swept not only across Asia, but everywhere else as well.

Those positive reactions were, after some hesitation, reflected by the popular media, and subsequently by the punditocracy. This counterbalanced the negative reaction of the political class. After a week of intense

argument inside the media, television, newspapers, websites, and even books, the political class was forced to attune with this unexpected global popular reaction. Within a few months no one dared to use the old “modern” speech. The entire political class shifted into the new paradigm. Politicians began to dissemble and then capitulated: "Personally, I have always shared this so-called "new" vision...." The change had gone through.

### **3. Describing the change.**

Since the political shift into the new vision, the *problems* of industrial society (unemployment, social, drugs, violence, ecology, shoddy governance, etc.) suddenly appeared as *symptoms* of the change in our societies. Thus it became clear that society had to rethink all its policies in order positively to confront the change. A very exciting period was dawning. Governments asked intellectuals, universities, business consortia, NGOs, and think tanks to reflect with them and the public on the new aims of society. The Internet played a critical role in this new type of political dialogue.

#### **3.1. Toward inclusive policies...**

One of the most striking results was the rapidity with which those heretofore “excluded” from the industrial society became integral participants into this new debate. Living in denial, many top white-collar executives sequestered themselves from this discussion, refusing to envisage the change. The whole political map was changing worldwide, because what held true for excluded people in the North applied for entire cultures of the South, like Africa and South America. Asia played a central role but in a soft, transmodern way. Here are some of the changes that occurred quickly:

#### **3.2. From the modern-Western towards the “transmodern” paradigm.**

The Renaissance in the West had used reason to dispatch clericalism. As Max Weber rightly said, it "disenchanted" and secularized the world ("secular" refers to a society without reference to the sacred dimension of life or the existence of a God). It distinguished between the religious and the profane, which rapidly led to a separation between the serious-rational-masculine-economic-scientific and the religious-intuitive-aesthetic-feminine poles. Even the private sphere reflected this schism. Under the industrial cosmology, religions are assigned their place in the private sphere, until they eventually disappear.

But this "modern" shift from religious obscurantism, which was seen as a liberation in the beginning, increasingly evolved as a subtle new kind of tyranny imposed by Western-white-male-rationality. Over time it devalued every other element of existence, including: the spiritual dimension of life; values like ethics, justice, love, or solidarity; esteem for other cultures and civilizations; the feminine point of view; or even the left-brain creativity. All those elements were tolerated but considered as “private,” devoid of any real influence on the political logic dominated by economic and financial markets. More and more wise women and men around the world had begun to question this central myth of modern-rational progress.

Asians and other cultures were forced to fit inside the pyramid of rational thinking, leaving their endemic cultures beyond the wall of privacy. This modern vision (or myth), beyond its “universalistic” approach, obscured a huge but unconscious superiority complex. The rational-modern truth was the only truth mainly because it was objective. The West never questioned the underlying epistemology of those assumptions and never permitted other cultures to pursue their own inquiry into the validity of this myth.

Suddenly people around the world realized that we were living a change far more important than the Western “Renaissance.” This so-called "modernization" had been only one episode in history. And, it was coming to an end.

In the transmodern period, all cultures sit around the table **as equals** in order collectively to solve their common global issues. Women number equally with men among the representatives. **Gender equality** is

perceived to be as crucial to the change as is cultural equality. Now, the aim of life is to progress to the center. This is the new definition of progress.

**Westerners find it difficult to admit that THE CENTER IS EMPTY. This is the great novel concept that Asian cultures brought to the rest of the world in the 21<sup>st</sup> century.** In the beginning, Westerners did not understand this notion of emptiness, because they were so deeply immersed in assertive rational epistemology. They thought that if the center were empty there could be no God anymore. But the Asians explained to them that this epistemology was what the Christian mystics witnessed in their own experience of God. The greater their awareness of a presence, the more they were felt the emptiness...

### ***3.3. Asia enormously increases its world impact...by enacting wisdom.***

Once Asia was able to escape the Western myth and return to the roots of its culture and wisdom, it increased its world impact in an unprecedented way. Western-modern concepts no longer dominated the debate. Rather, the discussion had shifted from competition in economics, politics, and arms towards a **complementarity in wisdom and a search for a new meaning.** This search manifested itself in increasingly innovative policies in economics, finance, defense, security, and a new common global project for the world. And so Asia has become a world actor through the process of **rediscovering its own culture.** The race was not very difficult to win, for the West's contribution to meaningful and wise solutions has been shown up as being rather ineffective. Asian cultures have had much to contribute:

a) Community values as practiced in Asia became an imperative for the rest of the world. This was just one example of the wisdom of their extremely rich cultures finally taking root in other continents. This community sense was also greatly validated by the networking society fostered by the Internet. The most dramatic example was the unforeseen success of the “community money systems.” (See below.)

b) Instead of the Western concept of superiority and domination of nature, the Asian value of harmonious relations with nature (seeing nature as a mother, or nature as “*kami*” in the Shinto religion) afforded Asia an enormous advantage in shaping the best sustainability policies in the world. By 2013 these policies had become *the* model to imitate.

c) The Confucian-Buddhist concept of “*messi boko*” (in Japanese this means “self-sacrificing for the public good”) enjoyed enormous success. Asians became the leaders of the Reflection on the Common Good of Humanity in the United Nations. They headed a second report on Global Governance that became a bestseller and subsequently was effectively put into widespread practice.

d) One central concept of the Zen Buddhist wisdom is that “*we must learn collectively and individually to limit our desire and consume only what we really need.*”<sup>3</sup> Suddenly Western philosophers and (especially women) writers understood this simple idea that had been launched by Japan in a huge Euro-Japanese Congress. Its wisdom became self-evident in a few years. Yes, we have to self-limit our desire. We must learn to say, “It is enough. I own enough. I consume enough.”

e) Asians reminded the world of respect for death and for dying people, but also for the ancestors and for the world of the death. “*There are in Japan four Buddhist memorial days during which the spirits of the departed return to the world of the living. They spend about three days with the families of their descendants, who wait on them and then send them off on their journey to the afterworld. In order to overcome the present-day crisis of human civilization, we must return to the wisdom of the starting point – the original idea of the “other world”- which regards all living beings as basically equal and regards life as a continuous eternal cycle of life and death...(23). The loss of faith in the “other world” has saddled modern Western society with a fatal moral problem ...(29)*”<sup>4</sup>

It was at this moment that a new linkage between Asia and Europe began to surface.

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<sup>3</sup> Reverend Hirata, Director of the Zen Culture Research Institute, in Kyoto.

<sup>4</sup> Takeshi Umehara: *The Civilization of the Forest*, published in “NPQ” Summer 1990 pp 22-31

### ***3.4. Toward transmodern political structures, transmodern defense and foreign policy in Europe.***

Europeans have been forced by history to anticipate the transmodern paradigm.

a) In 1950 they had to introduce wisdom and ethics into their new political construction, if they wanted to avoid violence and war.<sup>5</sup> In fact the European Union had been compelled by history to create the first "**pact of non-violence between States.**"

b) The European Union was thus compelled to invent and shape the first transmodern "post-State" with a transmodern type of security policy. In contrast with the pre-modern and the modern State, in the transmodern "post-State," power is more diffuse both domestically (e.g., growing influence of the media over policy) and internationally. Industrial functions are reduced, while the post-industrial knowledge economy is growing. War is no longer believed to be the best solution for resolving international conflicts. And gradually we see:

1. A breakdown of the distinction between domestic and foreign affairs;
2. Mutual cooperation in (traditional) domestic affairs and surveillance;
3. The rejection of force in resolving disputes and the consequent supranational codification of rules of behavior;
4. Growing irrelevance of borders, when missiles and pollution can reach everywhere;
5. Security based on transparency, mutual openness, interdependence and mutual vulnerability. The CFE Treaty on conventional forces in Europe has provided an excellent example. **There is a complete reversal of the logic that has underpinned security and defense policies.** The logical, normal behavior of armed forces is to conceal their strength. Treaties to regulate and mutually observe the enemy's army are an absurdity in "modern" strategic logic.

The European Union has increasingly moved toward the pooling of sovereignties in order to secure peace and stability through interdependence. Meanwhile, as the importance of individuals has increased along with local concerns and local cultures, economics are more global than ever. Internal policy, the media, and public opinion have unprecedented influence on external policy. Common Good concerns (particularly ecological and social) may emerge in foreign policy. Changing borders by force has become an utter impossibility.

Europe was the world's first such bloc. Its nation-states were pushed in those new directions for lack of any other possibilities. But the fight has not been easy, because the member states of the European Union were still "modern" and did not understand that they had borne such a strange (transmodern) child (the Union).

### ***3.5. Reconciliation between China, Korea and Japan was an important event***

Liberated to consider their situation in this light, a few men and women affiliated with the new Chinese President and in the Japanese and Korean Governments suddenly found a path to reconcile their cultures and nations. Their reconciliation and the complementarity of their new interrelationship constituted a new source of positive energy, creativity, and assertiveness in Asia. It had an impact on the whole world. It was at that moment that Asians consulted with Europeans. How did they succeed in bringing two ancient enemies --

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<sup>5</sup> In 1950, only five years after the hostilities, Schuman and Monnet had the idea to invite their former enemies, the Germans:

- To **sit as equals** (with Italy, Belgium, Netherlands and Luxembourg);
- In order **collectively to solve their common problems**.

In political terms this was a new approach. This political approach included an ethical preoccupation on the common good, and not just the short term interests of everyone. In fact, Konrad Adenauer answered Monnet: "*For me, like you, this project is of the highest importance: it is a matter of morality. We have a moral and not just a technical responsibility to our people, and that makes it incumbent on us to realize this great hope.*"<sup>5</sup> (See Jean Monnet: "*Mémoires*" (French edition), Fayard, Paris, 1976 Livre de poche pp.449.) This was the beginning of a deeply humane and moral entente between the two countries. This entente was the foundation of the entire European construction.

France and Germany -- into peaceful collaboration? Asia discovered the possibility of a new win-win type of connection.

The European example helped the Asians begin an intensive reflection on transmodern political structures, defense, and security. But far more interesting was the public debate they launched on new economics.

### **3.6. A debate on new economics on the net...**

At the same moment high-level consultants, top managers, businesspeople, and economists began an in-depth discussion on "knowledge and sustainable economics." This dialogue extended from Asia to the EU Commission, as well as in some member states of Europe, and to the US, and included the World Wildlife Fund, Greenpeace, and other NGOs. Those NGOs had the inspiration and the know-how to launch the debate on the Internet.

Hope and joy suddenly exploded. Students of economics, and thereafter the general public discovered that economic laws were neither eternal neither immutable. They learned that we were already half in a post-industrial and post-capitalistic<sup>6</sup> economic logic. The main idea was that the power in this new "knowledge" economy was shifting from ownership of capital and physical assets toward **ownership of creative personnel**. And so the whole of the dismal science was obliged to invent a new qualitative method for measuring creativity. Former externalities like environment and social or gender concerns were becoming crucial and central, simply because the creativity level of personnel was sharply declining and the stakeholders were reacting negatively. This was a new logic. Many books on the subject appeared, prompting widespread discussion.

But more surprisingly, as the self-confidence of the EU grew, it announced with China, Korea, Japan and ASEAN a shift toward a new way of consuming energy and world resources. They decided to set an example by using the amount of resources that exactly corresponded to their populations. This allowed a fossil fuel-future for the coming generations. To be sure, this caused a sharp economic decline. But the psychological impact of that decision has been immense. No one country could continue the ancient system anymore without confronting global disapproval.

Many new jobs were created, naturally financed by a completely new post-capitalistic rationale. In the EU discussion centered around whether the Union should introduce basic income for every citizen or use only incremental funds to insure dignity and a reasonable standard of living without bankrupting the system.

The Japanese example of "Community money"<sup>7</sup> met with great success and spread around the world. And so it is not the model of the transnational EURO currency but this concept of community money that has come to be more appealing and useful for the poor.

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<sup>6</sup> See Peter Drucker, "Post Capitalistic Society," Harper Business, 1993.

<sup>7</sup> "Listening to Japan," Information Bulletin of the Japanese Mission to the European Union, Brussels, July 3, 1995, pp7-8. A New Aging Healthcare System Invented in Japan<sup>7</sup>

An excellent example of a broader concept of work, another definition of money in a much more human and even spiritual definition of life is given by this example of alternative aging health care in Japan.

The Japanese population is aging faster than that of any other developed nation. In order to deal with this problem a concept of **timesaving money** has been invented<sup>7</sup>. In this system, the time that a volunteer spends helping other parents or handicapped persons in their daily routine is credited to a computerized Time Account. This service time is guaranteed to become available to the person or member of their family in the future when they need similar help. The local and national governments have provided a national clearing network, so that someone can provide help in Tokyo that becomes available for their parents elsewhere in the province. Many people just volunteer the work, and hope they will never need it, so it become a kind of insurance plan that complements the available health insurance programs. The elderly themselves actually prefer this process because this type of service turns out to be more caring than those that are paid in Yen. Even more important according to the elderly, this system provides a more comfortable emotional space for them, as they would otherwise be embarrassed to ask for free services. It also leaves more space for the spiritual dimension.

Such a "time saving" system is more cost effective and nurturing than the system prevalent in the West.

### ***3.7. Russian and Indian governments join the debate...and finally the US...***

Indians and Russians joined the discussion very quickly because they were in urgent need of new solutions. This debate lasted several years, but it created a new intellectual energy field around the world. Finally the economists joined the discussion, saying that they always thought along those new lines but had been unable to express their views. For the first time, this positive and constructive research was not restricted to the top. It had become an unstoppable popular movement. Economics was following a different logic.

The US government entered into this new process of reflection more slowly than did its citizens. After all, the government was content with the old system of “free trade” and “structural adjustment.” And they had reached overall prosperity. Reasons for change were less evident in the U.S.

### ***3.8. Asian “water motor” innovations redraw the world map***

Suddenly one of the biggest Japanese car companies “re-discovered” the plans of the “water and hydrogen motor” that had been “forgotten” for 20 years. It launched a new inexpensive automobile that consumed only water. At first the West very strongly opposed this move. But its time had come, and popular common sense clearly preferred the wise approach of the Asians. The price of the oil fell sharply and the Arab world went through a massive revolution. Oil and its availability no longer provided the crucial and central elements of foreign policy. People around the world described the phenomenon with a common metaphor: "It is like waking up from a dream!" The entirety of world politics required reinvention...

### ***3.9. A new concept of security and defense...***

Slowly and around the world, the quality of dialogue improved when people discovered that it was possible to reflect seriously and innovate in economics and finance, and to change the energy logic away from fossil fuel. Little by little confidence again rose within and between cultures. At that moment governments also discovered that they were no longer confronted with the same dangers. This gave birth to a new debate on security and defense became possible.

The United Nations had become more powerful and respected since the notable day in 2006 when the United States of America was expelled by the General Assembly for having failed to pay dues. And it was in the United Nations that a monumental debate took place at the request of China, Japan, and European Union over three years, only after important monetary financial and economic reforms had been achieved worldwide.

Slowly the transmodern concept of defense won acceptance as new problems and dangers were identified. These included:

- New, difficult conflicts of interpretation inside every culture. These were much more dangerous than conflicts between cultures;
- The rising threat of Mafias worldwide became evident when they kidnapped the Mayor of Stuttgart for ransom;
- Rising rates of urban violence.

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This is an excellent example of a transmodern, efficient, more human and creative system that should be exported worldwide. It is more deeply respects human, community, and family values. It helps even people to rediscover those values and find more happiness in their lives.



#### 4. In 2025: In a different world...

It is difficult to remember the reforms that have been set in motion. The young generation in 2025 can scarcely imagine what the industrial mentality was like. What they better remember are the catastrophic events of 2008 and 2009. And so UNESCO has asked historians around the world to investigate and write books on the 20<sup>th</sup> century. Historians have been requested to remind the young generation of the dark years of the 20th century. It should be a kind of lesson from the past.

Here are some of the main changes that were effected in a short time:

- Business no longer lobbies against measures to halt or reverse environmental destruction. Here again the influence and example of enlightened business leaders has been important. They greatly helped governments in completely reshaping their economic frameworks. They assisted the politicians in converting to the new type of management, mainly in providing witness to their experiences, failures, and successes.
- Governments are pursuing sound environmental policies to ameliorate the ecological future of the Earth. This is considered as the mandatory starting point of every political platform. Naturally the whole accounting system has undergone a complete rework. The most evident example is education. Lifelong education budgets have tripled. But this is longer considered as an expense. It is viewed as the single most valuable investment a nation can make. Social (social net) budgets have doubled. But they too are now accounted for as investments. Defense has been completely reworked. Some countries have opted for an insurance contract with a new “Security Agency of the UN.” They pay a fee and disband their own armies. In case of trouble the UN Agency immediately intervenes at no additional cost.
- Tax systems were revised to provide for what is desirable, with disincentives for that which is not wanted. Income tax was drastically reduced and shifted to energy and resource consumption. Agricultural subsidies were redesigned to favor sustainable production and distribution. Immense creativity has been unleashed by the extensive use of the Internet in involving the citizens in the redefinition of these visions and strategies.
- The World Bank has completely changed its board and is now representative of regional citizens' groups. In dialogue with the governments and in close collaboration with NGOs and the EU agencies, it works closely with “alternative development” groups in the “developing countries,” to gradually redefine and implement new development goals. It also encourages alternative money systems and increasingly bases its strategy on women, with major success. Women were the most active participants in the consideration of change strategies.
- The International Monetary Fund has changed name. It is called now the “UN Money Agency.” In 2005 it initiated a dialogue with the central banks of the US, EU, China, Japan, Brazil, and India, as well as the NGOs. Reform was finally designed in 2009 according to the NGO ideas that were the most innovative and satisfactory to public opinion. But this reform took longer than foreseen because the UNMA had to completely redefine the role of money in the information society. “Community monies” were not only tolerated but also widely accepted and encouraged as a real tool of community and economic development.
- Information and culture played a major new role. The rapid change of the political discourse and vision around 2020 provoked an enormous global demand for explanation and education at every level and age of the population. Budgets for education and ongoing learning increased sharply but were accounted as investments. Professors all of kinds were highly admired and respected. They became key elements in the change. But more generally, respect and the fostering of cultural diversity became the essential elements in the growth of a creativity-based society.