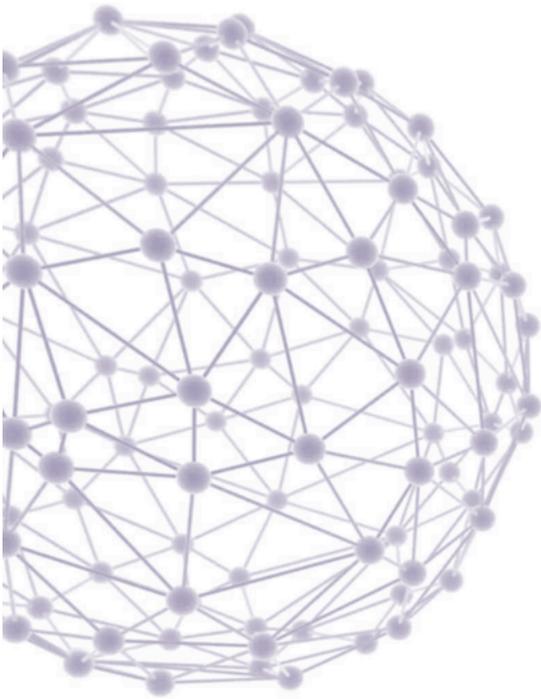


Mindful Uprising

Designing our Way into
a New World-System



Mindful Uprising

ENABLING CONSCIOUS COEVOLUTION

By their very existence, the diverse cultures of the world bear witness to the folly of those who say we cannot change, as we all know we must, the fundamental manner in which we inhabit this planet

Wade Davis

Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it's the only thing that ever has

Margaret Mead

Rationale for Renewal

Imagine a globally-networked enterprise where a diverse range of human knowledge is applied to imagine and craft a world-system that alters our view of the past, proposes novel alternatives for the future, and works more effectively in the present for the benefit of all living beings.

Imagine the finest minds on Earth, including the guardians of indigenous wisdom as well as ordinary women, men and children, sharing their learning and unique experience of the world in the design of systems and practices that allow us to appreciate and value what it truly means to be alive, human, and a global citizen.

Imagine a web of high-tech immersive decision theatres in different parts of the world featuring sophisticated visualisation tools, where thought-leaders from all cultures and sectors of society, led by expert teams of technicians and curators, are inducted into a *society of mind* intent on reinventing institutions and practices that no longer work for the benefit of all.

Imagine this global community operating as a distributed intelligence network – showing business, governments and civic society how best to thrive and prosper in a future characterised by peace, prosperity, and a sense of well-being through abundance.

What you are imagining is a human knowledge infrastructure we call Centre for the Future. This is a global social enterprise focused on the renewal of our core beliefs, institutions and practices – a phase transition from the *civilisational* to a post-civilisational *empathic* world-system and *worldview*.

Centre for the Future is also a non-aligned, independent, planetary brain able to think and act far beyond the confines and vested interests of nation states, corporations, industries and power blocs.

Centre for the Future uses a unique transformational dialogical method, derived from the ancient practice of *wayfinding*, to create and sustain collective metanoia. The experiential immersion within *wayfinding* brings a deeper level of collaborative intelligence to civilisational design – enabling the human family to continuously evolve in ways that are socially and culturally desirable, morally and ecologically responsible, and economically feasible. We call that collaborative intelligence *mindful uprising*.

Mindful uprising is a manifesto for paradigmatic change and the operating system for the *wayfinding* infrastructure and experience.

Our Global Emergency

We have reached a crossroads in human destiny. While technocrats offer positive scenarios where artificial intelligence is used to eliminate drudgery and powerful computers are able to solve all the problems facing us, many others feel as though our civilisation is on the verge of collapse and that life is losing all meaning.

Much of what we have taken for granted appears to be broken. Old operating models have stopped working and absurdity seems to have taken root. For example, excessive surveillance by governments everywhere, a unilateral response to complexity driven by a fear of the future, has become an unacceptable intrusion on our daily lives. Social media is proving to be more alienating than not, whispering half-truths and outright deceptions that many of us actually believe and take to be sacrosanct. Celebrities who become famous for their fame are revered by hordes of ordinary men and women as the embodiment of human excellence. The latest international trade agreements guarantee greater wealth for the already affluent while tenaciously ignoring the needs of poorer communities. Organised religions appear to be quietly fading or splintering noisily into a confusion of extremely incoherent yet violent flashpoints. *Dualism* reigns supreme as it did in the centuries prior to the Enlightenment. Meanwhile some scientists are apparently convinced that we are living in a hologram anyway. And just as humanity is confronting limits imposed by nature on what it can and can not do, so an impasse has been reached in our capability to deal with critical issues in a *collective* manner that might benefit us all.

During the coming decades we will face a cascade of massively disruptive events that will feed on each other both economically and ecologically. Many of these will disable conventional institutional power structures, opening up space for alternative socio-economic, governance and political innovations to embed.

As these changes are embraced, collaboration on an unprecedented scale will be needed if we are to transition the human family into a global community that is more empathic, inclusive and adaptive. For this is also a genesis moment – pregnant with the energy for purposeful renewal.

In that regard it is constructive to consider two mutually dependent scenarios. The first, triggered by increasing waves of civic unrest at government inaction, accompanied by a sense of despair among young people everywhere, focuses on the dismantling of old infrastructures. Renewal activism as well as peaceful resistance to the status quo and its established practices will escalate. Transformation and stabilisation are accomplished in ways where the resulting innovation flows are accessible universally – for example through open source design and peer-to-peer communities. This exhilarating scenario is already unfolding in parts of the world like Ecuador, for example, where planning for a commons-based, peer production economy, is already underway in what amounts to a dramatic reconceptualisation of a nation state and its economy.

The second scenario presupposes enlightened global leadership from at least a fraction of our political and business elite in the encouragement of new ways of thinking about what really matters. This is a tougher proposition, and far less likely to eventuate. It demands a rare level of collective agreement, a consciousness capable of transcending conventionally-perceived self-interests, and an ability to set aside ego in escaping from those prisons of orthodoxy that trap us in the past. Much more likely, I fear, is increased civil disobedience followed by demands by state security, intelligence and policing organisations for even greater powers so that the population can be browbeaten into submission. Sadly we see this scenario unfolding in the various *occupy* movements, in the bullying of Greece by the EU,

and in the extraordinary measures, taken by Western governments in particular, to increase surveillance on citizens in their attempts to crush an increasingly vocal and disenfranchised general public.

Conventional wisdom, and the implicit duality of our thinking, might steer us into supporting one or other of these two scenarios – the second with its potential outgrowth for violence. But we cannot afford to leave anyone behind, even those that have no impulse or motive to change at the moment. Indeed elements from both scenarios are critical in reaching beyond current paradigms and their innate constraints – especially if they can be framed within a coherent suite of reimagined intentions that match local needs and transcend old quarrels.

This is why strategically relevant world–system design, informed by a deep appreciation of past and present ways of knowing about ourselves, is the mission of *mindful uprising*, and why the *wayfinding* experience offered by Centre for the Future is so vital for achieving those culturally–relevant designs.

Essentially *mindful uprising* is an agenda of key questions for engaging leaders in translating the experience of *wayfinding* into the design and application of new constructs across and within our five pivotal zones of activity. These questions are themselves framed by a meta–theme of inquiry posed by an even loftier set of questions. Namely, *What does it mean to be human? What will it take for humanity to coevolve to higher levels of consciousness? How can we expedite our capacity to reach for that threshold faster?*

Mindful uprising will find and put to use the best minds and thinking available anywhere to: (i) shape the collective consciousness of the world–system towards a more empathic and appreciative ethos; (ii) align grassroots activism with established institutions to discover alternative, more viable, forms of governance, business and social enterprise; and (iii) offer contemporary leaders and their institutions the possibility of stepping into more relevant, beneficial and sustainable epistemologies.

Our Renewal Proposition

Paradoxically, current rates of economic growth and production, coupled with a relentlessly manic desire to buy more and more stuff we do not need, has become the race to an end–game we do not want and young people are rejecting in their droves.

Besides our frantic addiction to economic growth is finally confronting limits that simply cannot be ignored. I refer to the laws of nature.

Pressure from seven billion people all striving for material comfort – implying a continuing escalation of economic growth and its toxic exploitation of the natural environment – is giving rise to an urgent need to re–envisage our collective goals and redesign life–critical systems to meet those goals.

The *expanded now* of our past, present and possible world–system is the domain *mindful uprising* is set on exploring. By amplifying knowledge, intelligence and cooperation across cultures and across generations, the contemporary version of *wayfinding* will reveal different destinations, and more resilient designs, from which an empathic and adaptive society can evolve.

But first, in order to move beyond a prevailing paradigm that puts so much stress on our biosphere as well as upon our relationships with each other, we must find ways to *integrate and transcend* its most critical elements. This can be done by re–thinking our individual and collective principles, intentions and policies:

- By establishing new design *principles* we express what is central to human existence

- By reshaping our *intentions* we enable a shift from parochial endeavors to global imperatives
- By focusing on a few critical *pulse points* we shift energy to where it is most vibrant and beneficial.

Once instigated, we expect these principles, intentions and pulse points to achieve significant traction, triggering massive beneficial transitions within and across five zones of activity at the Centre: Power & Governance; Socialisation & Learning; Landscapes & Ecologies; Cultures & Communities; and Economics & Production.

Naturally the trick is in finding the most appropriate *acupuncture points*, together with the means to convey and propagate new possibilities, in ways that ignite both the imagination and wise action. The means to the former quest lies in reviving ancient wisdom – using this in conjunction with present-day knowhow to unlock yet-to-be-embodied knowledge. The key to the latter can be found in the science of social networks.

Six Keys to Renewal

Centre for the Future can be viewed from several differing perspectives. It is a technology platform for visualising dynamically complex data and for transitioning future possibilities into reality. It is also a way to connect the most brilliant minds on the planet in a shared common purpose. It can be seen as a distributed design laboratory for prototyping products and practices that are in harmony with nature. A collaborative mechanism for shared systems design and transformational decision making. Or a means to incorporate profound biocultural and indigenous knowledge before it is forever lost. And possibly much, much more.

Mindful uprising brings the *wayfinding* proposition and experiences offered by Centre for the Future to life. In the manner of focusing the rays of the sun through a magnifying lens in order to create fire, *mindful uprising* directs our attention to those matters urgently needing renewal or reinvention. It is the operating system for the Centre and for the experience of *wayfinding*.

Through an interconnected network of digitally enhanced, immersive decision theatres, located in key nodes on the planet, *wayfinding* generates real-time systemic intelligence and alternative design solutions from the raw material of transformed belief systems, for addressing the most critical issues facing humanity.

As a commons-based initiative the solutions from this *mindful uprising* are then offered to those in government, civil society and private enterprise who are seeking such knowledge, who consent to using it wisely and as a force for good. Several factors were considered during the creation of *mindful uprising* and its ethos of reinvention:

1. AN ENLIGHTENED FEW

All great transitions in history and in every culture have been inspired, funded and led by relatively small numbers of people. Even the European Renaissance was initiated by the ideas of possibly a few hundred creative individuals who had a different philosophy of how things could work better. But they became a unifying force for change.

Today we are living on the hinge of history – a watershed of change. The time has come to combine the smartest technologies, the wisdom of our elders, the curiosity and creativity of our children, the insights from scientists and systems practitioners, and the desire of ordinary people everywhere, to join together in the creation of a more enduring and equitable

world-system. All we need is a critical mass of enlightened people to enable massive change.

Mindful uprising starts by asking certain questions: Where are those people today who could, through wise and unprecedented action, catalysed by a compelling vision of future possibilities, inspire and nurture a more empathic and appreciative global society? Who are they? They hail from all cultures and societies. We must find them and connect them. This is the first step facing Mindful Uprising.

2. DEEP DESIGN

The great cultural awakenings and societal transitions of our past were not mandated from within the current paradigm. Indeed they often arose not from the power of incumbency but from dissenting voices, outliers and those whose views were viewed as heretical and threatening to the established order at the time.

Once legitimised, however, they proved enduring attractors for the application of entirely dissimilar views encompassing inventive ideas from the edge of what was thought possible or even advisable. In other words they evolved from the *imaginal* cells of *what might be* and in so doing were able to escape the gravitational pull of obsolete orthodoxies.

What new consciousness, philosophy, praxis and principles might lead to renewal in ways that prevent our society from collapsing under the burden of excessive production and consumption from a global population of seven or even eight billion people? How could we express such a paradigm as a coherent and appealing vision to a critical mass of people and their leaders? This is the second task facing us.

3. DYNAMIC CO-CREATION

As a society we are turned on by instant gratification. Far too many of us are engaged in processes designed to preserve parochial short-term interests at the expense of our longer-term shared wealth.

The most critical topics of our time – including issues such climate change, drought, floods and famine, fundamentalism, cyber terrorism, threats to the food chain, corporate bullying, political corruption, empty leadership, endemic poverty, waste, the scarcity of potable water, the potential for nuclear accidents, and our addiction to petro-chemicals for almost everything we use and wear – are inextricably linked and fiendishly complex.

Yet they require an urgency of response. Simple solutions. An inclination to recalibrate policies as dynamics shift in ways we least expect and have not anticipated. The scale and nature of these issues, as well as their accelerating impacts, are unlike anything we have had to face in living memory. They call for supreme originality, agility, humility, courage and cooperative, inquiry-based, responses that transcend protocols and mindsets founded on fear, aggression, greed and competitive behaviour.

How many inspired and determined individuals would it actually take, by working in a challenging yet unified and coherent manner and with a vibrant shared philosophy of how the world-system might be transformed, to enable fundamental whole-system change to transform our current ways of living? Can it be done with a few hundred highly energized and connected individuals? We will find out by using the wayfinding experience in a Mindful Uprising. This is our third task.

4. PROVISIONING FOR CHANGE

Many well-meaning social and environmental activists have personal integrity, public credibility and strong networks. Some have global fan clubs while others have access to sizeable war chests that can be used to invest in leveraging change. Considerable funds have already been expended on raising public awareness and initiating projects designed to reduce greenhouse gases, combat smoking, eliminate hunger, initiate citizen-led budgeting, and promote energy efficiency, for example. What is not commonly understood is that once awareness is raised, people often panic – becoming even more fearful and doing what they can in a very limited sense, or agitating for action from others in a zero-sum blame game. Results are fragmented and despair sets in.

Are modern day monetary systems and standard investment strategies the most effective way to leverage adequate provisioning for whole-system benefits? Are there alternative economic models and methods that would amplify and accelerate present thinking to create more of a sustained, credible, massive global impact? What are they? Our fourth task is to integrate these models into our thinking.

5. THE HUMAN STORY

Given so much uncertainty surrounding the human condition today, strategies focused on problem-solving and raising public awareness concerning potentially calamitous issues, like global heating for example, seem to have backfired. They are amplifying anxiety and fear and instigating aggression instead of easing tensions.

We cannot move forward together in such an atmosphere. If retaining *balance* is our need and perspective, then the next practical step, rather than the ultimate destination, becomes all-consuming. But alternative visions of the future never manifest by focusing on the *next step*. This is the trap politicians find themselves in today. We urgently need a different set of narratives for defining the future of the human family.

A critical vacuum in terms of world-system change is an effective means for envisaging new models of societal advancement that have the support of humanity as a whole, together with the means for dismantling (or at least reaching beyond) the current paradigm. How can we craft a new meme of hope that inspires others and generates a platform from which people, governments and business corporations everywhere can act responsibly? Crafting inspiring narratives for humanity and communicating these is our fifth task.

6. UNITING PEOPLE EVERYWHERE

Over the past two centuries the public good has gradually taken a back seat in favor of corporate profits and the amusing antics of a celebrity circus that has now insinuated its way into politics. While many citizens look to governments to prevent the loss of our shared wealth, this is rare, except in a few exceptional countries like Norway, Iceland or Ecuador.

The annual average pay of a CEO in the US is now almost 400 times greater than that earned by their average worker. Even that will still be many times more than is earned by a farmer in Bangladesh. Surely that cannot be morally acceptable?

Many politicians are out of their depth – aware of the imperative to act yet floundering in a world characterized by asymmetric threats and paradoxes that rapidly resonate across contrived national boundaries, impacting people everywhere. In this situation many of our elected representatives choose to put their own interests, and those of large corporations, first.

A wave of civic unrest is sweeping the world and is unlikely to abate until significant change distributes wealth more equitably. Perhaps not even then. Meanwhile ill-conceived schemes for raising public consciousness have become diluted by fear, organised resistance and a lack of purposeful investment on a scale sufficient to break through the gravitational pull of past habits.

Greater participation from the public will eventually put pressure on politicians and persuade even big business to change. But underlying intentionality will shift more rapidly if we can neutralise and engage those who maintain the status quo and use it for their own ends. We must constantly point to the public good in moving towards a more inclusive, equitable society. That means (i) connecting those who aspire to lead with citizens who seek a more powerful voice; (ii) liberating the potential to envisage and embody a new state of being for humanity; and (iii) massively investing both public and private wealth in a few, mutually-reinforcing acupuncture points. This is our sixth task.

The Three Imperatives

Eventually we would like to reach millions of people around the world, linking them into alternative conversations and design solutions that are immediately relevant for their local situations. But for the moment our strategy is to work closely with current and potential leaders.

The experience of *wayfinding* works quite intimately to awaken and apply new wisdom. In that context *mindful uprising* will convene, inspire, induct and resource a global community of *wayfinders* with the clear intention of *integrating* and *transcending* the most distressing, unintended, consequences of the modern civilisational worldview. We will do this through sharing networked intelligence, unleashing the force of transcendent knowledge to resolve problems and to engage collaborative action on a global scale.

Mindful uprising will accomplish this in cooperation with others of like mind, who share our principles and have the courage to confront situations and issues that are pangaian in scope and range across our life-critical systems within our six inquiry domains.

Mindful uprising is taking three initial steps to ignite and to amplify energy and imagination for civilisational renewal around the world:

1. Identifying and connecting relevant individuals around the world who by virtue of their intellect, position and authority, wisdom, passion, wealth, influence, values, awareness or inspiring example are compelled to move beyond the current paradigm through various forms of informed, cooperative actions.
2. Instituting a combination of immersive experiences and transformative narratives, and building a new knowledge database, from which these *wayfinders* can collaborate with each other in co-creating and embodying a universal model for how humanity can work better – together with whole-of-system prototypes to be pioneered locally but shared globally in a spirit of abundance.
3. Creating an iterative and recursive shared praxis for these *wayfinders* to visualise, comprehend and enact systemic change by accessing real-time strategic intelligence via a constellation of interconnected, high-tech, immersive decision theatre facilities located in prominent situations around the world. This shared praxis will enable our globally distributed *wayfinding* community to:
 - Design strategically viable initiatives for supporting exponential change in our mutual intentions, practices and societal mechanisms at all levels

- Invite individuals, communities, companies and resources into the ambit of the *wayfinding* community via appropriately principled, targeted and scaled projects
- Enhance the capacity of humanity to navigate emergent conditions that threaten our future on this planet.

Our Organising Model

Decision theatres, the core, high-tech, immersive facilities in a global *wayfinding* network will remain autonomous. Some may choose to open their facilities to corporate and government organisations wanting to avail themselves of the *wayfinding* experience. These clients will be charged commercial rates so that revenues help offset the costs involved in running the activities of the Centre.

Ultimately, though, our manifesto for change will only be successful through global cooperation and co-creation cross the *wayfinding* network. It stands to reason, therefore, that global citizens and communities should benefit from the outputs of such global collaboration.

We believe that by accessing the *mindful uprising* manifesto and agenda we can help inspire a new consciousness. This should result in a set of integrally-aligned development projects on a scale that is impossible to imagine let alone fund using conventional investment vehicles and rules.

It is highly desirable that the most progressive of these initiatives will become a *strange attractor* for others, particularly in developing nations, who see a need for such products but lack context and frameworks within which to create effective and affordable localised responses.

In normal commercial circumstances this might result in massive profits for Centre for the Future, its founders and investors. However we believe the knowledge that will be created should be owned by us all.

We prefer to share our results freely, under an open-source Creative Commons licence, without the pressures associated with the need to maximise profits for individual or corporate shareholders, in spite of the fact that we require a massive injection of capital to start and maintain the operational energy for *mindful uprising* and to build a global ecosystem of such facilities.

Currently we are planning for an initial community of possibly six or seven linked Centre for the Future facilities – knowledge observatories spanning the world – with a community of between 200–250 *wayfinders* attached to each Centre.

As a consequence we are exploring an entirely novel kind of business model where provisioning derives from a broad consensus of nations, companies and individual investors who recognise the importance of the *mindful uprising* initiative – individuals who appreciate the need for a new paradigm to express what it means to be human and who readily acknowledge that any value created must be invested as a global commons for all to enjoy and to benefit from.

This alternative model of exchange (a) allows *mindful uprising* to avoid protocols assumed by investment practices but designed for the industrial era; (b) encourages ethical impact investment where value other than financial returns accrue; in such a way (c) that society as a whole benefits from the intellectual and economic transfers entailed. The intent is to claim the space of actualizing and realizing a previously undefined global prosperity.

Mindful Uprising

The Operating System for *Wayfinding*

*In order to change an existing paradigm you do not struggle to try and change the problematic model.
You create a new model and make the old one obsolete.
Buckminster Fuller*

The astonishing odyssey of our species on Earth has reached a critical juncture. Over the coming few decades human destiny will be determined by the decisions we make together today. The collapse of our anthropomorphic civilisation, instigated by an apparent inability to live symbiotically with our planet and within its plentiful resources has become a distinct possibility. On the other hand we may thrive long enough to morph human intelligence into non-biological forms able to survive the most hostile of environments – or even to colonise the universe. This is the paradox of the human condition.

Over 200 hundred years of industrial economism have borne testimony to human tenacity, creativity and the realisation of bold dreams. But the destructive power we unwittingly unleashed in the quest for material progress also set us on a perilous path. A path that is unsustainable.

Our future on this planet is now being shaped as much by the *unconscious* as the conscious actions of a single species. Homo sapiens. This is unprecedented and we must turn our collective attention to finding new ways out of this predicament. There are already a few positive signs that we are doing just that. For the first time in modern history we are all interconnected – almost to a point where a global consciousness – a new *society of mind* – is beginning to emerge. We are beginning to think and act as a single human family.

In truth this is vital if we are to address the issues stealing up on us and avoid the more dangerous thresholds we want to avoid. Many contemporary problems have arisen from ideas originally viewed as benefitting humanity but which eventually turn out to be harmful. The invention of chlorofluorocarbons, for example, unleashed a world market for cooling appliances but also damaged the ozone layer in the atmosphere. The indiscriminate spraying of DDT reduced morbidity from malaria before scientists realised that excessive exposure could cause cancer and neurological abnormalities in babies.

Left unchecked or unheeded, certain issues like climate change, state-sponsored terrorism, the declining moral authority of nation states, political ineptitude and corruption, religious fundamentalism, the potential threat from pandemics, the growing numbers of displaced persons arising from internecine strife, modern-day slavery, a monetary system that siphons a constantly expanding flow of resources from the industrious to the rich, creeping authoritarianism pitted against rampant competitiveness, environmental degradation, the ever-present threat of nuclear war, increased vagrancy accompanying urbanisation, the costs associated with providing adequate health care, an aging population with insufficient means for subsistence, corporate greed nourishing a capitalist ethos that has become predatory in the extreme, and the growing chasm between affluence and poverty, could all dismantle any meaningful legacy and the promise of peace with prosperity for future generations.

And so we stand poised on the edge of profound possibilities – but even more profound choices. Through our own inventiveness and genius we have contrived an era in which all of

human knowledge can be accessed and used. We could use it to solve our most convoluted environmental problems, make warfare redundant, create better lives for every inhabitant on this planet – and even transcend our biological form. We could also use it to further instill selfishness, greed, competition and conflict into all our dealings with each other. Then again, we could choose to do nothing – ignoring any warning signs of impending social collapse and waiting in vain for life to return to normal. I dare say we will do all three – and much besides. But we must not remain blind to the consequences of our actions lest the vestiges of wisdom slip through our fingers and rescue comes too late.

While human ingenuity and creativity has delivered extraordinary material advancement for some people it has also convinced us into setting aside the most important questions for any species. *Can we survive our own success? If so what will that take?*

Most of us concede that we can no longer turn a blind eye to the dynamic forces tearing at our social fabric – forces causing fear and anxiety for people in virtually every country on Earth. Each day millions of people ask each other the same questions: *What has happened to our way of life? How did we allow it to become so? Can we do anything about it? Surely there must be more to life than this? Specifically, how can we attend to the lethal mix of economic greed, spiritual malaise and social apathy with the cruelty and callousness towards each other that seems to abound? What steps can we take to shift the momentum? Where should we start?*

Actually most people remain in the dark as to the exact causes of their anxiety. But when our most venerable institutions lose their integrity, when the wages–labour system creates a situation where 1 per cent of the population owns 99 per cent of the wealth we create, when mainstream mass media broadcast propaganda and entertainment whilst censoring meaningful dialogue, when political leaders are so obviously out of their depth, and when a ubiquitous online world, together with the radically disruptive impacts of robotics, nanotechnology and biotechnology and their convergence in artificially intelligent beings, may aggravate still further those issues in a society already under immense and unprecedented duress, the inevitable result is one of increasing trauma and anguish.

This is a time when governments should be stepping up to face new challenges. A time also when business corporations should be minding more than just their own business. A time for new leaders, new leadership, and new ways of leading. Unfortunately the means of social change with which we are familiar, and to which we habitually return irrespective of the outcomes, are not up to the task we face. Most indeed, have proven themselves utterly inadequate to deal with the circumstances created by the impacts of the modern age.

Almost every complex global problem or dilemma we face has deteriorated over the past 60 years. Many problems are now spiralling beyond our control into a state of imminent collapse. Yet we still publicly deny this could be happening – preferring to remain blind, deaf and dumb to the effects of our activities, and deflecting our awareness to more mundane or less threatening matters – whenever we can and by whatever means is available to us. As a consequence governments and corporations, and those that lead them, have been slow to act on a whole range of multifaceted factors impacting humanity's advancement while society has been slow in awakening to the dire circumstances we must now face.

One of these problems, now a daily headline around the world, is our changing climate. This is related to global heating which, in turn, is linked to our dependence on fossil–fuelled energy and myriad downstream factors such as urban design, industrial compartmentalism, energy inefficiency, transportation and human profligacy for example. Another set of issues relates to our entrenched habit of competing with each other in ways that then lead to strife

and eventually open warfare. Yet another has to do with inequities in the global monetary system – particularly the constraint of compounding interest and debt – that invariably favour the rich. But these are just three of many such life-critical systems. They are all interconnected. They are all coming under more and more pressure. And they are all needing an urgent overhaul or rethinking altogether.

They range from complicated short-term survival issues, like access to nutritious food, potable water and basic medical care, to longer-term knotty quandaries concerning human priorities – the links between poverty alleviation and public investment in scientific and technological breakthroughs, for example; between planetary stewardship and nation-state policy-making; between corporate governance and the introduction of ethical market economies; between the elimination of nuclear weapons and provisioning for the peaceful co-existence of a global population approaching nine billion people by mid-century; between the rights of the disadvantaged and moral social development.

The driving forces behind these issues are many – some blatantly obvious, like the greed underpinning what many public intellectuals now openly refer to as *casino capitalism*. Others are more subtle. The erosion of cultural values and morality in Western democracies, for example, is one such contributing factor. This is especially pertinent in an era where many people feel crushed by the power of large corporations that treat people indifferently in the pursuit of profits, and marginalised by corrupt political processes. For others, anxiety is directly connected to job insecurity, the loss of a home, crushing debt or merely having to live from one pay cheque to the next. All of these are contributing to a massive erosion of financial confidence and growing poverty – even in the world's richest economies.

There can be no doubt that a decisive factor in all of this is exponential growth in the population. In 1945 there were fewer than two billion people inhabiting the planet. In 2012 we reached seven billion people. In less than forty years there are likely to be more than nine billion of us. Because of human fecundity, itself the result of wildly successful innovations in food production and advances in medical science, we have unintentionally put intolerable stress on systems and processes that were not designed to cope with such numbers. The only indisputable way of reducing the birth rate is to help and educate the most underprivileged in our society in ways that do not rely on conventional aid or the deliberate destabilisation of self-reliance, initiative and autonomy. But could it be that focusing purely on demographics is deceptive? If we look at our situation dispassionately, through a lens of abundance rather than scarcity, we might see that waste and inefficiencies in our production and distribution systems are the real culprits. Attempting to control population numbers might just be solving the wrong problem first.

Finding ourselves in this state more and more people are detecting that now is the time to act. Citizens everywhere are waking up to the inequities and injustices in the way the world-system is designed to function. But what can be done that has not already been tried? How can we break out of traps that hold us captive in prisons of our own invention? What will it take to safely conduct experiments with our own evolution in ways that include and transcend old barriers, cultural mindsets and assumptions?

As a society we appear to be traumatised – though perhaps reluctant to admit it. The benefits arising from technological progress have been remarkable, comprehensive and bewitching. Yet we are far from being happy. A constant barrage of stress, anxiety, intrusion, incarceration, amplified by a groundswell of panic from the media, are creating the perception we are in a mess and facing one or more global emergencies. Increasingly, despair is leading to addiction, violence and suicide, especially for those hardest hit.

The most viable path forward seems to be one of conscious renewal – rebooting society into a new trajectory but with very different design criteria, operating tenets and relationships. But anything requiring a profound social transition of this kind is bound to become a bold and unremitting venture.

Numerous scientists, activists, and politicians have proposed solutions, each from a different ideological vantage point or moral perspective. Some argue that we must drastically throttle back industrial production. Others say we already produce enough, that distribution mechanisms are at fault, and that intense exploitation of existing technology is the answer. Some suggest that restraint and austerity are inevitable, while others advocate continued growth within the familiar capitalist framework. A few minority groups believe we can only survive by actively dismantling the civilisational world-system – using any means necessary, including open warfare and civil disobedience, until that goal is achieved. Less extreme, but still compellingly reformist, are groups proposing everything from a steady-state, low carbon economy to participative governance, commons-based laws that make cultural and natural resources accessible to all, decentralised peer-to-peer provisioning, and open source design and production, as ways to engineer a shift towards a more consciously empathic and humane society. And all the while *progressive* movements everywhere are attempting to remain within the bounds of what we already know – hoodwinking themselves and others into believing a little tweaking at the edges is all that is required.

There is no denying the dazzling variety and novelty of approaches. And all but the most conservative have one thing in common. They are based on the premise that human prosperity and well-being must now transcend purely material concerns and that cooperation and collaboration are vital to sustain these in the future. No matter which course is chosen, though, no matter which components are favoured, nor which constraints are modified or replaced, changing the world-system must inevitably entail radical transformation of the way we perceive ourselves.

In a complex world such as ours it would be folly to assume that a single solution will be appropriate for all our differing needs. Different cultural mindsets will come up with very different resolutions. That is good. It means diversity will not just need to be tolerated but embraced by society. Patience will be required too. Workable results will not be found or implemented at the snap of the fingers. Indeed undue haste, or latching on to the latest fad, could also unintentionally hasten our downfall. In many domains we have reached a situation where there is little room for error now.

The task is intimidating. Immensely challenging. It is also inspiring. No successful species, no previous civilisation, has endured by intentionally constraining its own growth. They invariably overran their environments, heedlessly wiping out other life. And then they collapsed. In any closed system there are limits to growth. Thus transformation and renewal must be the aim.

Are we up to the task? If social transformation can be grasped as a moral imperative almost anything becomes possible. Slavery was abolished in a matter of years in spite of the fact it had been one of the pillars of a productive society. In more recent times such profound changes have occurred repeatedly. The power of ideas helped destroy apartheid and other tyrannies. It has liberated women, gay people and ethnic minorities. It has produced a drastic decline in violence, strengthened human rights and furthered animal welfare.

So while we continue to pollute the air we breathe, the water we drink, and the food we eat with fungicides, pesticides, insecticides and other contaminants like mercury, polychlorinated diphenyl and lead, we are making undeniable progress elsewhere.

For human beings to have the imagination to envisage our potential extinction, but not the willpower to prevent it, is unthinkable. We need to amplify and accelerate the behavioural plasticity of global society through the power of ideas such that the dawning of a new society becomes not simply possible but a compelling attractor. But one thing above all stands in our way – an affluent elite to which most wealth still inexorably flows. And, with very few exceptions, they are not about to change that. In fact the majority are probably quite content to keep things the way they are.

People all around the world are beginning to realise that most of the prosperity created by human endeavour, often through a lifetime of toil, is owned by a tiny minority of wealthy individuals and corporations. These are the same people that control the means of production, dictate who will benefit from human enterprise, stimulate the industrial war machine, protect their power and wealth by means of various political, military and state apparatus, and knowingly use corporate media to create and manipulate compliance.

At a time when the gap between the wealthy and those in poverty is increasing exponentially it is time to reconsider our priorities, insist upon a fairer distribution of wealth, and design the means whereby our world-system can consciously evolve into a future that benefits us all. Incremental change cannot hope to achieve this. Continuous improvement and reform, though both necessary, are simply insufficient to overcome the gravitational pull of the past coupled with the inertia of the current system. A revolution in reconceptualising and reconfiguring the prevailing worldview – its primary beliefs, assumptions and applied constraints – will also be necessary.

A MINDFUL UPRISING

Mindful uprising is a full-spectrum renewal of the prevailing world-system and a platform for the 99 per cent of society that has for too long been on the defensive and without power or influence. It is also the urgent call of people around the world who have remained silent until now, who yearn to have their voices heard, and who refuse to be exploited, repressed or held back any longer. It is the rationale for awakening to the plight of a human family that has lost its way, that is too easily deceived by corrupt leaders and bankrupt processes, seduced by the glamour of wealth and what it can buy, that resorts to division and conflict far too easily, and too readily submits to laws that prevent citizens openly engaging with each other.

Above all it is a framework designed to embed empathy, generosity, collaboration and equality among people traditionally segregated, oppressed and worn down by never-ending struggles, legal battles and authoritarian regimes. It is the majority voice of humanity demanding radical change and societal renewal through intelligently peaceful purposes. It is the autopoietic operating system for Centre for the Future and the *wayfinding* experience in a quest for a more conscious, purposeful, evolution of the human family.

The operating schema laid out here is intended as a generative architecture – a global conduit for mutual engagement around a continuously-evolving series of high level responses to the emergent, often asymmetric, threats our most life-critical systems are facing. It is particularly aimed at situations where rigorous, appreciative, yet critical inquiry into fundamentally intrinsic beliefs and assumptions is needed, especially where one cultural mindset exercises dominance over others – for whatever reason – in their expression and manifestation in the world. Through a *mindful uprising* the struggle to reinvent human purpose, whilst engaging with forces that strive to maintain the status quo, becomes an inspirational, cooperative venture with a single imperative. Our evolution both as a sentient species and as one resilient family in a world of ecority and abundance.

THE OPERATING SCHEMA

CONNECTING - INDUCTING - EXPLORING - RENEWING - REINVENTING

By their very existence, the diverse cultures of the world bear witness to the folly of those who say we cannot change, as we all know we must, the fundamental manner in which we inhabit this planet
Wade Davis

*Never doubt that a small group of thoughtful, committed citizens can change the world.
Indeed, it's the only thing that ever has*
Margaret Mead

Phase I - Connecting

INTENTIONS:

1. To grow aligned *meshworks* - communities of shared intention - comprising individuals, organisations and social movements that are intent on transforming (where possible) or transcending the status quo in the quest to renew our most life-critical systems
2. To share strategic intelligence among and between these *meshworks* in order that:
 - the humanitarian impulse for an intelligent redesign of our world-system reaches *escape velocity* within those individuals, organisations and communities accessing the *wayfinding* experience
 - co-designed solutions that are socially desirable, ethically defensible, culturally feasible, ecologically responsible and economically manageable can take hold in the collective consciousness - gradually replacing protocols, processes, practices and methods that are proven to be harmful or that no longer benefit society as a whole.

OPERATIONS:

Emphasis in this initial phase is on melding a global system of networked intelligence around a common purpose and themes from the myriad diffuse networks and enterprises that already exist - in addition to others that are just coming into being. Attention is given to identifying and linking individuals and organisations from all sectors and across all geographies at a meta-level - inviting them into a process for nurturing coherence and unity. Activities comprise intelligence gathering, cultivating collegial relationships, and establishing resilient support structures for the *wayfinding* experience. An intense focus on induction is vital as familiarity with the *Transformational Narrative* process, and the source models underpinning this culturally-neutral method, will help ensure participants become well-informed members in their *wayfinding* advocacy and praxis. Carefully crafted messaging is used in this phase to create greater awareness of the project internationally and its espoused role in the conscious evolution of the human family.

RATIONALE:

There is an abundance of visionary enterprises, entrepreneurial projects, social movements and non-government organisations of all creeds and persuasions either preparing to challenge the status quo, or already battling with conventional ways of being, thinking and doing in their own self-nominated areas of expertise. By themselves they might shift the needle of public opinion slightly, and even achieve some notable results in the field - but only with great effort and only within a strictly limited sphere of influence.

In fact from their current vantage point and strategic emphasis they can only make the slightest of dents in the prevalent worldview, for although their prime purpose may often

sound similar, or even identical in some cases, they remain functionally competitive – detached in almost every facet of mutual support, yet seemingly oblivious to the unrelenting force for good they could unleash simply by harnessing their collective capabilities and focusing their energies more efficiently.

Additionally the missions they espouse, and for which they are funded, take little account of the fact that our *worldview*, and how it manifests as a *world-system*, is irreparably defective. In fact they mostly behave as though it is in perfect operating order and ignore any data that would lead them to a different conclusion.

Consequently they largely deal in surface issues – attempting to eradicate, sometimes very successfully, visible and measurable symptoms of a system in distress without tackling the underlying pathological ontology. This situation suits the establishment but impedes significant metanoia followed by transformational change.

We believe it is both illogical and impossible to initiate (and sustain) a substantial reinvention of the world-system by continuing to chase our own separate agendas. Such arrangements inevitably rupture any unity of purpose before it has had time to take shape and mature. This set of circumstances only favours those whose interests are aligned with protecting the status quo.

The first task of people coming together in a *mindful uprising* is to generate sufficient impetus to overcome the gravitational pull of obsolete beliefs, systems and practices. Scientists call the propulsion needed for space vehicles to break through the atmosphere the *escape velocity*. Likewise *Escape* (from the dominant worldview) entails a critical mass of enlightened individuals coming together – connecting for one purpose and with one accord. *Velocity* is provided by deliberately increasing empathic collaboration through distributed intelligence and powerful new conversational methods like *Transformational Narrative*.

In this preparatory phase, we will grow and cultivate interconnected *meshworks* of organisations with *cultures of renewal* that have the capacity to replenish and sustain themselves – offering them a facility in Centre for the Future where they can meet to engage in curated discussions that penetrate the surface safety of societal delusions in the form of deeper, more intentional, whole-system designs based on radically reconfigured assumptions and constraints.

Phase II – Inducting

INTENTIONS:

1. To induct participants into a deeper understanding of the prevalent universal *worldview*, how this *worldview* manifests as the *world-system*, and how different cultural mindsets translate this *worldview* in generating the rich diversity of attitudes we see transacted across the human family today.
2. To construct a new knowledge base on *the expanded now* timeline of human experience – including examining the links between the various purposes, ideologies, practices and conduct of our species over the ages
3. To enact The Observatory function comprising:
 - mapping and drafting a taxonomy of our most life-critical systems in order to compare their actual and intended benefits and to identify the constraints that lead to unsatisfactory or unfair outcomes
 - deconstructing the central memes in global society via a polyocular lens, highlighting

the ways cultural mindsets converge and interact in their understanding and ability to address particular issues in our most life-critical systems

- using cultural archetype methods to better visualise and explain the inherent tensions and alignment points between differing cultural mindsets and how these are exploited by established institutions.

OPERATIONS:

The Centre for the Future is not a neutral or unprejudiced conduit devoid of values. Nor is it a channel for maintaining and improving business-as-usual. The unique and profound nature of the *wayfinding* immersive experience is grounded in a few transformational principles that we use to pursue a single moral imperative: the endurance of our species in ways that benefit and improve the collective well-being of the human family, and that fulfil our destiny by continuously renewing the abundance of Earth for future generations. In this phase, diverse groups come together to recast human narratives, revitalise intentions, articulate alternative visions and strategies for the future, and establish a variety of viable operating models for future organisations using a consistently humane ethos and sense of *ecority*.

RATIONALE:

The main problem with *transformational* thinking is that so often it is nothing of the kind. Going through a transformational change process may give us Dutch courage and the illusion that we are radically changing things. But ultimately everything stays more or less the same because we refuse to alter our most deeply held beliefs, underlying intentions, and operating habits. Thus applying genuinely unsettling metanoia, epiphanies sufficient to shift belief systems that have become embedded in our collective psyche and emancipating our ingenuity and creativity for constructing better, more relevant, pathways into the future in the process, is often impoverished or deliberately avoided altogether.

Through its decision theatre infrastructure and *wayfinding* experience, Centre for the Future sets out to challenge current thinking methods, and the trite or partial solutions that result from such methods, by creating cross-cultural immersive experiences that access a range of deep cognitive, intuitive and emotive source concepts – from therapy and counselling to evolutionary development, memetic deconstruction and cultural archotyping. In so doing we unlock a platform for massive change in the context of the prevailing civilisational worldview and the resulting world-system.

At its core this phase focuses on the continuous growth and expansion of a cultural, spiritual and scientific knowledge base, with complex data streams capable of being visualised in real-time, that has the potential to consider and realise an entirely new humanitarian wisdom for the future of humanity.

Phase III – Exploring

INTENTIONS:

1. To scan the world-system for projects and processes that immediately lend themselves to a transformational strategy. Potential assignments are chosen on the basis that:

- they no longer meet societal needs in ways that are ethically, culturally, economically and systemically acceptable
- are highly visible within the community and have already received substantial criticism in the press for one or more serious flaws

- require urgent attention given their risk to life, justice or integrity
- expose additional systemic constraints for future inquiry.

OPERATIONS:

In this third phase we move, rapidly but prudently, to decisive action to reinvent a few discrete yet highly visible targets where predictable improvements can be achieved, benignly and with the least amount of disruption, at critical systemic acupuncture points. Our objectives will remain modest at this stage. Limited in scope, this *proof of concept* phase requires a range of relatively small yet well-defined strategic activities that reflect favourably on Centre for the Future, that strengthens our support base and builds credibility in the global community. This phase grows the skills and literacies required to undertake more substantial, whole-system, networked projects in Phase 4.

RATIONALE:

In this phase, the intentions and work of a *mindful uprising* become gradually yet abundantly clear to members of the general public and a critical mass of corporate, government and civil society leaders. Assignments are chosen carefully. Opportunism is avoided – particularly as some of the required networks and skills will still be in the process of acquisition. Consequently we will take on a small number of discrete projects at this stage rather than tackling whole-system renewal.

The focus is still firmly on exploration and practise, probing possible targets for the tiniest of acupuncture points that could be leveraged in terms of redesign and transformation, and on continuing to grow community support and credibility. Now The Observatory will be on the lookout for tipping points signifying potentially massive change so that we are able to engage in strategically planned campaigns across geographical regions rather than reacting to crises or non-leveragable projects.

Increasingly in this phase *wayfinding* staff learn the importance of curating experiences that resonate emotionally and that work practically. Attention to finessing the visualisation technologies, understanding the algorithms needed when using the information databases, and practising the capabilities needed to facilitate and curate groups through the *Transformational Narrative* process, are key here. This phase lays the essential groundwork for Phase 4.

As more and more people join the *mindful uprising* community we expect word of our mission to spread and our legitimacy to grow. This will lift morale as well as the levels of participation. The natural momentum arising from this greater awareness will generate new opportunities for collaboration and this energy will shift us from Phase 3 to Phase 4 action. Meanwhile outreach activities will continue to grow alliances with like-minded individuals and organisations as our web of meshworked decision theatres begin to take on complementary tasks.

Phase IV – Renewing

INTENTIONS:

1. Within each of the five action domains to identify critical whole systems for renewal using the *wayfinding* capability across meshworked decision theatre facilities around the world
2. To consciously choose whole-system projects where new models and solutions would hasten the collapse of specific companies, industries, political or economic systems,

especially in cases where their continued survival would increase their toxic nature to humankind.

OPERATIONS:

Phase 4 is a step change in activity in that the focus is now on identifying and renewing whole systems that are obsolete or damaging to the human family. It also sees larger, more complex, whole-system projects shared across a number of decision theatre facilities. It is possible that outcomes from the *wayfinding* experience may attract some disapproval at this stage for intervening in matters that do not concern us. There is a slight risk, too, that a concerted push back from venerable institutions and agents of the status quo could hinder Centre for the Future expansion. Operational coordination across the global network will need to be finely tuned. A global Council of Stewards will be established at this juncture.

RATIONALE:

In this phase we step up our meshworking capabilities with other *wayfinding* centres and shift from discrete operations to tackling entire industrial, political, and economic complexes from collaborative and multicultural perspectives.

As global industrial and economic systems fail to adapt to changes in the business environment it is highly likely that their processes will become more and more fragile. This should mean a greater degree of openness to new or alternative models – except where an organisation or industry perceive this to be a threat. It will be important to use these opportunities to introduce sustainable concepts – such as open source design, peer-to-peer production, and aligned interventions – in support of resilience in local communities and enterprises. Failures in the delivery of electricity and manufactured goods by traditional means, for example, will increase interest in local food and off-the-grid energy production.

At this stage too we will need to allocate more resources to integrating those individuals and organisations, particularly in well-established but unsustainable industries, that will still try to cling on to obsolete practices in the pursuit of profits. Our work may provoke a backlash, sometimes from parts of the public, but particularly from the formal authorities, if we cannot persuade established players to change their ways. We cannot afford to divide loyalties and must find ways of appealing to the better nature in all of us in order to head off obstructionist actions.

We also see this Phase as an opportunity to strengthen local communities and parallel institutions. If future economic turmoil causes unemployment and hyperinflation, it is likely that people will be employed for the benefit of their local community. And as national governments around the world increasingly struggle with the crises arising from *casino capitalism* – like peak oil, food shortages, climate refugees, and so on – and increasingly fail to provide for their people, local democratic councils will start to take over the administration of basic and emergency services. At this stage we can encourage citizens to join any online capacity we have and to swing their support behind participatory local alternatives in the economic, political, and social spheres. We fully expect that parallel institutions with reinvented systems and procedures will do a better job than incumbent organisations.

Phase V – Reinventing

INTENTIONS:

1. To replace obsolete systems, that may currently work only for certain sections of

humanity, with an entire world–system founded on justice, empathy and benevolence – a world that is ethically sustainable and economically feasible

2. To use our online capacity to focus on establishing lines of development that enable the rapid reinvention and prototyping of alternative systems in local communities all over the world.

OPERATIONS:

The ultimate stage for renewal is the reinvention of the redundant civilisational infrastructure and practices at all levels of the world–system. As governments and corporations move to more sustainable and equitable schemas, based in part upon the pioneering nature of *wayfinding* models and *mindful uprising* praxis, once–critical infrastructure – previously a vital element for industrial economism to function – will start to be dismantled. People will migrate to the new models but may also need help in reaching optimum performance in these given their unfamiliarity.

Thus in Phase 5 our ability to reach people online becomes an enabler for the rapid reinvention, reconstruction and prototyping of alternative systems for the well–being of the human family at local levels. In this final phase we help societies and communities reconstruct along new lines and with renewed purpose. Operations will almost exclusively be on sustaining and leveraging previous activities and scaling up initiatives that are effective in the context of a new world–system.

RATIONALE:

For most of our history, those in power have retained the initiative as well as protecting the means of production – forcing citizens to stay on the defensive or to ignore their fate. But today people everywhere are gradually awakening to their exploitation as serfs and the unfairness and injustices in what is increasingly referred to as *the system* – a pejorative term with extremely negative attributions.

Coupled to this awakening of consciousness, serious issues will undoubtedly contribute to the further collapse of our most life–critical systems. This is already causing a series of emergencies for those in power and these will continue. Civil unrest could escalate as a result.

For perhaps the first time in history, those in power are caught seriously off–balance, their attention increasingly preoccupied by worsening crises in a world that seems ever more complex and uncertain. This provides an opportunity for alternative enterprises, autonomous cultures and thought–leadership communities to seize and retain the initiative. Not in an intimidating manner but in terms of empathy and with a spirit of generosity.

The successful reinvention of social, economic, political and industrial infrastructure that began in Phase 4 will now open up the opportunity for embedding new and compelling narratives for the future of humanity on this planet. These will reinforce the need for continuing social, political, industrial and economic change.

Meanwhile a reduction in consumption, coupled with less waste and an increase in cleaner and more ethical means of production and distribution, will combine to create genuinely sustainable models. If, as seems highly probable, those in power (and many ordinary citizens) still prefer to cling to the civilisational model even as it collapses, factions in society may well support authoritarianism, especially if they believe it will maintain certain privileges and entitlements. Watchful of this the *mindful uprising* agenda will tackle such issues more

vigorously through the creation of open dialogue and acceptance of diversity within our online global marketplace.

It is important to not misinterpret the goal of Phase 5 of this *mindful uprising*. The point is not to cause human casualties or to create harm as this would merely mimic the extreme behaviours of the *worldview* from which we are intent on escaping. The point is to stop the destruction of our planet and communities and to restore confidence in a viable future for us all. Thus the enemy is not the civilian population – or any population at all – but a world-system that is degenerating into a corrupt, socio-pathological, sociopolitical-economic *worldview* that no longer serves the needs of the majority – a world-system that manifests as highly toxic, unjust, and unsustainable.

It is relatively easy to put a case demonstrating that ecological destruction on this planet is primarily caused by industry and capitalism as it is currently configured. The issue of population is a distraction at best. The aim of a *mindful uprising* using the *wayfinding* experience and Centre for the Future infrastructure as a vehicle for designing human coevolution more consciously, is to reduce the damage done by obsolete systems as quickly as possible, and in doing so to account for the harm the dominant culture is doing to all living creatures, past and future.

End Note:

It is important to understand that the process of Connecting, Inducting, Exploring, Renewing and Reinventing is not intended as a linear sequence. On the contrary once a particular Phase has been initiated it becomes part of an endless cycle, both iterative and recursive, deployed across the Centres for the Future global network, with shared feedback loops offering improvements to every aspect of organisational effectiveness.

Richard Hames
Founding CEO

Melbourne 5th July 2015