

# **ON COACHING AND THE FUTURE OF HUMANITY**

## **A manifesto from the frontlines**



**By**

**Pierre Dussault ing. CPCC, ACC**

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The significant problems we face  
cannot be solved at the same level of  
thinking  
we were at when we created them.

**Albert Einstein**

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## Introduction

The gap between the respective evolutions of both technology and humanity is widening very quickly, with human beings having a hard time following.

I think that we are living in the most exciting period of human history. First, the evolution of technology has brought tremendous changes, possibilities and challenges to humanity; secondly, there are more and more people who want to help other people on their human development. Coaches and the coaching industry are a good example of the latter.

Every day, more people realize that living goes beyond just surviving, paying the bills and just getting by. They realize that they can create their own experience rather than being just witnesses and victims in their lives.

In March of 2015, I published an article which raised the following question, "When will coaching reach mass market acceptance?" Coaching as an industry is still very young, as it started in the 1990's. In some countries it is widely spread in the corporate world at the mid-and upper-levels of management. However, it has not reached mainstream acceptance and recognition as other professions have (e.g., engineers, lawyers, medical doctors, etc.) (The article is reproduced integrally in the manifesto).

This manifesto takes this reflection further by asking, what will be the impact of coaching on the future of humanity? By answering it, I believe it will mobilize the coaching industry to reach mass market acceptance and recognition faster. As you will read this document, you will understand the need to create a sense of urgency and make this goal the moonshot project for the coaching industry.

Technology has crossed the chasm toward mass acceptance, but human consciousness has not as easily done so. When it comes to resolving basic human issues such as racism, human rights, LGBT rights, women's rights, environmental issues, etc., we cannot get as wide acceptance as is the case with technologies.

The current technological revolution will bring disrupting changes to a level unprecedented in the next decades. The advent of technologies such as robotics, artificial intelligence (AI), and many others will transform our society radically. Some even predict a singularity which would be the first step toward Homo sapiens becoming obsolete. Even if this possibility seems farfetched, and we take it out of the equation, millions of jobs will be eliminated by AI and robotics. The affected lower-level skills workers won't be moving into higher-level jobs such as engineers and programmers just through formal education. The previous industrial revolution replaced the jobs it eliminated by creating new opportunities, but this time it will be different.

In the first 20 years of the 20<sup>th</sup> century, we experienced about 1000 years of evolution compared to the past. Futurist Ray Kurzweil predicts that we might live 20,000 years of evolution in the 21st century.

When my father came back from WWII, he gave what he called "the greatest gift" to his mother. He bought her a refrigerator. It was the nicest gift he could give her in those days. She was in heaven! When we look at this story from the point of view of today, it doesn't make sense. We have come so far since then... and we haven't seen nothing yet.

The actual level of global consciousness or maturity of humanity is about the same level as an adolescent (9 – 14 years old) and it took us about 100,000 years to reach this level. If you think this

estimate doesn't make sense, just look at what went on in the 2016 US presidential campaign. We got rid of the monarchy only 250 years ago with the American and French revolutions (with a few relapses in the case of France). We were then at the level of a child about 7-8 years old.

Our low level of maturity makes it challenging to resolve the big problems we are actually facing and the new ones that will come. I will support this statement and the previous one with evidence further on in this manifesto. In order to increase the actual level of global consciousness, we need to cross the chasm as a civilization from adolescence to adulthood. Coaching can inspire people to maximize their personal and professional potential, therefore increasing the level of individual consciousness.

New technologies will handle many problems, but we are still struggling at resolving some very fundamental human issues. We can now communicate to any place in the world with our smartphones, but many still find it difficult to communicate with their relatives. Most everyone has a mobile phone; how many are trying to improve their communication skills?

In reality, technology can solve many problems that could potentially free people so they could dedicate more time on reaching their full potential. For instance, all the jobs that require low skills can possibly be eliminated by automation, robotics, and artificial intelligence in the next decades. There is only one problem: those who are displaced, how will they earn a living? Some people are proposing a GMI (Guaranteed Minimum Income) to replace the revenues from job losses. Although it is a noble proposition, it doesn't make any sense in the profit-driven economic system we are living in, unless there is a major paradigm shift.

In many instances, it's not the rise of technology that poses the problem, but our slow pace at resolving the most basic human issues. But the rise of technology will only put more pressure on us.

### **How will coaching aid the evolution of mankind?**

### **And how can it help humanity reach a higher level of consciousness that will enable us to solve the biggest problems and help us manage the gap between the evolution of technology and the evolution of humans at a manageable level?**

These are the two big questions we need to answer to make sure we as humans will not become obsolete.

At this present time, we don't have the maturity and the consciousness levels as a society to manage this accelerated growth. The slow pace at which we manage major issues in today's world is an alarming indicator.

I am not pretending that coaching is the ultimate solution to save humanity, but it will be part of the solution. For sure it will play a significant role if it becomes a more important player in the world by reaching mass market acceptance and recognition. We need to create a sense of urgency... and as you will understand from a quote later on, we have to go far, quickly!

As Einstein mentioned, the significant problems we face cannot be solved at the same level of thinking we were at when we created them. We all know as coaches that we can bring people to the level of thinking that will help resolve those problems. Technology is not the problem, it's how we use them.

If you want to understand who you are, you have to look at your whole life. If we want to understand the world we live in, we have to look at the whole history of mankind. Hence, in this document I will talk about the evolution of Homo sapiens from a cultural and social point of view, and I will make a parallel with the evolution of technology.

In the following sections I will propose where we stand as a society and present important facts that we should consider when we tackle this challenge of global awareness and the role of coaching for the future of humanity. I will also identify potential paradigm shifts that will be required to increase global consciousness in the world.

Then I will talk about the state of coaching and propose where we need to go as an industry so we can create a major, positive impact and contribution on the future of humanity.

As you will notice all along this manifesto, I have inserted a lot of excerpts from articles and books. I found it useless to write in my own words what was so clearly written by professional journalists or the experts in the field I refer to. While I was doing this essay, I felt like I was building a big puzzle: picking up pieces here and there from all the brilliant people who have written books, articles, and made videos on the different topics covered in this manifesto.

I believe human beings really need to step up to improve the world and coaching could make a big difference.

So if you are concerned about the future of humanity as I am, you are a coach and you know you can impact your life and the life of others, I think you will be interested to read this manifesto and to eventually provide your point of view.

In the first section of this manifesto, I have reproduced the article which triggered this whole reflection.



## The article: WHEN WILL COACHING CROSS THE CHASM (AND REACH MASS MARKET ACCEPTANCE)?

Of course I don't pretend to have the answer to this question, but let me offer the reader a point of view that it might not be that far in the future!

I was inspired by the TED Talk of Simon Sinek: How great leaders inspire action. He explained and demystified how great leaders communicate from the inside out and getting mass market success or acceptance. I couldn't help but wonder how this wisdom could be applied to coaching. The question that came to me was:

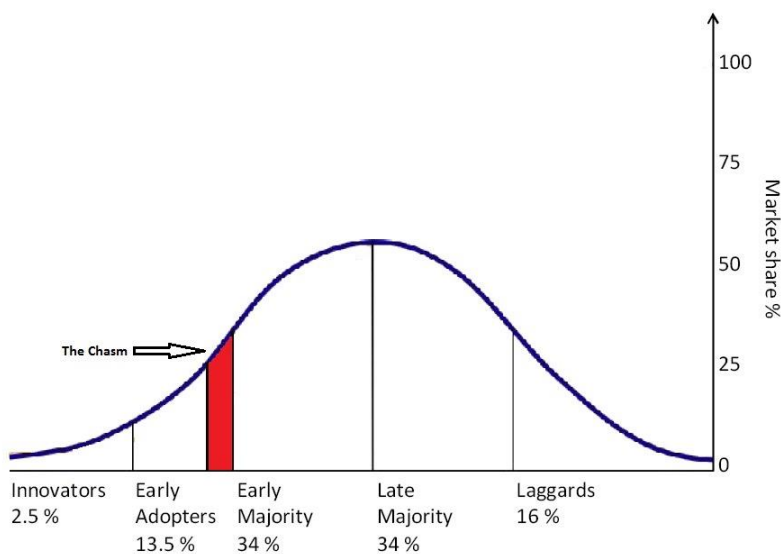
### ***When will Coaching reach mass market success or acceptance?***

#### Diffusion of innovation

In his TED Talk, Simon Sinek used the theory of diffusion of innovation to explain how mass market success or acceptance can be reached.

Diffusion of innovations seeks to explain how, why, and at what rate new ideas and technology spread through cultures. Everett Rogers, a professor of communication studies, popularized the theory in his book *Diffusion of Innovations*; the book was first published in 1962, and is now in its fifth edition (2003).

Simon Sinek explains that you cannot have mass market success or acceptance of an idea until you achieve a tipping point between 15 and 18% within the market. You have to cross this gap between the line that includes the first two categories and this tipping point (the chasm). The early majority will not try something until someone else has done it. The first two categories are more prone to act on their gut decision and to act on what they believe.



#### Crossing the Chasm

In his book *Crossing the Chasm*, Geoffrey Moore argues there is a chasm between the early adopters of the product (the technology enthusiasts and visionaries) and the early majority (the pragmatists). Moore

believes visionaries and pragmatists have very different expectations, and he explores those differences and suggest techniques to successfully cross the "chasm," including choosing a target market, understanding the whole product concept, positioning the product, building a marketing strategy, choosing the most appropriate distribution channel, and pricing.

**The most difficult step is making the transition between visionaries (early adopters) and pragmatists (early majority). This is the chasm that he refers to.**

Moore's theories are only applicable for disruptive or discontinuous innovations (those who force a significant change of behavior by the customer). Isn't this similar to what coaching does?

Pragmatists (early majority) in pain are the people who will move first. They are not in exploration mode, they are in desperation mode. Who really has to act now?

**This makes a lot of sense because most people change their lives only after a tragedy!**

### How these theories can work with coaching

I believe that we can use the theory of Diffusion of innovation and crossing the chasm to try to assess how far we are from mass market acceptance. Here are some reasons why I think we could use these theories to assess the state of Coaching.

- Is Coaching an innovation?
  - Even though Coaching has existed for more than 20 years, it is still in its infancy and it is still evolving.
  - According to the ICF 2012 Global Coaching Study, approximately 47,500 professional coaches are now in business worldwide as compared to 2,100 professional coaches in 1999. The membership of the ICF was 22,701 in 2013 (source 2013 ICF annual report). This makes it a very small profession compared to others at this time in history.
- Coaching is indeed disruptive and forces significant changes of behavior by the person being coached.
- It is not considered mainstream yet.

Therefore, for all these reasons, I believe that coaching is still an innovation/new idea despite more than 20 years of existence. It has not yet reached the masses, which means that the majority of people don't know what coaching is and its benefits.

### Global awareness of coaching

According to the 2014 ICF global Consumer Awareness Study, 17% of the global population is very aware about coaching, 41% is somewhat aware, and 42% is not aware (page 8 of the report).

Seventeen percent are very aware and have been in a coaching relationship.

Respondents who had not to date participated in a coaching relationship were asked to indicate if they would consider participating in a professional Business and/or Life Coaching relationship. Thirty-three percent of the 2nd group (unaware-19%) and 3rd group (aware-47%) said they would consider a coaching relationship.

## Observations

To recap:

- The tipping point is between 15 and 18% according to Simon Synek.
- 17% of the population are very aware and have been in a coaching relationship (2014 ICF global Consumer Awareness Study).
- The innovators (2.5%) and Early Adopters (13.5%) composes 16% of the population (theory of diffusion of innovation).
- The most difficult step is making the transition between visionaries (early adopters) and pragmatists (early majority). This is the chasm (Crossing the chasm Geoffrey Moore).
- Pragmatists (early majority) in pain are the people who will move first. They are not in exploration mode, they are in desperation mode. Who really has to act now? (Crossing the chasm Geoffrey Moore).

The 17% of the population who are aware and have been in a coaching relationship is probably mostly composed of the Innovators and Early adopters.

**If 17% of the population are very aware and have been in a coaching relationship, we should be very close to the tipping point and to mass market acceptance.** However, it also bears considering that in cases of human evolution, the numerical values of the tipping point could be different.

## State of coaching vs mass market acceptance

As we have seen before, our profession seems to be in the tipping point zone which would trigger mass market acceptance.

Coaching is known only by a minority (17%) in the general population despite the followings facts:

- The credibility of coaching has been:
  - Proven through research by the likes of the Institute of Coaching at McClean Medical School Harvard affiliate;
  - Established by the ICF (international Coaching Federation) through individual credentialing and program accreditation;
  - Established through summits such as the WBECS (World Business & Executive Coach Summit). The WBECS group focuses on increasing ethics and standards in the industry as this leads to improved results for the client, the coach, and the brand of the coaching industry as a whole.
- Coaching is now taught in many schools, such as Columbia University and Georgetown University—and many others around the world.
- Many celebrity coaches, like Tony Robbins, Marshall Goldsmith, and others promote the profession of coaching through their work.
- Many of the most powerful and influential people in the world are using coaching. It is widely used by CEO's and executives of major companies in the world, and it is promoted by such great minds as Microsoft's Bill Gates and Eric Schmidt, Google's CEO.

We seem very close to Mass market acceptance, so what is missing?

## Vision of the coaching community

Now let's look at the coaching community's vision for the future.

Coaching is certainly a profession which can contribute very significantly to the world, and when we reach mass market acceptance, we could see a major shift in humanity.

Many coaches have chosen to invest in their development, changed careers, and made significant shifts in their lives as they subscribe to the ideology of changing human lives.

I think that the coaching community through the ICF and the likes of CTI (Coaches Training Institute) is striving toward that goal of reaching mass market acceptance.

Here are a few examples of this:

### ICF vision for the future

- Vision Statement: In service to humanity flourishing, we choose to ...
- Core Purpose: Lead global advancement of the coaching profession.
- Envisioned Future-Big Audacious Goal: Elevate coaching to an integral part of society, with ICF Members representing the highest-quality professional coaches.

The International Coach Federation is committed to enhancing global awareness of professional coaching and of ICF.

### CTI vision for the future

In their vision story, the Coaches Training Institute CTI, one of the biggest Coaching school in the world, is hoping to transform 50 million lives by 2023.

As we can see, these examples of big, audacious goals could have a major impact on humanity.

## Call to action

In light of the vision and work being done through organizations or events, we can assume that we will eventually reach mass market acceptance. Since we are an innovative profession and we like to generate disruptive and positive changes in people's lives and in the world, I am calling on coaches for input:

How can we reach the tipping point?

How can we cross the chasm?

I would be glad to hear your ideas and consolidate them into a report.

I hope to generate a discussion that will move us forward on our quest to change the world!

## The evolution of global consciousness

In the next sections, I will try to make a parallel between the evolution of technology and the evolution of humans. But before doing that, I think it is important to look at the evolution of global consciousness, since reaching a higher level of consciousness will help solve the biggest issues of humanity. Also, I will try to provide a simple definition so we can use it along this manifesto.

In the 20<sup>th</sup> century, humanity began to be confronted with new potential global threats. The advent of nuclear weapons and the awareness of climate change have altered our perception about the major impact humans can have on humanity.

Although there are still people who deny the potential impacts of climate change, everybody was concerned by the specter of a nuclear holocaust, especially during the Cold War. The consciousness about global threats has become part of the human collective experience.

The following quotes highlight this fact very well:

**We face a true planetary emergency. The climate crisis is not a political issue, it is a moral and spiritual challenge to all of humanity. It is also our greatest opportunity to lift Global Consciousness to a higher level."**

Al Gore, former US Vice-President in the Clinton administration

**"Without a global revolution in the sphere of human consciousness, nothing will change for the better ... and the catastrophe towards which the world is headed - the ecological, social, and demographic breakdown of culture - will be inevitable."**

Vaclav Havel, Club of Rome executive member & last President of Czechoslovakia

**"What's needed really is a higher level of consciousness—and it's hard to create, but it's coming. As the Africans say: if you want to go quickly, go alone; if you want to go far, go together. We have to go far, quickly."**

Ken Wilber

**The behaviours that are generating our global problems it becomes clear that they spring from limited perspective. ."**

Ken Wilber

As you will see in the following chapters, environment is not the most important threat. I believe that the rise of technology will pose greater challenges than climate change, unless humanity drastically increases its level of global consciousness.

## What is global consciousness?

I want to provide a clear definition so that readers will understand, and avoid a philosophical debate about the nature of consciousness for clarity in this manifesto.

According to Merriam-Webster, the definition of consciousness is:

- Knowledge that is shared by a group of people

- The condition of being conscious: the normal state of being awake and able to understand what is happening around you.

Therefore, whenever I will talk about global consciousness in this document I will use the following definition:

**Global knowledge of what is happening around us, that is shared and understood by a group of people.**

Some people who have studied spirituality might disagree with this definition, but the majority of people would look for the definition of consciousness in the most obvious of sources.

Global knowledge is the knowledge about where we were as a civilization, where we are, and where we're going.

In order to reach global consciousness, we must first attain it at the individual level. And the same principles apply, we must understand our past, assess our present, and we must understand who we are in order to intentionally influence our future. We have more control on our lives and on our future than we think.

What does it mean to reach a higher level of consciousness at the individual level? This question will be answered later, but as you will see along this document, the goal is not to help people reach Nirvana. It is more about creating awareness on people's possibilities and impact on the world.

Before we go further, here are a few other quotes about global consciousness.

**"The common enemy of humanity is man.  
In searching for a new enemy to unite us, we came up  
with the idea that pollution, the threat of global warming,  
water shortages, famine and the like would fit the bill. All these  
dangers are caused by human intervention, and it is only through  
changed attitudes and behavior that they can be overcome.  
The real enemy then, is humanity itself."  
- Club of Rome**

As described by the Club of Rome in The First Global Revolution, the threat of Global Warming has been selected as the "enemy" to "unite humanity and change human behavior and attitudes." As Gordon Brown recently stated:

**"Climate change makes us all global citizens, we are truly all in this together." Apart from 'Global Warming' it is hard to imagine a threat that is caused by humans, affects every part of the planet and can only be overcome by fundamentally transforming our society.**

**It's almost as if it was designed for the purpose!**

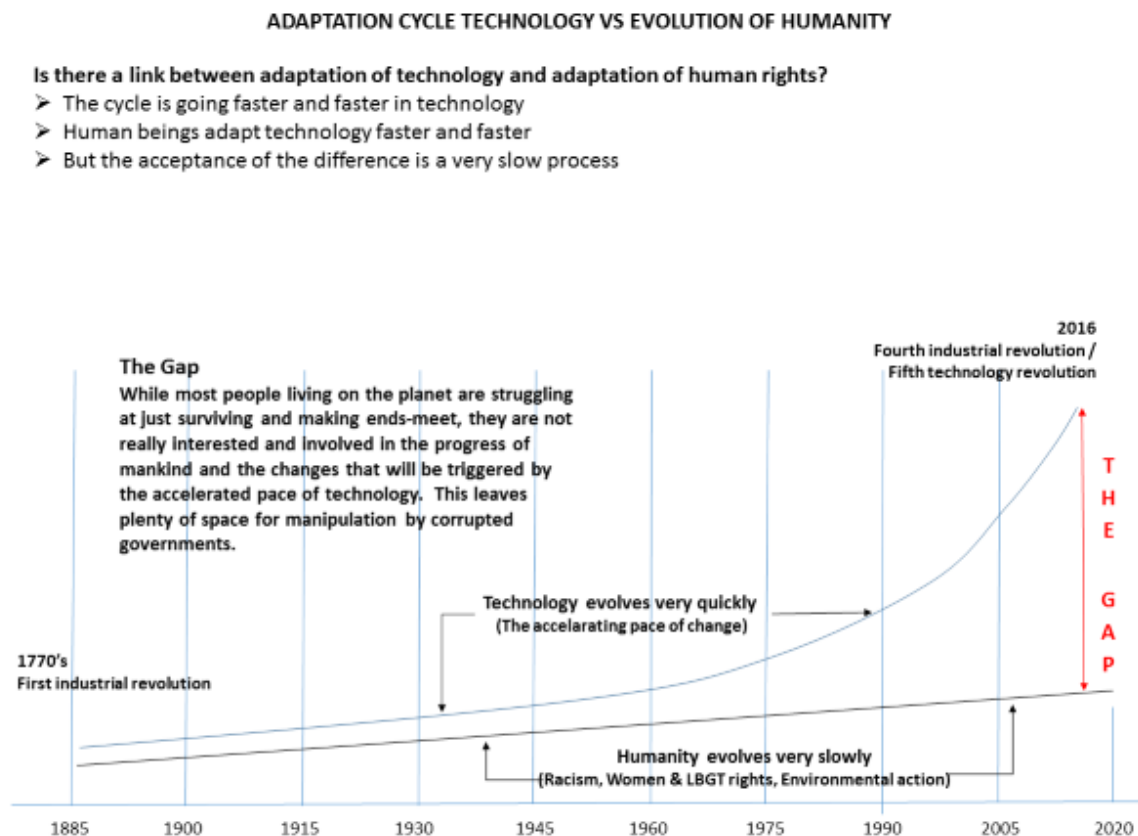
Later in this manifesto, I will improve the definition of global consciousness I have provided by comparing and merging it with another. First, we'll review the state of the union between man and technology.

## The state of the union between man and technology

I believe that the evolution of technology will generate bigger problems than the other challenges of the world (climate change, population growth, terrorism, etc.). In this chapter I will tell you why I believe it is the biggest challenge mankind as ever faced. The main idea of this manifesto is that the evolution of technology is moving faster than that of humanity. The state of the union between man and technology is slowly transforming into a great divide.

According to Merriam-Webster, humanity is **all people, but it is also** the quality or state of being kind to other people or to animals. This is the humanity I am referring to in this manifesto

The figure below shows the gap created between the evolution of technology and humanity. According to Peter Diamandis (Greek-American engineer, physician, and entrepreneur best known for being the founder and chairman of the X Prize Foundation, the co-founder and executive chairman of Singularity University), this gap has the potential to be either disruptive stress or disruptive opportunity.



The line representing the evolution of technology is based on the accelerating pace of change figure from Ray Kurzweil (The singularity is near 2006) which will be presented in the following chapters. The

line representing the evolution of humanity is not based on any scientific parameters, but we know that the pace is much slower. For many generations, technology evolved at about the same pace as human evolution, but now the pace of technology is increasing exponentially.

The speed at which technologies evolve will create more and bigger challenges than before. It will generate a lot of unemployment, creating two major challenges. What do we do with the unemployed and how do we take care of them?

To address this incoming issue, some people have proposed a guaranteed minimum income (GMI) or Universal Basic Income (UBI) to support those who will lose their jobs. I think it would make sense in a compassionate, evolved society, but we are not there yet..

I am not against the evolution of technology. In fact, the evolution of technology is my second passion in life, my first being the study of the evolution of human beings. The interaction of both is the combination of those two passions. I am especially interested in how the respective evolutions are creating a gap. I am questioning myself about how we will manage this gap as a society and on the individual level.

There is no doubt that technology will solve many issues and problems for humanity, but it will create some as well.

### The evolution of humans and humanity is slow

Whenever someone tells me that we are living in a very advanced society, I reply that it is true from a technological standpoint. But we also live in a society where a young man can get a woman pregnant, disappear, and leave her with the financial and emotional burden of raising the child alone. There is not even a law about this major issue in society.

Let's take another example—smartphones. We use them to communicate anywhere around the world and the majority of people own one, but how many are trying to improve their communication skills in order to improve their relationships?

I have chosen to talk about some of the biggest challenges to highlight how we are evolving very slowly. In the following pages are a few figures comparing the evolution of the following big issues:

- Racism (through The African American and Apartheid struggles)
- LGBT rights
- Women's rights
- Environment changes

In those figures, I have included a time scale with milestones in the progression of those issues, and the adaptation cycle of technology during the same period of time. Technologies include electricity, the telephone, cars, radio, television, refrigerators, stoves, the clothes washer, microwave ovens, PCs, smartphones, etc.

From here one can observe how progress has been very slow on human issues; this also represents our global acceptance of those struggles and how quickly we accept and utilize technologies. We accept and adopt technologies very quickly, but we have a hard time accepting our neighbors for differences in color, beliefs, choices, religion, creed, sexuality etc.



**Our humanity (the quality or state of being kind to other people or to animals)  
is evolving way too slowly.**

The top part of the figures shows how fast consumption spreads in today's world while the bottom shows the snail's pace of progress on human issues. The lists of dates provided are not exhaustive, but they have the merit to show how slowly mentalities evolves in the world.

#### Racism (through the African American and Apartheid struggle)

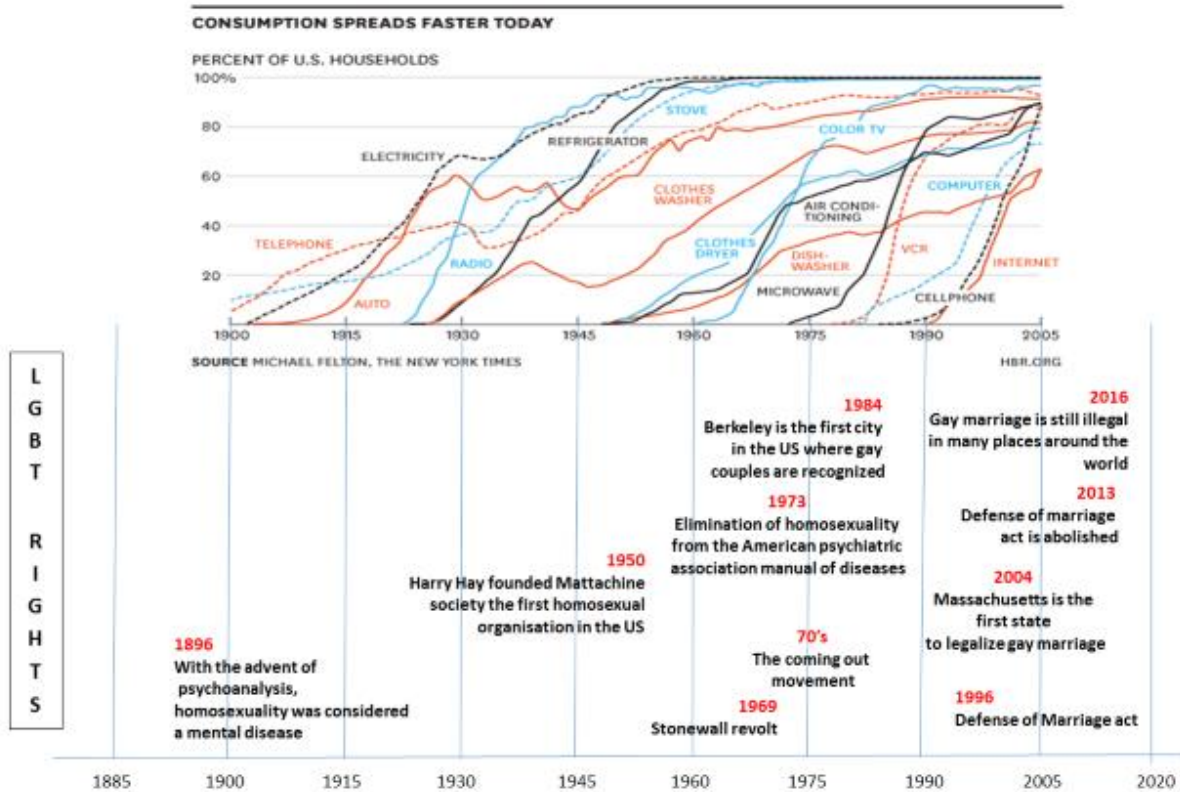
Here are some important dates:

- 1861 emancipation
- 1866 civil rights act
- 1890, the system of Jim Crow, disenfranchisement, and second class citizenship degraded the citizenship rights of African Americans
- 1955 Montgomery bus boycotts Rosa Parks defies segregation bus rules
- 1963 march on Washington ("I have a dream" speech Martin Luther King)
- 1964 abolition of segregation
- 1964 Mandela sentenced to life imprisonment
- 1965 Malcolm X assassination
- 1967 Muhammad Ali refuses to be drafted by US army for Vietnam War and found guilty of felony.
- 1968 Martin Luther King assassination
- 1971, the Supreme Court of the United States in Clay v. United States overturned Ali's conviction by a unanimous 8–0 decision
- 1990 Liberation of Mandela
- 1991 End of Apartheid
- 1994 Mandela elected President of South-Africa
- 2008 Obama is elected first black President of the USA
- 1992 Los Angeles riots
- 2016 police brutality towards African Americans and racism is still very present in the world

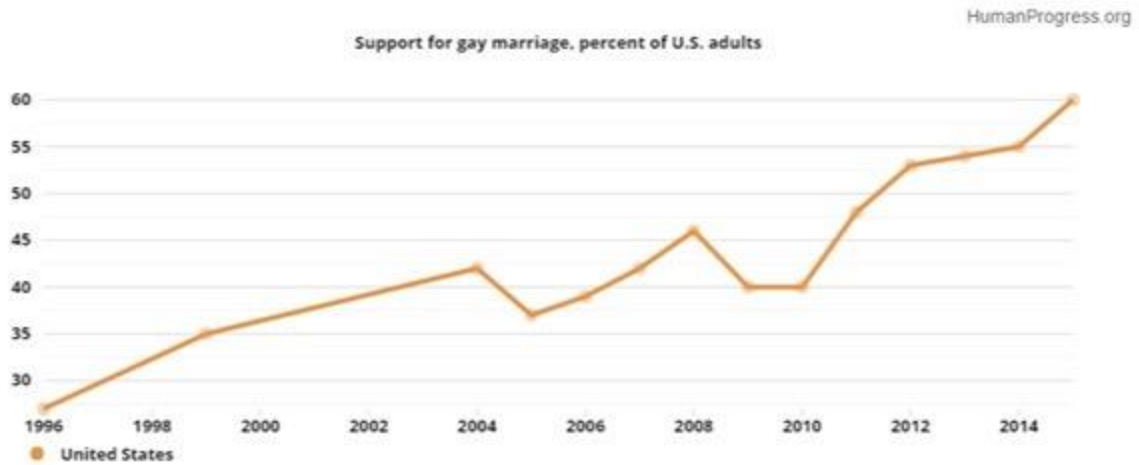
## CONSUMPTION SPREADS FASTER TODAY

Here are some important dates:

## ADAPTATION CYCLE TECHNOLOGY VS EVOLUTION OF HUMANITY

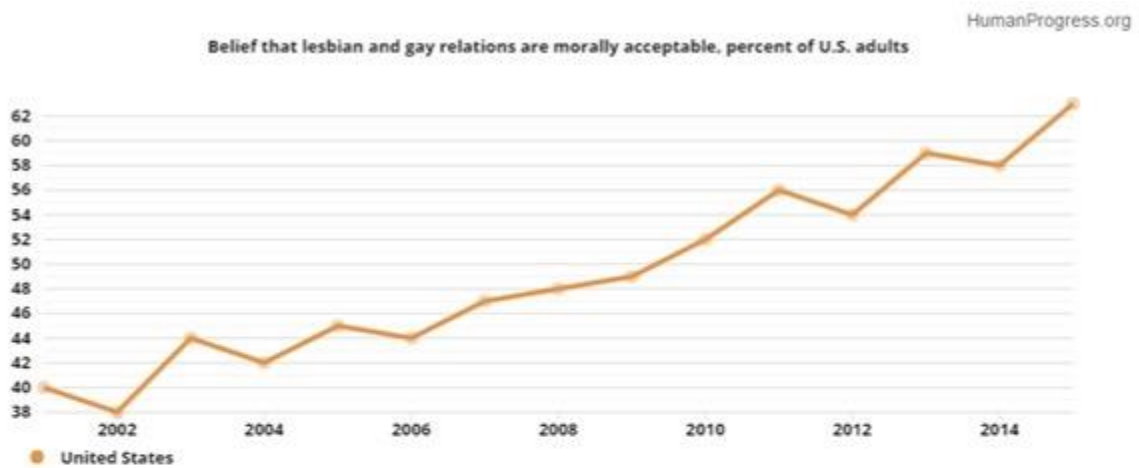


As we can see in the figures below, support for gay marriage and the belief that lesbian and gay relations are morally acceptable is on the rise—but there is still a long way to go.



Source: Gallup

Belief that lesbian and gay relations are morally acceptable



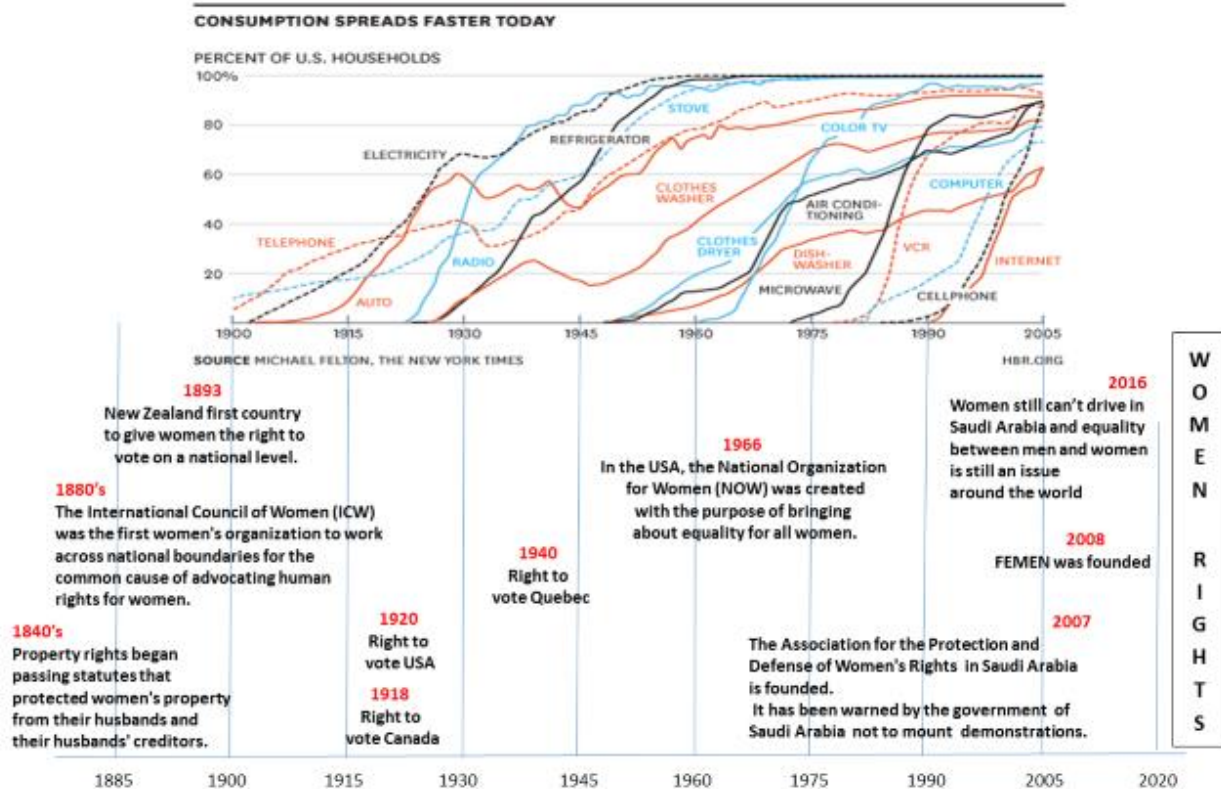
Source: Gallup

## Women's rights

Here are some important dates:

- 1792 Mary Wollstonecraft vindication of the rights of women. First major feminist treatise in history.
- 1840's property rights began passing statutes that protected women's property from their husbands and their husbands' creditors.
- 1893 New Zealand is the first country to give women the right to vote on a national level.
- 1880's The International Council of Women (ICW) was the first women's organization to work across national boundaries for the common cause of advocating human rights for women.
- 1966 In the USA, the National Organization for Women (NOW) was created with the purpose of bringing about equality for all women.
- 2007 The Association for the Protection and Defense of Women's Rights in Saudi Arabia is founded. It has been warned by the government of Saudi Arabia not to mount demonstrations.
- 2008 FEMEN was founded
- 2016 Women still can't drive in Saudi Arabia and equality between men and women is still an issue around the world
- 2016 inequality in salaries is still very present in G8 countries

## ADAPTATION CYCLE TECHNOLOGY VS EVOLUTION OF HUMANITY



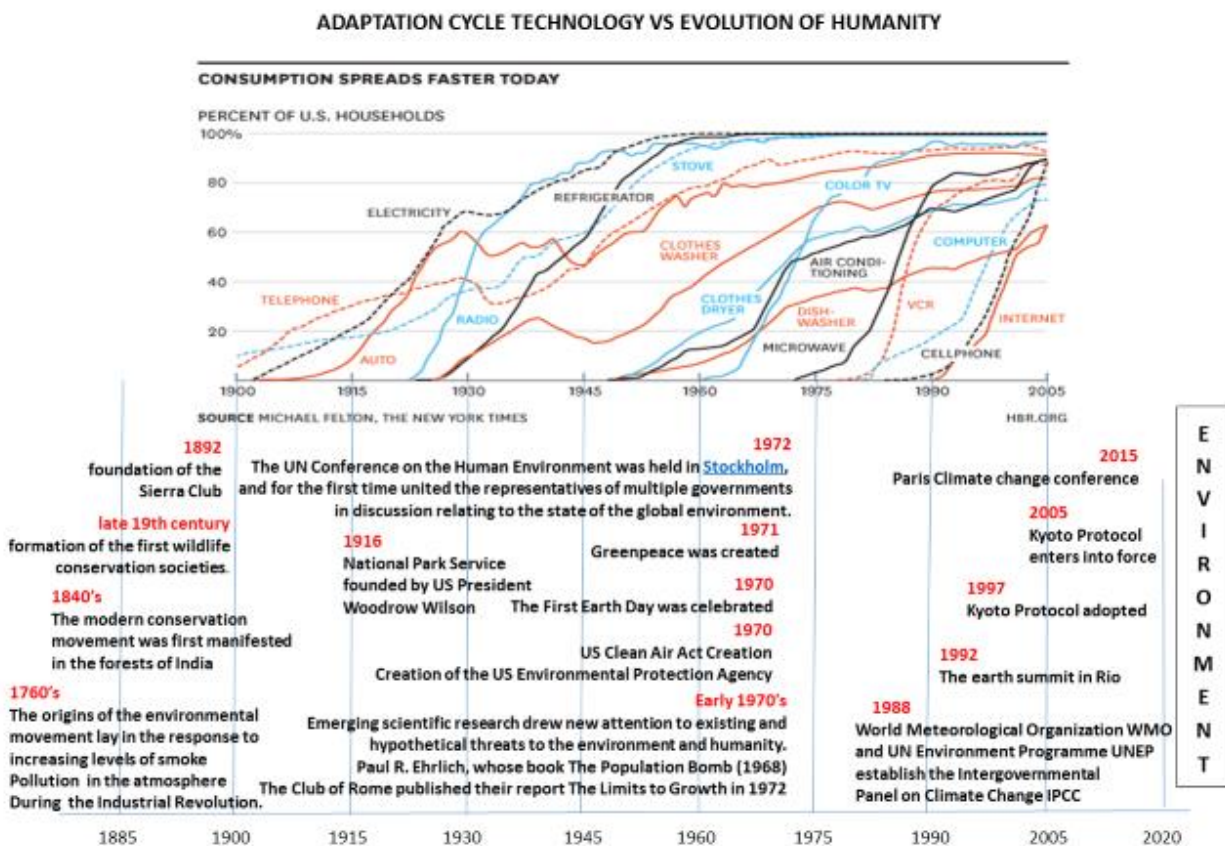
### Environment

The speed at which we address environmental issues is very slow. Here are some important dates:

- 1760's The origins of the environmental movement lay in the response to increasing levels of smoke pollution in the atmosphere during the Industrial Revolution.
- 1840's The modern conservation movement was first manifested in the forests of India
- The late 19th century saw the formation of the first wildlife conservation societies.
- 1892 Foundation of the Sierra Club
- 1916 the National Park Service was founded by US President Woodrow Wilson.
- The first Earth Day was celebrated on 22 April 1970.
- 1970- US Clean Air Act
- 1970- Creation of the US Environmental Protection Agency
- Early 1970's emerging scientific research drew new attention to existing and hypothetical threats to the environment and humanity.
  - Paul R. Ehrlich, whose book *The Population Bomb* (1968)
  - The Club of Rome published their report *The Limits to Growth* in 1972, and drew attention to the growing pressure on natural resources from human activities.



- 1971 Greenpeace was created
- 1972, the United Nations Conference on the Human Environment was held in Stockholm, and for the first time united the representatives of multiple governments in discussion relating to the state of the global environment.
- 1988 World Meteorological Organization WMO and UN Environment Programme UNEP establish the Intergovernmental Panel on Climate Change IPCC
- 1992 The Earth Summit in Rio
- 1997 Kyoto Protocol adopted
- 2005 Kyoto protocol enters into force
- 2015 Paris Climate change conference



## Observations

Looking at these figures, we adopt new technologies in only a few decades, but it takes us centuries to resolve human issues such as the ones identified in the figures above. The acceptance of differences is a very slow process.

It's sensible to adopt technologies because they help improve our lives, but when it comes to human issues, the above criteria doesn't seem to apply.

The cycle to reach mass market acceptance for technologies is getting shorter and shorter (the upper part of the figures). For instance, it took the telephone about 60 years and electricity 40 years to reach 80% of the population. In comparison, more recent technologies such as the Internet, mobile phone, and social media sites like Facebook were much faster. It is expected that augmented reality could replace all mobile phones within 10 years.

Although we have seen progress on many human issues in the last 50 years, enacting laws are not eliminating them. For instance, outlawing segregation didn't eliminate racism. It took 100 years after the emancipation to eliminate segregation, but racism is still very present.

We can pass laws against discrimination or segregation, but it won't eliminate racism. Only a change in consciousness can do that and it cannot be enacted through law, but through an evolution of consciousness.

Legalizing gay marriage has not eliminated the hatred, fear and prejudice. Laws have limitations; changes of the heart and mindset take much longer. Before we reach an all-inclusive, non-repressive society, it will require a lot of evolution and time.

**Another good example that humans are evolving slowly, is that coaching has only been introduced a few decades ago.**

We've mentioned the elimination of low and medium skills jobs by artificial intelligence and automation (robotics). We can sincerely ask ourselves the question, will there be discrimination of these individuals? Society already deals with the discrimination of poor people, so how will these unemployed people be treated?



## The big technological disruption

As we have seen in the previous chapters, humans and humanity are evolving very slowly and we have seen a few examples that technology is evolving much faster.

The former head of the US Defense Advanced Research Projects Agency (DARPA), Kaigham (Ken) Gabriel, has warned that technology is advancing too fast for governments to keep up. This is not a surprise; our governments are struggling just at managing the day-to-day business of our countries. They just cannot solve our biggest issues. In a world where money is highly valued, the focus is not necessarily on the issues involving basic humanity.

Actually, most people see the environment and climatic changes as the biggest threat to humanity. I don't think it is the ultimate threat, but it is still there and will remain a concern for generations to come. I believe that the gap between the evolution of technology and the evolution of humanity will create bigger problems.

In the figures shown in the previous sections, the first significant dates for the four big issues (racism, LGBT rights, women's rights, and environment struggle) are in the 19<sup>th</sup> century. If we look at the progress on those issues compared to the evolution of technology that took place over the same period of time, we can only conclude that technology is evolving much faster than mentalities.

Therefore, if we continue to evolve at the same pace regarding human issues, I wonder how we will be able to tackle the challenges that lies ahead of us.

The biggest challenges we will face from the evolution of technology are:

- Millions of jobs lost to automation, robotics and artificial intelligence
- The advent of Artificial General Intelligence
- A potential Singularity

**In fact it's not the rise of technology that poses the problem, it is our slow pace at resolving the most basic human issues. The rise of technology will only put more pressure on us because it will create millions of jobs loss and the potential for the singularity.**

How will the rise of technology create bigger challenges than climate change? Because the consequences of climate change will happen slower than the issues caused by the rise of technology.

Climate change is like smoking—even if everyone knows it is really bad for their health and they might develop cancer because of it, they still do it. The perspective of being sick and dying 20-30 years from now doesn't create much impact or urgency.

Politicians carry the same attitude. Even though the planet has been "smoking" for too many years, implemented initiatives have reduced smoking very slowly. Environmental policies are similar to an individual who has smoked a pack a day for more than 30 years, then decides to reduce his smoking by 1 cigarette a day per year just to make himself feel better. He still smokes way too much and he is not really trying to fix the problem, but he can at least say "I am improving."

The figure on the environment battle presented reflects the slow pace at which we are addressing environmental issues. Targets are really not aggressive, and at this pace it will take centuries to

significantly improve the environment. We deal with the environment like we deal with the debt problem—only pay the interest and believe it will get resolved. Paying the interest doesn't eliminate the debt.

On the other hand, the millions of jobs likely to be lost due to robotics and AI will happen in the next few decades; we are also facing the potential singularity that could happen as soon as 2045 (according to Ray Kurzweil). Even if we exclude the potential singularity, job losses will have a bigger impact than that of climate change.

### Evolution of technology vs evolution of humans

Before I go in depth on the topic of the evolution of technology, there are two historical events which illustrate the long road we have walked as a species in a very short time (50 years). We have come a long way since Doug Engelbart's "mother of all demos" or Steve Jobs' prelaunch of the Macintosh in 1983. It took almost another 20 years after the launch of the Macintosh for the personal computer to reach 80% of US households. Even though the beginnings have been slow, there has been a very important acceleration in the last decade.

These two historical events are a good benchmark to understand where we were compared to where we have come now. One was a paramount indication of the beginning of the fifth technological revolution and the second one would help personal computers cross the chasm and reach mass market acceptance, triggering the creativity that led us to where we are today. The growth has been unbelievable. If you look at all the technologies one has access to now and the benefits they have brought, it is just incredible.

If you are interested, here are videos of these events:

<https://www.youtube.com/watch?v=yJDv-zdhzMY>

<http://everystevejobsvideo.com/steve-jobs-presents-the-1984-ad-at-the-macintosh-pre-launch-event-1983/>

To describe the two events briefly, let's begin with Mr Engelbart's contribution to the world (excerpt from Wikipedia):

"The Mother of All Demos" is a name given retrospectively to Douglas Engelbart's December 9, 1968 computer demonstration at the Association for Computing Machinery / Institute of Electrical and Electronics Engineers (ACM/IEEE)—Computer Society's Fall Joint Computer Conference in San Francisco. The live demonstration featured the introduction of a complete computer hardware and software system called the oN-Line System or more commonly, NLS. The 90-minute presentation essentially demonstrated almost all the fundamental elements of modern personal computing: windows, hypertext, graphics, efficient navigation and command input, video conferencing, the computer mouse, word processing, dynamic file linking, revision control, and a collaborative real-time editor (collaborative work). Engelbart's presentation was the first to publicly demonstrate all these elements in a single system. The demonstration was highly influential and spawned similar projects at Xerox PARC in the early 1970s. The underlying technologies influenced both the Apple Macintosh and Microsoft Windows graphical user interface operating systems in the 1980s and 1990s.

Prior to the demonstration, a significant portion of the computer science community thought Engelbart was "a crackpot." When he was finished, he was described as "dealing lightning with both hands." By the time the 40th anniversary was celebrated, Engelbart's demo was acknowledged as one of the most important in computer history.

The second event was the pre-launch of the Macintosh in 1983. In this event, Steve Jobs made an allusion to *1984* by George Orwell. The liberty that the personal computer was bringing to the masses was a perfect counteragent to Orwell's Utopian world of Big Brother. But maybe Steve Jobs was ahead of the times by 50 years. A different threat might be looming ahead of us—artificial intelligence.

### Artificial Intelligence AI

Now let's look at AI, which, despite being in its infancy, could impact us even more than computers. Computer technology started in the 1840's with Charles Babbage and Ada Lovelace. So it took about 175 years of evolution in computer technology to get where we are today. In comparison, the field of artificial intelligence was founded in 1956, making it 60 years old. We can assume that with the level of technology available now, AI should reach a disruptive level much faster than the 175 years it took for computer technologies.

In the last few pages, I have shown figures which combined the adaptation cycle of some technologies that have changed the lives of people, and the milestones in the progression of the evolution of humans and humanity (social, cultural, individual).

Now that we are focusing on the evolution of technology in this and the next sections, I have made a similar figure which includes the adaptation cycle of the same old technologies and I have added milestones from the artificial intelligence front.

### AI timelines

Here is the list of milestones in the brief history of AI (also included in the figure):

- 1956 The field of AI research was founded at a conference on the campus of Dartmouth College. The attendees, including John McCarthy, Marvin Minsky, Allen Newell, Arthur Samuel, and Herbert Simon, became the leaders of AI research for many decades.
- 1968-2001: *A Space Odyssey* – imagining where AI could lead
- 1973 The "AI Winter"—By the early 1970s, AI was in trouble. Millions had been spent, with little to show for it.
- 1997 The computer Deep Blue beats world chess champion Garry Kasparov
- 2002 Created by Rodney Brook's iRobot, the first commercially successful robot for the home was an autonomous vacuum cleaner called the Roomba
- 2005 **War machines:** Having seen their dreams of AI in the Cold War come to nothing, the US military was now getting back on board with this new approach. They began to invest in autonomous robots. Big Dog, made by Boston Dynamics, was one of the first. Built to serve as a robotic pack animal in terrain too rough for conventional vehicles, it has never actually seen active service. iRobot also became a big player in this field. Their bomb disposal robot, PackBot, marries user control with intelligent capabilities such as explosives sniffing. Over 2000 PackBots have been deployed in Iraq and Afghanistan.

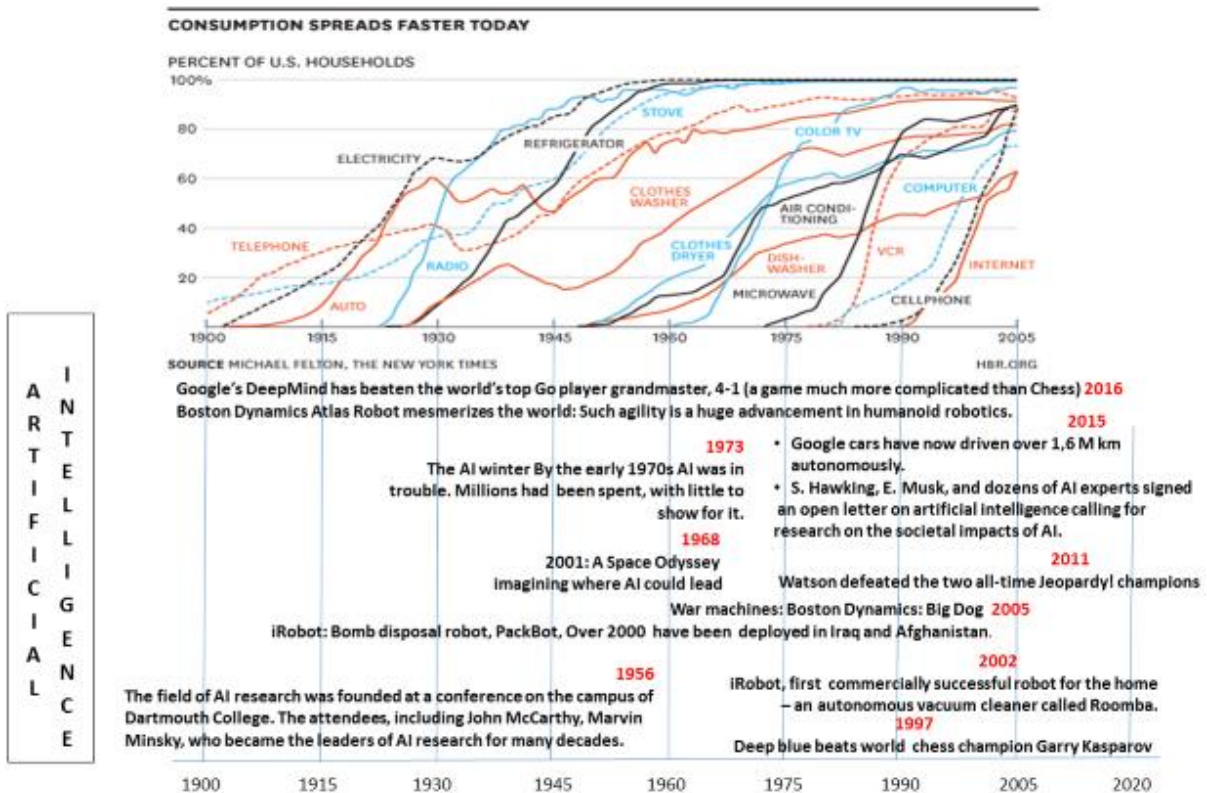
- 2008 **Google voice recognition** According to Google, its speech recognition technology had an 8% word error rate as of 2015. In November 2008, a small feature appeared on the new Apple iPhone – a Google app with speech recognition.

2010-2011 **Dance Bots** At the same time as massive mainframes were changing the way AI was done, new technology meant smaller computers could also pack in more features and functions.

- In 2011, the computer Watson defeated two-time *Jeopardy!* Champions, armed with only a single capability—natural language Question and Answer (Q&A). This was powered by five different technologies. The win catapulted Watson into public consciousness and demonstrated its ability to tackle incredibly complicated, nuanced topics. For young Watson, it was just the beginning.
- 2015 Google cars have now driven over 1,000,000 mi (1,600,000 km) autonomously.
- 2015, Stephen Hawking, Elon Musk, and dozens of artificial intelligence experts signed an open letter on artificial intelligence calling for research on the societal impacts of AI.
- 2016 Google's DeepMind has beaten a human Go (a game much more complicated than Chess) grandmaster, 4-1
- 2016 A collaboration between humans and an AI program recently wrote a short-form novel that made it past the first round of screening for the Nikkei Hoshi Shinichi Literary Award.

Source: AI: 15 key moments in the story of artificial intelligence <http://www.bbc.co.uk/timelines/zq376fr>

## ADAPTATION CYCLE OLD TECHNOLOGIES VS ARTIFICIAL INTELLIGENCE



This slide is packed with information, but it is an indication that many things were achieved lately in this field. I have utilized this figure to contrast the much slower pace of the major human rights and environment endeavors shown in the previous chapter.

### AI levels

There are three potential levels of AI.

- **Artificial Narrow Intelligence (ANI):** Sometimes referred to as Weak AI, Artificial Narrow Intelligence is AI that specializes in one area. There's AI that can beat the world chess champion in chess, but that's the only thing it does. Ask it to figure out a better way to store data on a hard drive, and it'll look at you blankly.
- **Artificial General Intelligence (AGI):** Sometimes referred to as Strong AI, or Human-Level AI, Artificial General Intelligence refers to a computer that is as smart as a human across the board—a machine that can perform any intellectual task that a human being can.
- **Artificial Superintelligence (ASI):** Oxford philosopher and leading AI thinker Nick Bostrom defines superintelligence as "an intellect that is much smarter than the best human brains in practically every field, including scientific creativity, general wisdom and social skills." Artificial

Superintelligence ranges from a computer that's just a little smarter than a human to one that's trillions of times smarter—across the board.

We are still in the period that is called Narrow ANI. The second level will be achieved when computers will pass the Turing test (to be described later).

### *AI simplified*

Kevin Kelly, founding executive editor of *Wired* magazine, and a former editor/publisher of the *Whole Earth Review* has described what AI is and will mean for us. Here are some excerpts from an interview:

So we substituted a new kind of power – electrical power, steam power – to replace human manual power and animal power. And we took things like a hand pump, and we electrified it. We took all this work and we added this synthetic energy to it. And that was industrial revolution. That changed everything. And now, everything that we've already automated with power, now we're going to automate with intelligence. We're going to cognify at the same scale. That's going to have even a bigger impact on us than the industrial revolution did.

A lot of this AI stuff is going to be used in the backend, invisibly in the same ways that motors have become invisible to us. The motors that made the Industrial Revolution we don't notice anymore and that's how they succeeded. They succeeded by permeating the environment. There's probably 10 motors near you right now that you don't even see.

And in that sense, the AI is going to be invisible. Even though it's changing lives, it's not going to necessarily be in front of us. In fact, one of the curious things about artificial intelligence is artificial intelligence is basically anything we can't do because as soon as we do it, we don't call it AI anymore. We call it machine learning or something. So it's always in front of us.

Our lives will be better because of AI. And it will be better because we will be using synthetic thinking to solve problems in the same way that we use synthetic power to do the kind of work that we're doing ourselves manually and with animals. That kind of leverage – so you think about horse power, I have like 240 horses that I can use to do something.

In the same way that we would have 250 horse power at our command, we will have 250 minds working on a problem 24 hours a day, every day of the year, all the time. And that is a leverage that we will use.

In the previous industrial revolutions, we were able to take all the people who replaced by technologies and educate them to do higher value-added skills. But the concern now is that we won't be able to do it to a mass population again. How many of us can do the high level, creative, abstract reasoning kinds of jobs?

I think a lot of the things that human actually like to do is to hang out with other people or spend time with other people. And so if you think of things like nursing, health care, sitting with the sick, those are the kinds of things that are experience-based. Almost everything that we make right now is on a kind of a long-term curve to be cheap, cheaper and cheaper and cheaper.

If you look at the few things that are becoming more expensive, they're all based around experiences. They're baby-sitting. They're concert tickets, travel experiences, anything that is not

replicable, not copyable, not experience-based are becoming cheaper whereas the things that are experience based — human-to-human contact — these are the things that actually become more expensive and more valuable. And these are the things humans like to do.

So [things] not requiring a lot of skill but a lot of empathy, a lot of human skills, actually become very valuable and will be expensive and, therefore, there's occupations involved in that.

Efficiency is for robots. Efficiency is for AIs.

Artificial intelligence may well help solve the most complex problems humankind faces, like curing cancer and climate change – but in the near term, it is also likely to empower surveillance, erode privacy and turbocharge telemarketers. Beyond that, larger questions loom: Will machines someday be able to think for themselves, reason through problems, display emotions? No one knows. The rise of smart machines is unlike any other technological revolution because what is ultimately at stake here is the very idea of humanness – we may be on the verge of creating a new life form, one that could mark not only an evolutionary breakthrough, but a potential threat to our survival as a species.

I think a lot of the economy and the jobs go to those who are actually becoming the most human like.

Very human-like people skills become very, very, very valuable. And that's where the occupations and that's where the economy will go to in terms of paying them for that ability.

As mentioned by Kevin Kelley, efficiency is for robots. Efficiency is for AIs. As Stephen R. Covey mentioned in *Seven Habits of Highly Effective People*, efficiency is for things, effectiveness is for human beings. Increasing our effectiveness by helping more humans achieve the private victory before they will achieve the public victory will enable them to make a significant contribution in this future world. There is a lot of potential assigning more people in the future to help others. There is a very big need for professions such as psychology, counseling, coaching etc.... that will help people improve their lives and thrive.

#### *AI perception as a threat*

There are many points of view about the potential future impacts of AI. Some think it could take over human beings and dominate the world, while others say that we should not be so concerned. Let's look at both point of views.

In 2015, Stephen Hawking, Elon Musk, and dozens of artificial intelligence experts signed an open letter on artificial intelligence, calling for research on the societal impacts of AI. Also, Musk who is the founder of Space X and electric car maker Tesla, and Sam Altman, president of famed tech incubator Y Combinator, unveiled their new artificial intelligence company at the tail end of a weeklong AI conference in Montreal in December 2015. Musk thinks AI is our biggest existential threat, he said, with AI we are "**summoning the demon**". He is also warning that "not all AI futures are benign" and that if we don't prepare, we could become "like a pet or like the house cat" due to AI. He proposes there should be regulatory oversight at the national and international level (watch video below).

<http://futurism.com/judgment-day-google-is-making-a-kill-switch-for-ai/>

Here are some excerpts from an article published on Wired.com about this AI company:



When some of Silicon Valley's most powerful companies caught wind of the project (Musk and Altman), they began offering tremendous amounts of money to Open AI's freshly assembled cadre of artificial intelligence researchers, intent on keeping these big thinkers for themselves. The last-minute offers—some made at the conference itself—were large enough to force Musk and Altman to delay the announcement of the new startup. "The amount of money was borderline crazy," says Wojciech Zaremba, a researcher who was joining Open AI after internships at both Google and Facebook and was among those who received big offers at the eleventh hour.

How many dollars is "borderline crazy"? Two years ago, as the market for the latest machine learning technology really started to heat up, Microsoft Research vice president Peter Lee said that the cost of a top AI researcher had eclipsed the cost of a top quarterback prospect in the National Football League—and he meant under regular circumstances, not when two of the most famous entrepreneurs in Silicon Valley were trying to poach your top talent. Zaremba says that as Open AI was coming together, he was offered two or three times his market value.

Open AI didn't match those offers. But it offered something else: the chance to explore research aimed solely at the future instead of products and quarterly earnings, and to eventually share most—if not all—of this research with anyone who wants it. That's right: Musk, Altman, and company aim to give away what may become the 21st century's most transformative technology—and give it away for free.

When Musk and Altman unveiled OpenAI, they also painted the project as a way to neutralize the threat of a malicious artificial super-intelligence.

Louis Monier, one of the world's leading authorities in deep learning; founder of the Altavista search engine (the Google of its time); and currently the chief scientist at Import.io, a web-based platform for extracting data from websites without writing any code, has another point of view:

While Monier acknowledges the "stunning applications" that AI facilitates, he's also cognizant of the perils it presents to outmoded labor markets. In Monier's worldview, AI gives more than it takes, but it definitely upsets the existing world in ways that will be painful to some.

Deep learning clearly has the potential to destroy many kinds of jobs that humans do today. Here is what he said about this:

If we stick to the idea that employment is the only way to make a living, then we will face a massive crisis as low-skilled and medium-skilled jobs disappear. And, very few people will say, "I want to pay 3x more for this product or service in order to keep others employed." The current thinking is that the jobs that will survive will be either creative, or require a human touch (some aspects of healthcare for example). But, manufacturing, driving a cab or a semi-truck, filling out paperwork, and (ah!) trading stock will go. They are not happy jobs, they are not jobs that people chose because of passion or a sense of mission. They are means of putting food on the table. I believe we will learn to decouple making a living from a job.

In Monier's AI world, then, the future involves "delegat[ing] to robots/AI the boring jobs, and we keep the good ones for ourselves." This, he insists, is "just like we have always done, from farm animals pulling the plow to steam power and so on."



When he says that the jobs eliminated are not happy jobs, I have to agree, but they are still jobs that help people survive in today's world. This will be a great opportunity for coaching to make a difference in the world—help all those people who are not fulfilling their passions and who don't have a purpose or a sense of mission to find their voice and their way in life.

In the article, “Soon We Won't Program Computers. We'll Train Them Like Dogs,” Audy Rubin (co-creator of the Android operating system) who is notorious in Silicon Valley for filling his workplaces and home with robots, mentioned:

With machine learning, the engineer never knows precisely how the computer accomplishes its tasks. The neural network's operations are largely opaque and inscrutable. It is, in other words, a black box. And as these black boxes assume responsibility for more and more of our daily digital tasks, they are not only going to change our relationship to technology—they are going to change how we think about ourselves, our world, and our place within it.

He is excited about the rise of machine learning—his new company, Playground Global, invests in machine-learning startups and is positioning itself to lead the spread of intelligent devices—but it saddens him a little too. Because machine learning changes what it means to be an engineer.

Analysts have already started worrying about the impact of AI on the job market, as machines render old skills irrelevant. Programmers might soon get a taste of what that feels like themselves.

WHATEVER THE PROFESSIONAL implications of this shift, the cultural consequences will be even bigger. If the rise of human-written software led to the cult of the engineer, and to the notion that human experience can ultimately be reduced to a series of comprehensible instructions, machine learning kicks the pendulum in the opposite direction. The code that runs the universe may defy human analysis.

Over the past few years, as networks have grown more intertwined and their functions more complex, code has come to seem more like an alien force, the ghosts in the machine ever more elusive and ungovernable. Planes grounded for no reason. Seemingly unpreventable flash crashes in the stock market. Rolling blackouts.

These forces have led technologist Danny Hillis to declare the end of the age of Enlightenment, our centuries-long faith in logic, determinism, and control over nature. Hillis says we're shifting to what he calls the age of Entanglement. “As our technological and institutional creations have become more complex, our relationship to them has changed,” he wrote in the *Journal of Design and Science*. “Instead of being masters of our creations, we have learned to bargain with them, cajoling and guiding them in the general direction of our goals. We have built our own jungle, and it has a life of its own.” The rise of machine learning is the latest—and perhaps the last—step in this journey.

But don't be too scared; this isn't the dawn of Skynet. We're just learning the rules of engagement with a new technology. Already, engineers are working out ways to visualize what's going on under the hood of a deep-learning system. But even if we never fully understand how these new machines think, that doesn't mean we'll be powerless before them. In the future, we won't concern ourselves as much with the underlying sources of their behavior; we'll learn to focus on the behavior itself. The code will become less important than the data we use to train it.

For much of computing history, we have taken an inside-out view of how machines work. First we write the code, then the machine expresses it. This worldview implied plasticity, but it also suggested a kind of rules-based determinism, a sense that things are the product of their underlying instructions. Machine learning suggests the opposite, an outside-in view in which code doesn't just determine behavior, behavior also determines code. Machines are products of the world.

We will go from commanding our devices to parenting them.

From the excerpt, the impact of AI will not only be on low- and medium-skills workers. It will also affect high-end jobs. Engineers will be impacted; writers and researchers as well (AI is capable of writing sports articles, and even some research work that is actually done by people with a master degree or PhD will be done by AI). AI is already very good at diagnosing diseases, and surgical robots are getting better and better. So if (as suggested Andy Rubin) we go from commanding our devices to parenting them, there is a big challenge ahead of us (especially as parenting is not a skill that many can say they've mastered).

At the other end of the spectrum, there are experts who think that we aren't as advanced in AI as some perceive us to be. Dr. Gary Marcus, CEO and founder of Geometric Intelligence and Professor Psychology and Neural Science at New York University and Dr. Roger Shank, former Director of the Yale Artificial Intelligence Project and one of the world's leading AI researchers, are among the experts from this end. Dr. Shank even wrote an article entitled "The Fraudulent Claims Made by IBM About Watson and AI," in which he predicts another AI winter soon. This means research could stall for some time.

Another proponent for AI is Oren Etzioni, a professor of Computer Science at the University of Washington and the executive director of the Allen Institute for Artificial Intelligence, the AI think-tank funded by Microsoft co-founder Paul Allen. Etzioni and the not-for-profit Allen Institute ran a contest, inviting nearly 800 teams of researchers to build AI systems that could take an eighth grade science test. The top performers successfully answered about 60% of the questions; in other words, they flunked.

For Etzioni, this five-month-long contest serves as a reality check for the state of AI:

Yes, thanks to the rise of deep neural networks, networks of hardware and software that approximate the web of neurons in the human brain, companies like Google and Facebook and Microsoft have achieved human-like performance in identifying images and recognizing spoken words, among other tasks. But we're still a long way from machines that can really think, from AI that can carry on a real conversation, even from systems that can pass a basic science test.

So which side should we believe? Both sides have very credible and respected people backing them, but let's suppose the answer is in the middle: AI will cause disruptive changes. Ray Kurzweil said that we should not assess the future progress in technology based on the speed at which it progressed in the past. According to Mr Kurzweil, we are bound for an accelerated pace compared to what we have seen before; if we ever reach ASI Artificial Super Intelligence, this could lead to a singularity.

### Singularity

The following paragraphs are excerpted from *The Singularity is Near* by Ray Kurzweil. He is arguably the most relevant resource about this topic and also the most important futurist of our era:

What, then, is the Singularity? It's a future period during which the pace of technological change will be so rapid, its impact so deep, that human life will be irreversibly transformed. Although

neither utopian nor dystopian, this epoch will transform the concepts that we rely on to give meaning to our lives, from our business models to the cycle of human life, including death itself. Understanding the Singularity will alter our perspective on the significance of our past and the ramifications for our future. To truly understand it inherently changes one's view of life in general and one's own particular life. I regard someone who understands the Singularity and who has reflected on its implications for his or her own life as a "singularitarian."

Although the Singularity has many faces, its most important implication is this: our technology will match and then vastly exceed the refinement and suppleness of what we regard as the best of human traits.

It will result from the merger of the vast knowledge embedded in our own brains with the vastly greater capacity, speed, and knowledge-sharing ability of our technology. The fifth epoch will enable our human-machine civilization to transcend the human brain's limitations of a mere hundred trillion extremely slow connections. The Singularity will allow us to overcome age-old human problems and vastly amplify human creativity. We will preserve and enhance the intelligence that evolution has bestowed on us while overcoming the profound limitations of biological evolution. But the Singularity will also amplify the ability to act on our destructive inclinations, so its full story has not yet been written.

In the 1950s John von Neumann, the legendary information theorist, was quoted as saying that "the ever-accelerating progress of technology ... gives the appearance of approaching some essential singularity in the history of the race beyond which human affairs, as we know them, could not continue."

"Singularity" is an English word meaning a unique event with, well, singular implications.

One theory speculates that the universe itself began with such a Singularity, the Big Bang.

The first reference to the Singularity as an event capable of rupturing the fabric of human history is John von Neumann's statement quoted above. In the 1960s, I. J. Good wrote of an "intelligence explosion" resulting from intelligent machines' designing their next generation without human intervention. Vernor Vinge, a mathematician and computer scientist at San Diego State University, wrote about a rapidly approaching "technological singularity" in an article for Omni magazine in 1983 and in a science-fiction novel, *Marooned in Realtime*, in 1986.

Kurzweil predicts that human beings will merge with technologies. We might think that reaching this so-called singularity doesn't make sense—it's ok. We might think it is farfetched, and I also say it is ok. We might wonder about its impact, if it really happened in 2045? If you have children and you worry about future generations, and if you are concerned about the future of humanity, then I think we should be all concerned.

How will we know if we have reached the Singularity?

### [Turing test](#)

The Turing test is a test that will determine when we have reached AGI (artificial general intelligence):

The Turing test is a test, developed by Alan Turing in 1950, of a machine's ability to exhibit intelligent behavior equivalent to, or indistinguishable from, that of a human. Turing proposed that

a human evaluator would judge natural language conversations between a human and a machine that is designed to generate human-like responses. The evaluator would be aware that one of the two partners in conversation is a machine, and all participants would be separated from one another. The conversation would be limited to a text-only channel such as a computer keyboard and screen so that the result would not be dependent on the machine's ability to render words as speech. If the evaluator cannot reliably tell the machine from the human (Turing originally suggested that the machine would convince a human 70% of the time after five minutes of conversation), the machine is said to have passed the test. The test does not check the ability to give correct answers to questions, only how closely answers resemble those a human would give.

The test was introduced by Turing in his paper, "Computing Machinery and Intelligence", while working at the University of Manchester (Turing, 1950; p. 460). It opens with the words: "I propose to consider the question, 'Can machines think?'" Because "thinking" is difficult to define, Turing chooses to "replace the question by another, which is closely related to it and is expressed in relatively unambiguous words. Turing's new question is: "Are there imaginable digital computers which would do well in the imitation game?" This question, Turing believed, is one that can actually be answered. In the remainder of the paper, he argued against all the major objections to the proposition that "machines can think".

Since Turing first introduced his test, it has proven to be both highly influential and widely criticized, and has become an important concept in the philosophy of AI.

### Where are we now

Personal computers have reached mainstream usage only about a quarter of a century ago. The Human Genome Project was completed only 13 years ago. We are only at the beginning of what we can achieve with technology.

We are currently in the most dynamic and creative period of mankind's history. Some people call it the 4<sup>th</sup> industrial revolution and others the 5<sup>th</sup> technology revolution.

### The Fourth Industrial Revolution

Popularized with the general public at the World Economic Forum Annual Meeting in Davos at the end of 2015, this excerpt describes this revolution:

We stand on the brink of a technological revolution that will fundamentally alter the way we live, work, and relate to one another. In its scale, scope, and complexity, the transformation will be unlike anything humankind has experienced before. We do not yet know just how it will unfold, but one thing is clear: the response to it must be integrated and comprehensive, involving all stakeholders of the global polity, from the public and private sectors to academia and civil society.

The First Industrial Revolution used water and steam power to mechanize production. The Second used electric power to create mass production. The Third used electronics and information technology to automate production. Now a Fourth Industrial Revolution is building on the Third, the digital revolution that has been occurring since the middle of the last century. It is characterized by a fusion of technologies that is blurring the lines between the physical, digital, and biological spheres.

## **The Fifth Technological Revolution**

Others claim we are at the fifth technological revolution. There are a few differences with the fourth industrial revolution:

1. **Industrial Revolution:** The industrial revolution is widely considered the first great technology revolution. It all started in England around 1771 with the invention of new ways to use water for power.
2. **Steam & Railways:** In 1829 we had our second great technology revolution, again in England, with the advent of the steam engine and railway system.
3. **Steel, Electricity, & Heavy Engineering:** In 1875, we had the age of steel and electricity and for the first time it was Germany and the U.S. with enterprises like Carnegie Steel and General Electric leading the world through this revolution.
4. **Automobile, Oil, & Mass Production:** In the early 20th century we had the dawn of the automobiles, oil and the age of mass production, led almost exclusively by the U.S. with companies like Standard Oil and Ford Motor Company.
5. **Information & Telecommunications:** Finally, in 1971, with the advent of the microprocessor from Intel, we kicked off the latest revolution in Silicon Valley, the Information Age.

The four industrial revolutions don't include the automobile, oil, and mass production. Including the above five technological revolutions provides a more complete picture of our progress. Also, the five technological revolutions don't appear to include the fusion of technologies blurring the lines between the physical, digital, and biological spheres.



In 1971, at the beginning of the fifth technological revolution, I was seven years old. One of my most vivid memories of this time of my life is the following one: My brother and I were listening to a Beatles song on a 45 disc on a device called a pick-up. It was a small box which included a turntable and the speaker for sound. This is where we were in terms of technological advance. There were no personal computers yet, therefore including the actual technological revolution with the fifth technological revolution identified above is another flaw.

As Steve Case (co-founder and former chief executive officer and chairman of America Online (AOL)) explained, we are entering a new paradigm called the “Third Wave” of the Internet. The First Wave saw AOL and other companies lay the foundation for consumers to connect to the Internet. The Second Wave saw companies like Google and Facebook build on top of the Internet to create search and social networking capabilities, while apps like Snapchat and Instagram leverage the smartphone revolution. Now, Case argues, we’re entering the Third Wave: a period in which entrepreneurs will vastly transform major “real world” sectors like health, education, transportation, energy,

and food—and in the process change the way we live our daily lives. But success in the Third Wave will require a different skill set, and Case outlines the path forward.

In light of all the arguments above, maybe we should be saying that we are in the fifth industrial revolution and in the sixth technological revolution. The sixth technological revolution is what Ray Kurzweil calls the GNR revolution (Genetics, Nanotechnology and Robotics—which includes artificial intelligence).

### [The Accelerating Pace of Change](#)

The following slide from Ray Kurzweil offers a great view of the evolution of technology since the Agricultural Revolution. It shows a very precise picture of the accelerated pace change between the Agricultural Revolution and the Human Genome Project, and also the exponential growth of computing power that might lead to the Singularity.

## 1 The accelerating pace of change ...



## 2 ... and exponential growth in computing power ...

Computer technology, shown here climbing dramatically by powers of 10, is now progressing more each hour than it did in its entire first 90 years

### COMPUTER RANKINGS

By calculations per second per \$1,000



**Analytical engine**  
Never fully built, Charles Babbage's invention was designed to solve computational and logical problems



**Colossus**  
The electronic computer, with 1,500 vacuum tubes, helped the British crack German codes during WW II

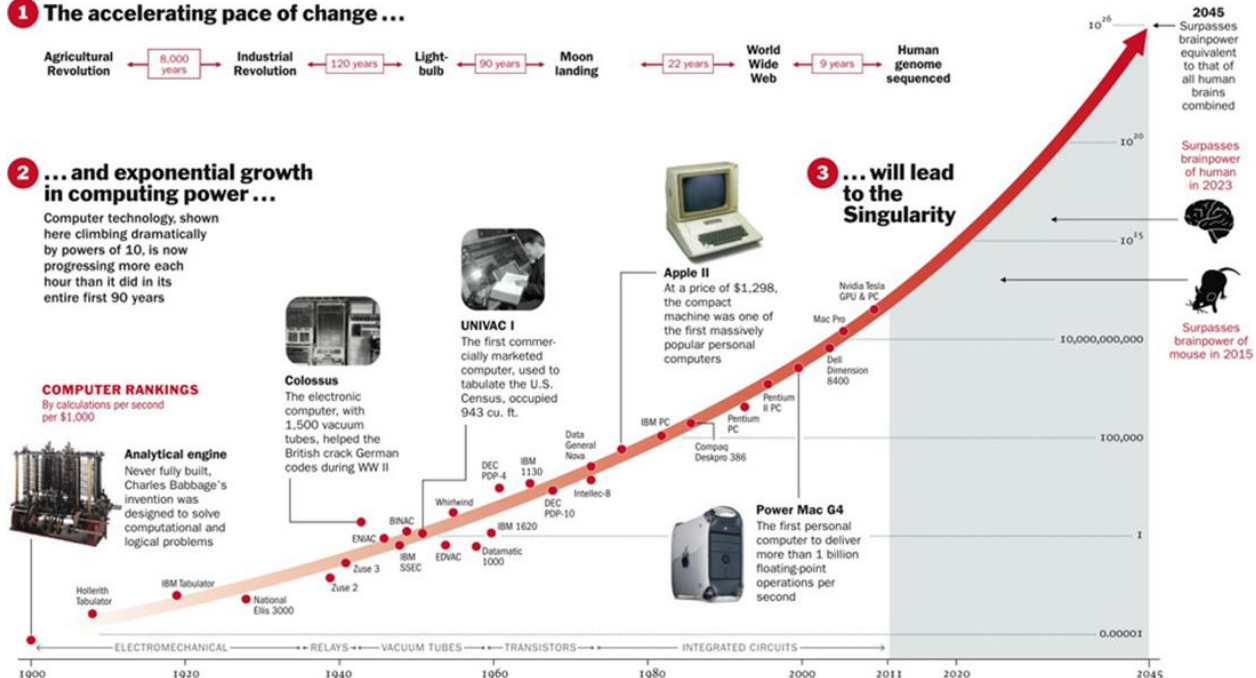


**UNIVAC I**  
The first commercially marketed computer, used to tabulate the U.S. Census, occupied 943 cu. ft.



**Apple II**  
At a price of \$1,298, the compact machine was one of the first massively popular personal computers

## 3 ... will lead to the Singularity



As we can see on this figure and the others I have provided:

- The evolution of humanity is very slow
- The evolution of technology is very fast
- Therefore the gap is constantly increasing
- This gap might lead to a breakdown
  - Machines will surpass the power of the brain by the 2020's
  - According to Ray Kurzweil, it will lead to singularity—when machines will become more intelligent than man

## Converging Technologies for Improving Human Performance

### NANOTECHNOLOGY, BIOTECHNOLOGY, INFORMATION TECHNOLOGY AND COGNITIVE SCIENCE

Now let's look at what a US government study was proposing at the beginning of the 21<sup>st</sup> century. Converging Technologies for Improving Human Performance is a 2002 report commissioned by the U.S. National Science Foundation and Department of Commerce. The report contains descriptions and commentaries on the state of science and technology in the combined fields of nanotechnology, biotechnology, information technology, and cognitive science (NBIC) by major contributors to these fields.

Excerpt from the report:

In the early decades of the 21st century, concentrated efforts can unify science based on the unity of nature, thereby advancing the combination of nanotechnology, biotechnology, information technology, and new technologies based in cognitive science. With proper attention to ethical issues and societal needs, converging technologies could achieve a tremendous improvement in human abilities, societal outcomes, the nation's productivity, and the quality of life. This is a broad,

crosscutting, emerging and timely opportunity of interest to individuals, society and humanity in the long term.

Moving forward simultaneously along many of these paths could achieve a golden age that would be a turning point for human productivity and quality of life. Technological convergence could become the framework for human convergence (Ostrum et al. 2002). The twenty-first century could end in world peace, universal prosperity, and evolution to a higher level of compassion and accomplishment. It is hard to find the right metaphor to see a century into the future, but it may be that humanity would become like a single, distributed and interconnected “brain” based in new core pathways of society. This will be an enhancement to the productivity and independence of individuals, giving them greater opportunities to achieve personal goals.

That was written during the George W. Bush administration before he declared war on Iraq. The hope of achieving any of the visions proposed by the Converging Technologies for Improving Human Performance report within 20 years’ time was thwarted by the wars that followed the September 11 attacks on the US. Since then, the decade-long American wars in Afghanistan and Iraq could end up costing as much as \$6 trillion, the equivalent of \$75,000 for every American household—as calculated by Harvard University’s Kennedy School of Government.

Imagine if they had taken just one third of this money to work on peace initiatives, for situations such as the Israeli-Palestinian conflict, often considered the ancestor of all this terrorism. A military strategy by itself leads to nowhere—terrorism has never been so strong, and ISIS’s existence is great proof of it. Humanity has resolved big conflicts in South Africa and Northern Ireland, so why not in East Middle Israel and Palestine?

I think terrorists are doing the same thing that Reagan did to defeat the Soviet Union very efficiently and with a lot of success. Reagan launched an arms race that brought the USSR to bankruptcy. The terrorists have launched an endless war hoping that America will eventually fall in the same financial trap. According to CNN’s Fareed Zakaria, the clear objective of ISIS is to get American boots on the ground, not only because they want to fight them but also they want to bring them even deeper in this trap (my point of view not Fareed’s).

When they put terrorism at the forefront of threats, governments are only using this fear to divert people from the more potent threats.

Two of the most recent long-lasting conflicts (South Africa and Northern Ireland) have been resolved through acceptance of the other and peace, not by the victory of one over the other. As long as one people or one group try to oppress or impose their way of life to the other, there is no potential resolution.

Here are a few lessons learned from the resolution of the conflict in Northern Ireland:

*Source: Ten Lessons for Conflict Resolution from Northern Ireland*

There are no purely military solutions to insurgencies. Hugh Orde, the former Chief Constable of Northern Ireland, has wisely pointed out that there are no examples anywhere in the world of terrorist problems being ‘policed out’. That is not to say that security measures have no place. On the contrary, they are essential.



The second lesson is that you cannot stop the violence without talking to the men with guns.

There will only be a lasting settlement if both sides can break through the political zero-sum game. If one side comes out of the negotiation looking cheerful then the other side feels that it has lost, regardless of the substance. Agreements will only stick if both sides come out of the negotiations feeling like winners, rather than feeling they have been forced to give in.

My last lesson is that there is no conflict in the world, however long lasting, however bloody, however frozen that cannot be resolved.

If we make the correct decisions and investments from now on, in order to get a twenty-first century that could end in world peace, universal prosperity, and evolution to a higher level of compassion and accomplishment, we will need the most powerful countries in the world to invest more in the peace process, education, and the environment, than on wars. This can only be accomplished by having more political leaders reach a higher level of consciousness. The role of coaching will be to help people take the road to that higher level of consciousness.

### The Right Attitude

You might think that this idea of a singularity might be farfetched, but coming from a man whose 86% of predictions since the 1980 have come true, he bears listening. Remember that this singularity is something that could happen within our lifetime, if not during our children's lifetime.

Whether the singularity makes sense or not, and happens or not, robotics and AI will eliminate millions of jobs in the next decades. It is estimated that 7 million jobs will be lost before 2020 and that's only the beginning. Just think of the millions of truck and taxi drivers' jobs that will be obsolete in the next few years because of autonomous cars.

For decades, manufacturers employed waves of young migrant workers from China's countryside to countless factories in coastal provinces. Now, factories are rapidly replacing those workers with automation, a pivot that's encouraged by rising wages and new, official directives aimed at helping the country move away from low-cost manufacturing as the supply of young workers shrinks. It's part of a broader overhaul of the economy as China seeks to vault into the ranks of wealthy nations. The movement has already started and a recent example is Foxconn, Apple's biggest manufacturer. Foxconn has cut 60,000 jobs historically reserved for humans, and is in the process of replacing them with robots, according to the BBC and the South China Morning Post:

With costs rising and profits shrinking, Chinese manufacturers "will all need to face the fact that only by successfully transitioning from the current labor-oriented mode to more automated manufacturing will they be able to survive in the next few years (Jan Zhang, an automation expert at IHS Technology in Shanghai).

When Donald Trump promises to repatriate millions of jobs lost to third world countries, he doesn't take into account how a lot of these jobs will soon be replaced by robots and automation. While millions of jobs stand to be replaced, it will enable local production while eliminating transportation costs and generated pollution.

The latest version of Atlas from Boston Dynamics can give us an idea about the speed of robots evolving:

<https://www.youtube.com/watch?v=rVlhMGQgDkY>

A few weeks after the latest version of this very promising technology was released, Google announced that Boston Dynamics was for sale. They didn't disclose the reasons for the sale, leaving us only to speculate why they are willing to sell such advanced and promising technology. One guess is they may not want their image to be associated with this kind of technology.

From this video, we can guess that we are not very far from technology we've seen from *Robocop*. Six months prior to the release of this video, I was reviewing previous versions of Atlas and thought—in 10 to 15 years there should be a very efficient version of this robot. However, this version is already here. It took only a few years to get to what I thought it would take 10-15 years. Imagine this: when governments propose to send robots instead of your sons to war, will you object?

Traditionally, the evolution of technology has created as many and even more jobs than it has eliminated, but that trend is slowly reversing itself. This time, many jobs will eventually be replaced by robotics and AI—and the people replaced won't all become engineers. In fact, the BBC has a job calculator to check the probability of specific jobs being replaced:

Will a robot take your job (calculator)?

<http://www.bbc.com/news/technology-34066941>

So, what attitude should we adopt when we think about the future?

1. We may ignore or condemn what he is saying like our ancestors did with **Copernicus**, who formulated a model of the universe that placed the Sun rather than the Earth at the center of the universe. His book, published in 1543, was contested by many and it took about six decades before the Catholic Church took any official action against it.
2. Or we may violently object and take steps against it, as during **Galileo Galilei's** (who supported the Copernicus model) inquisition where they found him "vehemently suspect of heresy." He was forced to recant, and spent the rest of his life under house arrest. The effect of the trial and imprisonment put a total stop to the scientific tradition in the Mediterranean. From there, the Scientific Revolution moved to Northern Europe. Galileo died, still a prisoner in his house, in 1642. On Christmas Day of the same year, in England, Isaac Newton was born
3. Or we may think that his (Kurzweil) predictions are like the predictions of **Leonardo Da Vinci**—impossible or farfetched. Da Vinci foresaw the helicopter, the parachute, armored fighting vehicles, and many others. Relatively few of his designs were constructed or were even feasible during his lifetime, as the modern scientific approaches to metallurgy and engineering were only in their infancy during the Renaissance.
4. Or we may learn from these three lessons from history and keep an open mind.

The latter is the attitude I choose to have. Also, in light of Kurzweil's predictions, I propose we should have an open mind:

What is yours?

Do you choose to have an open attitude or do you choose to deny the possibilities?

Do you put your head in the sand, and say, *I won't be impacted by these things*? If you are within 10 years of retiring you may be right; but outside of this fact, if you have children, or even grandchildren, I think you should be concerned.

I also suggest that you watch this video of Ray Kurzweil interviewed by Neil deGrasse Tyson. In this interview, Mr. Tyson tries to mock Mr. Kurzweil's ideas, but Kurzweil manages to turn the tables. Please notice that since this interview, Tyson appears to have changed his attitude completely with Kurzweil; he seems to have become a big fan of his ideas:

<https://www.youtube.com/watch?v=dvtHut9Zp8k>

## Challenges

### Actual

Famine, poverty, human rights, etc. are not threatening issues that will trigger the paradigm change (in our level of consciousness) required to face the challenges that will be created by the evolution of technology. Climate change is a more threatening issue than famine, poverty, and human rights combined, but the pace at which we are addressing this issue is so slow that it will take centuries to clean up the planet. And in reality, the global warming issue is not a tragedy big enough to seriously mobilize the planet. If the sea levels rise as high as some predict, we could be building walls around coastal cities like New York. Why not? In the Middle Ages the Chinese built a wall thousands of kilometers long so for sure we could do it.

### How do we handle the actual challenges

I have noticed in my practice of coaching that the majority of people rarely undertake big changes in their lives unless they face real hardship, or following a tragedy. A few people will make changes in their lives after becoming aware of their potential; or that they are stagnating; or they want to have clarity about their future and improve their life. Yet how many people are self-actualizing in their lives and how many are struggling just to satisfy their basic needs (Maslow Pyramid)?

The same logic applies to governments and humanity. I believe that unless there is a tragedy looming ahead of us, we won't really intentionally undertake the changes required to face these actual challenges and future ones. People and governments are so busy dealing with their daily struggles at the bottom of the pyramid that they do not focus on their fulfillment at the top of the pyramid. The scarcity mindset is dominating the world.

Now, let's discuss the impact on jobs.

### Unemployment

Here is an excerpt from the article "The Growing Dangers of Technological Unemployment and the Re-Skilling of America" by Futurist Thomas Frey, which outlines very well the possible challenges we could face:

In Peter Diamandis way of thinking, even though we are headed toward a world of abundance, having a significant loss of jobs due to robots and automation has the potential of causing a near term backlash. During this transition period, a very real danger exists in the form of protests and repercussion from displaced workers. Those who blame their deteriorating job prospects and overall loss of opportunity on automation, could indeed wage some form of war against technology.

Taxi drivers, truck drivers, bus drivers, and even airline pilots will eventually be supplanted by driverless forms of transportation. Construction workers, craftsmen, janitors, accountants, bankers, and retailers all run a very real risk of having their positions automated out of existence.

P.D. I will be very impressed when I see a robot replace a carpenter and maneuver through the chaos of a construction site as efficiently as a human being. We could be at least a minimum of 15 years away from such an accomplishment.

Recent protests and skirmishes involving Google's employee buses could easily escalate into something worse and form the basis of a new-age Luddite rallying cry to slow down, even undermine, our future. With a combination of techno-sabotaging confrontations and pushing all the right labor-agenda political buttons, the fear of an unknown robot-infested future could take center stage as a rallying cry for top-of-the-mind policy-setting criteria, hampering, possibly even reversing, many of the recent advances we've made.

No it's not possible for the human race to actually "run out of work." But the kind of skills needed to perform the "new work" will indeed change and without some form of retraining intervention, the techno-illiterates run a real danger of having their prospects permanently compromised.

P.D. The human race will not run out of work, but we could face very high unemployment rates. The situations in countries like Greece and Spain illustrate how governments haven't found solutions as we speak.

The assumption that low-skilled janitors, drivers, and dockworkers cannot be retrained for more technical work is not only false, but the first of many social objections that will need to be overcome.

P.D. It is possible for people to learn new difficult or technical skills. However, not every janitor can become an engineer. Coaching can play a very big role here by helping people to determine who they are and what they want to become.

Rapid re-skilling programs designed to build individual competencies, one micro-capability at a time, coupled with hands-on apprenticeships and on-demand tutorial support, are all pieces of the learning environments that will be needed to elevate the caliber of workers to meet the vital workforce needs of tomorrow.

Ironically, the STEM talents that have prevented most of these workers from landing today's better paying jobs will be automated into the AI, artificial intelligence, operating systems of tomorrow's most ubiquitous equipment and therefore play a less significant role.

P.D. This will be one of technology's benefits—helping people get better. A combination of this and coaching could make a significant difference.

#### Placing Humans First

Our economy is based on people. Humans are the buying entities, the connectors, the decision-makers, and the trade partners that make our economy work. Without humans there can be no economy.

As with every 12-step program, everything begins with acknowledging we have a problem. But the problem today is miniscule in comparison to the problems that lay ahead.

Matching displaced worker's interests with the right opportunities for retraining, apprenticeships, and jobs will be a delicate balancing act at best.

P.D. Again, coaching could play a big role here.

The dangers of lapsing into low-challenge solutions that undercut a person's drive and ambition can also be problematic, setting the stage for even longer-term problems.

Asking the Trekkier question of all – “What is humanity's Prime Directive?” – should we be focused on more grandiose goals like traveling at the speed of light, colonizing other planets, controlling gravity, or mitigating the impact of earthquakes and hurricanes?

With automation and AI, we will experience exponential growth in human capabilities. But without a big picture perspective and overarching goals, the path of individual opportunity runs the risk of being hijacked by other interests – political interests, corporate interests, religious interests, and national interests.

We still lack imagination for what future generations will need. To get to this point, a mountain of work still remains.

P.D. The question raised by Peter Diamandis “What is humanity's Prime Directive?” will be discussed later in this manifesto, but I think this is related to our level of global consciousness.

In the article, “34 Remarkable and Surprising Things About The Future,” Pete Flint (Trulia founder, technology investor, advisor, and entrepreneur) identified the three following facts:

30. Job elimination and dislocation due to AI and robotics is clearly predictable and inevitable in the future just as different technologies have impacted jobs in the past. How societies and governments will evolve and react is far less predictable.

31. While exponential technologies will help individuals in all levels of society, unless there is significant governmental or societal change, it's clear that they will disproportionately help the more affluent who will have first access to them, leading to greater inequality not less.

32. Certain forward-thinking developing countries will have the opportunity to “leapfrog” developing nations in their build out of certain types of infrastructure as they have done with the adoption of cellular networks, to build economic advantage. Just like a start-up beating out an incumbent with a more efficient, non-legacy model.

As Peter Diamandis pointed out, the gap that will be created has the potential to be disruptive stress or disruptive opportunity. Even more urgently, as Peter Diamandis and Steven Kotler pointed out in their book *Bold*, these technologies (AI & Robotics) are now moving out of that deceptive period:

Deception: "These technologies get introduced and it takes a while for them to get up to speed, right. And there's all this hype in the beginning and they fall into this deceptive period and people kind of dismiss them. 3D printing was in that deceptive period for a very, very long time. Robotics, AI, all these things. But all of the technologies that we're talking about in *Bold* are now moving out of that deceptive period."

Disruption: The technologies then play a role in subverting established industries. "A classic example is Uber. It's totally disrupting the taxicab industry. Instagram totally disrupting Kodak. These are classic examples of the disruption."

These two steps are part of what Diamandis and Kotler call the Six D's of Exponential Technology. The iPhone took a while before it started to earn considerable market share. It was in the deceptive phase,

but once it took off, it disrupted the market and companies as big and as dominant as Nokia and Research in motion (Blackberry) faded from the market! Products replace a previous product, but when technology such as a robot or AI replaces a whole category of employment, then we will face a bigger challenge.

### Potential benefits of technologies

There is no doubt that the evolution of technologies will bring tremendous benefits to humanity—in medicine, for instance, we could be able to 3D print most bones and vital organs.

My goal in this section is to provide a few examples of technology's benefits for my readers.

First, here are four medical inventions that could save millions of lives.

<https://www.youtube.com/watch?v=8BqvAMFGWu8>

Second, here are some benefits technology can bring to poor countries. The following are excerpts of the article “In Global Shift, Poorer Countries Are Increasingly the Early Tech Adopters,” published by the MIT Technology Review:

This week, while hosting WEF Africa in its capital city, Kigali, the Rwandan government announced a new nationwide drone delivery service. In partnership with the U.S. drone company Zipline International and partly funded by UPS and my own organization (Seth Berkley), Gavi, this service will use drones to deliver time-critical emergency medical supplies, such as blood and rabies vaccines, from the capital to Rwanda's remotest regions. This is an elegant solution to some of the formidable and unpredictable challenges involved in reaching marginalized communities with unpredictable needs.

Technology has also played a key role in helping to locate the world's most isolated people in the first place. While cell-phone users in New York can now use satellite-based geographic information systems (GIS) to find the nearest Starbucks, in Africa and Asia the same technology has been playing a vital role in the polio eradication effort. One of the reasons some children miss out on vaccinations is that they live quite literally off the map. If polio is to be wiped out, it is critical that every last child living in an endemic area be vaccinated. In the old days, planes were flown over such regions to help find new or previously missed communities. This was costly, inefficient, and prone to error. Instead, the Bill and Melinda Gates Foundation and the World Health Organization turned to GIS to help identify settlements in high-risk areas and plan vaccination campaigns. It has made a huge difference.

During the Ebola epidemic, a cutting-edge genetic sequencing technology was also put to use to help identify and track mutations of the virus in real time. Oxford Nanopore's pocket-sized MinION was used in the field in Guinea to sequence the virus within 24 hours. In the future, such technology could be used to help track and understand the spread of future epidemics in the poorest corners of the world.

### Cyathlon

Technologies can also help find solutions to improve the lives of the disabled. The first cyborg Olympics, also called Cyathlon, is a good example of efforts made for solutions to improve mobility for the disabled.

On October 2016, ETH Zurich is organizing the very first Cybathlon. Racing pilots with physical disabilities will compete side by side in six demanding disciplines, using the latest assistive technologies—including robotic technologies.

The Cybathlon provides a platform for the development of novel assistive technologies that are useful for daily life. Through this event, collaborations between technology and the public allow the disabled more opportunities. They want to remove barriers between people with disabilities, the public and technology developers.

<http://futurism.com/images/the-olympics-for-cyborgs-infographic/>

These are only a few examples of the benefits that technologies will bring. Now let's look at the other side of the coin.

### Potential Technological Threats

The first manmade global existential threat, the atomic bomb, appeared in the 20<sup>th</sup> century. Its primary reason for existence was to prevent the Nazis from using it by building it first. When the US used it to end World War II, they said the goal was to save Japanese and American lives. But this invention triggered the arms race between the Soviet Union and the US, and we have lived through a Cold War that was under threat of a nuclear holocaust. Almost 30 years after the end of the Cold War, the threat of nuclear bombs is still there, and the arsenals of both Russia and the US are still big enough to destroy life on earth many times. From that point onward, mankind had the capability not only to change the course of history, but to end it.

The only reason the atomic bomb hasn't been used since World War II is that using it would have generated a reply which is the equivalent of committing suicide. The new threat now is the possibility that nuclear weapons falling into the wrong hands. This is a notable example of humans not having the level of consciousness to manage some technologies.

Ray Kurzweil discusses the potential threats of technologies—here are a few excerpts from the *Singularity is Near* accompanied by my comments:

Technology has always been a mixed blessing, bringing us benefits such as longer and healthier lifespans, freedom from physical and mental drudgery, and many novel creative possibilities on the one hand, while introducing new dangers. Technology empowers both our creative and destructive natures.

We also need to take seriously the misguided and increasingly strident Luddite voices that advocate reliance on broad relinquishment of technological progress to avoid the genuine dangers

Totalitarian Relinquishment. The only conceivable way that the accelerating pace of advancement on all of these fronts could be stopped would be through a worldwide totalitarian system that relinquishes the very idea of progress.

My idea is, if we can build it, we will. In civilized countries, we might legislate against a technology. For example: certain genetic manipulations. However, if Kim Jong-Un decides to do it, then some countries may take that as permission to do it as well.



Fortunately, such a totalitarian outcome is unlikely because the increasing decentralization of knowledge is inherently a democratizing force.

Only technology, with its ability to provide orders of magnitude of improvement in capability and affordability, has the scale to confront problems such as poverty, disease, pollution, and the other overriding concerns of society today.

I partly agree with the statement above. For instance, we have all the technology we need to eliminate poverty. I ask, though—*how* can technology override racism, fanaticism, terrorism, etc. The answer is, those questions won't be solved by technology, they will be solved by reaching a new level of consciousness. Poverty could be easily solved just by a more equal distribution of wealth.

Kurzweil proposes that we need to vastly increase our investment in developing specific defensive technologies:

People often go through three stages in considering the impact of future technology: awe and wonderment at its potential to overcome age-old problems; then a sense of dread at a new set of grave dangers that accompany these novel technologies; followed finally by the realization that the only viable and responsible path is to set a careful course that can realize the benefits while managing the dangers.

Here lies the challenge, and our response will be related to our level of consciousness.

It is infeasible today to devise strategies that will absolutely ensure that future AI embodies human ethics and values.

The continued opportunity to alleviate human distress is one key motivation for continuing technological advancement. Also compelling are the already apparent economic gains that will continue to hasten in the decades ahead. The ongoing acceleration of many intertwined technologies produces roads paved with gold. (I use the plural here because technology is clearly not a single path.) In a competitive environment it is an economic imperative to go down these roads.

As we already know, economics will be a major driver, and that is a problem. If a technology doesn't bring profit, it will most likely never be created. However, imagine a paradigm shift at our level of consciousness that would change our relationship with money—what could happen?

### The idea of Relinquishment

In his book, Kurzweil covers the ideas of broad or partial relinquishment of technologies:

Broad Relinquishment. Another level of relinquishment would be to forgo only certain fields—nanotechnology, for example—that might be regarded as too dangerous.

A further reason why industrial society cannot be reformed ... is that modern technology is a unified system in which all parts are dependent on one another. You can't get rid of the "bad" parts of technology and retain only the "good" parts.

One profound trend already well under way that will provide greater stability is the movement from centralized technologies to distributed ones and from the real world to the virtual world.

Centralized technologies involve an aggregation of resources such as people (for example, cities,

buildings), energy (such as nuclear-power plants, liquid-natural-gas and oil tankers, energy pipelines), transportation (airplanes, trains), and other items. Centralized technologies are subject to disruption and disaster. They also tend to be inefficient, wasteful, and harmful to the environment. Distributed technologies, on the other hand, tend to be flexible, efficient, and relatively benign in their environmental effects. The quintessential distributed technology is the Internet. The Internet has not been substantially disrupted to date, and as it continues to grow, its robustness and resilience continue to strengthen. If any hub or channel does go down, information simply routes around it.

In reality, broad relinquishment is not going to happen—it wouldn't make sense. What we need is to increase our level of consciousness to deal with the issues created by the progress of technology.

### Transhumanism

The advances in technology are also the focus of the Transhumanism movement:

Transhumanism is an international and intellectual movement that aims to transform the human condition by developing and creating widely available sophisticated technologies to greatly enhance human intellectual, physical, and psychological capacities. Transhumanist thinkers study the potential benefits and dangers of emerging technologies that could overcome fundamental human limitations, as well as the ethics of using such technologies. The most common thesis is that human beings may eventually be able to transform themselves into different beings with abilities so greatly expanded from the natural condition as to merit the label of posthuman beings.

Transhumanism has been characterized by one critic, Francis Fukuyama, as among the world's most dangerous ideas, to which Ronald Bailey countered that it is rather the "movement that epitomizes the most daring, courageous, imaginative and idealistic aspirations of humanity."

While many transhumanist theorists and advocates seek to apply reason, science and technology for the purposes of reducing poverty, disease, disability and malnutrition around the globe, transhumanism is distinctive in its particular focus on the applications of technologies to the improvement of human bodies at the individual level. Many transhumanists actively assess the potential for future technologies and innovative social systems to improve the quality of all life, while seeking to make the material reality of the human condition fulfill the promise of legal and political equality by eliminating congenital mental and physical barriers. Ray Kurzweil thinks that we will eventually merge with technologies.

We see more and more new technologies that help people with disabilities. We see technologies that restore sight to some blind people; that restore sound to deaf people; and exoskeletons, which enable paralyzed people to walk, etc. Many benefit from cardiac monitors and over 100,000 people around the world use devices implanted in their brain to control tremors brought about by Parkinson's disease. In 2015, the US Food and Drug Administration approved a second implantable brain stimulation device for reducing the symptoms of Parkinson's disease when medication alone is unable to provide adequate relief.

The Defense Advanced Research Projects Agency (DARPA) is an agency of the U.S. Department of Defense, responsible for the development of emerging technologies for the military. In March 2016, DARPA announced a project called "Targeted Neuroplasticity Training" (TNT), a program aimed at

accelerating learning “beyond normal levels.” TNT explores how to use peripheral nerve stimulation and other methods to enhance learning. Basically, it intends to enlist the body’s peripheral nerves to achieve something that has long been considered the brain’s domain alone: facilitating learning—specifically, training in a wide range of cognitive skills.

The goal is to reduce the cost and duration of the Defense Department’s extensive training regimen, while improving outcomes. If successful, TNT could accelerate learning and reduce the time needed to train foreign language specialists, intelligence analysts, cryptographers, and others.

DARPA is also a big sponsor in the development of autonomous robots such as Atlas.

Technologies like the one utilized for Parkinson’s Disease and TNT will develop and over time, become more common. They are the kind of technologies attractive to the transhumanist movement. If these technologies become available to enhance our existing capabilities, will people will accept such technologies in their bodies? It will be interesting to follow the evolution of this movement, promoted by transhumanists.

### Existential risk

Actually in the eye of the public, the main threats perceived are global warming/climate change and terrorism (in some countries). I contend that technological accelerated pace will pose more challenges than those two. In this section, when we use a scientific method to assess those threats, we can clearly classify them where they really belong. This will help enable one to reframe their position and perception about those threats.

As I have outlined previously, the biggest challenges we will face from the technology are\*:

- Millions of jobs lost to Robotics and Artificial intelligence
- The advent of Artificial General Intelligence
- A potential Singularity

\* I haven’t addressed the challenges that will be posed by genetics and nanotechnology. I have done it deliberately just because this manifesto would have become a book and at this point, they don’t pose a threat as potent as the three mentioned above.

The following paragraphs describe assessing those big challenges and the impact they could have on humanity. Nick Bostrom, founding director of the Future of Humanity institute (and a professor at the Faculty of Philosophy in Oxford Martin School University of Oxford) has developed an improved classification scheme to clarify and assess the concept of existential risks that threaten the entire future of humanity.

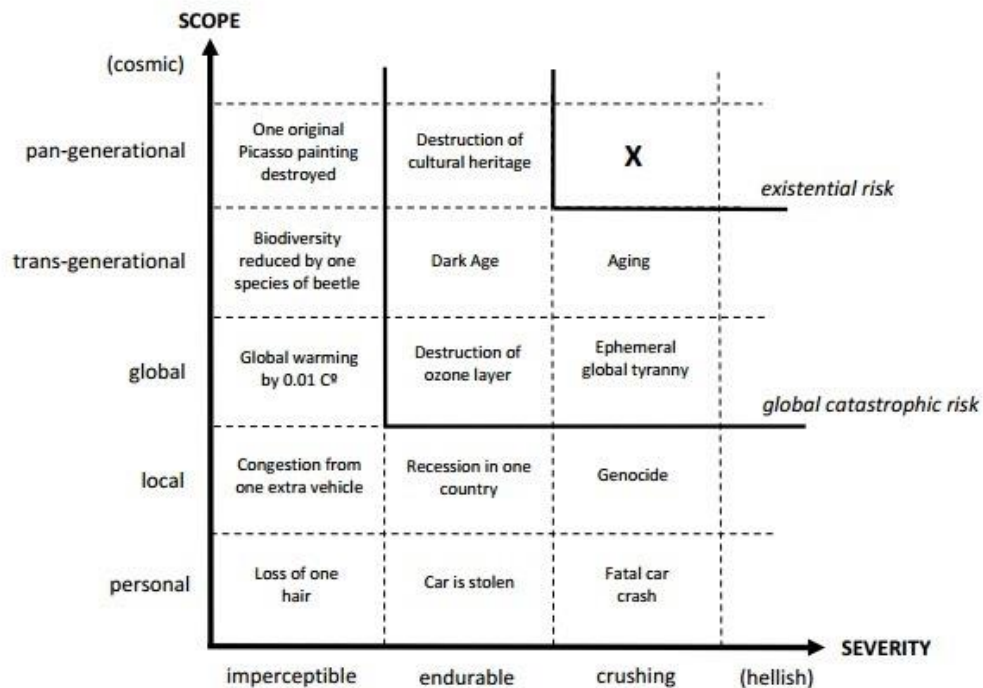
An existential risk is one that threatens the premature extinction of Earth—originating intelligent life or the permanent and drastic destruction of its potential for desirable future development (Bostrom, 2002). Here are a few excerpts from *Existential Risk Prevention as Global Priority*:

Humanity has survived what we might call natural existential risks for hundreds of thousands of years; thus it is *prima facie* (at first sight) unlikely that any of them will do us in within the next hundred. This conclusion is buttressed when we analyze specific risks from nature, such as asteroid impacts, super volcanic eruptions, earthquakes, gamma-ray bursts, and so forth: Empirical impact

distributions and scientific models suggest that the likelihood of extinction because of these kinds of risk is extremely small on a time scale of a century or so.

In contrast, our species is introducing entirely new kinds of existential risk — threats we have no track record of surviving. Our longevity as a species therefore offers no strong prior grounds for confident optimism. Consideration of specific existential-risk scenarios bears out the suspicion that the great bulk of existential risk in the foreseeable future consists of anthropogenic existential risks — that is, those arising from human activity. In particular, most of the biggest existential risks seem to be linked to potential future technological breakthroughs that may radically expand our ability to manipulate the external world or our own biology. As our powers expand, so will the scale of their potential consequences — intended and unintended, positive and negative. For example, there appear to be significant existential risks in some of the advanced forms of biotechnology, molecular nanotechnology, and machine intelligence that might be developed in the decades ahead. The bulk of existential risk over the next century may thus reside in rather speculative scenarios to which we cannot assign precise probabilities through any rigorous statistical or scientific method. But the fact that the probability of some risk is difficult to quantify does not imply that the risk is negligible.

Risk's seriousness is using three variables: scope (the size of the population at risk), severity (how badly this population would be affected), and probability (how likely the disaster is to occur, according to the most reasonable judgment, given currently available evidence). Using the first two of these variables, we can construct a qualitative diagram of different types of risk (figure 2). (The probability dimension could be displayed along the z-axis.)



**Figure 2: Qualitative risk categories.** The scope of a risk can be *personal* (affecting only one person), *local* (affecting some geographical region or a distinct group), *global* (affecting the entire human population or a large part thereof), *trans-generational* (affecting humanity for numerous generations, or *pan-generational* (affecting humanity over all, or almost all, future generations). The severity of a risk can be classified as *imperceptible* (barely noticeable), *endurable* (causing significant harm but not completely ruining quality of life), or *crushing* (causing death or a permanent and drastic reduction of quality of life).

The area marked "X" in figure 2 represents existential risks. This is the category of risks that have (at least) crushing severity and (at least) pan-generational scope. As noted, an existential risk is one that threatens to cause the extinction of Earth-originating intelligent life or the permanent and drastic failure of that life to realize its potential for desirable development. In other words, an existential risk jeopardizes the entire future of humankind.

Maxipok

These considerations suggest that the loss in expected value resulting from an existential catastrophe is so enormous that the objective of reducing existential risks should be a dominant consideration whenever we act out of an impersonal concern for humankind as a whole. It may be useful to adopt the following rule of thumb for such impersonal moral action:

Maxipok:

Maximize the probability of an "OK outcome," where an OK outcome is any outcome that avoids existential catastrophe.

Classification of Existential Risk

To bring attention to the full spectrum of existential risk, we can distinguish four classes of such risk: human extinction, permanent stagnation, flawed realization, and subsequent ruination. We define these as follows

#### Classes of Existential Risk

Human extinction      Humanity goes extinct prematurely, i.e., before reaching technological maturity.

Permanent stagnation      Humanity survives but never reaches technological maturity.  
Subclasses: unrecovered collapse, plateauing, recurrent collapse

Flawed realization      Humanity reaches technological maturity but in a way that is dismally and irretrievably flawed.  
Subclasses: unconsummated realization, ephemeral realization

Subsequent ruination      Humanity reaches technological maturity in a way that gives good future prospects, yet subsequent developments cause the permanent ruination of those prospects.

Media around the world portray terrorism as one of the critically important threats of humanity. Upon reviewing the figure above, you can accurately assess where it stands. As we have seen in the Converging Technologies for Improving Human Performance section, there are no purely military solutions to insurgencies. Hugh Orde, the former Chief Constable of Northern Ireland, has pointed out that there are no examples anywhere in the world of terrorist problems being "policed out". That is not to say that security measures have no place. On the contrary, they are essential.

In an article entitled "Calm Down...You Are Much More Likely to Be Killed By Boring, Mundane Things than Terrorism", published in 2014 by Global Research, they conclude that terrorism pushes our emotional buttons. And politicians and the media tend to blow the risk of terrorism out of proportion. Terrorism stands very low in the list of causes of death.

The article states that the U.S. is supporting the most extreme and violent types of Muslims. Indeed, the U.S. has waived the prohibitions of arming terrorist groups in order to topple the Syrian government... even though the head of the Syrian rebels has called for Al Qaeda to carry out new attacks on America. Indeed—as counter-intuitive as it may sound—some government policies may be more dangerous than terrorism.

So, where does terrorism really rank in terms of a global threat?

If we look at the graphic qualitative risk categories (page 53), where do you think it fits?

Our view of the world depends on our attitude toward it. If you see problems everywhere and you are stressed and your life is driven by fear, then you have a chaotic view of the world. But if you see life as we do as coaches, you know that problems are opportunities to grow. You see possibilities rather than problems; your life is based on growing rather than driven by fear; and you realize that there is order in chaos.

Just think for a moment about what the media is conveying: murder, rape, terrorism, war, etc. But when you look at your own life, when was the last time someone you know was murdered, raped, beaten, or been a victim of terrorism? Of course we will all live tragedies, we will all lose someone to death, and we are all plagued by life problems. Life is much better than what the media tells us. The world has never been so peaceful. If you don't agree with this fact read this article:

<http://www.vox.com/2016/8/16/12486586/2016-worst-year-ever-violence-trump-terrorism>

The destruction of Palmyra was a gruesome reminder of ISIS and its terrorist agenda. However, it was far from being a global catastrophe. From a cultural and limited point of view, it could be. According to this existential risk figure, it would be pan-generational but imperceptible by the majority of human beings. It did not affect too many people in the world.

More concerning—aside from the insanity of ISIS—is the inaction of world powers. The US had the military capacity and technology to protect this site (just as we do for solving so many problems), but the political will wasn't there.

### **Risks arising from nature vs risks arising from human activity**

Most things that threaten human welfare are anthropomorphic, generated by man itself. All the big existential risks in the next 100 years will most likely arise from human activity. The potential of a cataclysmic natural event is less probable than the impact of a potential singularity.

Where can we locate the three biggest challenges that we previously discussed on the existential risk chart? Also, where are the actual biggest challenges humanity is facing located?

Where is the climate issue?

Where is AGI or ASI or the singularity?

Where are the millions of jobs loss?

Of the three challenges above, I think the rise of AI and the potential singularity are the only ones that would be in the existential risk category.

Although one cannot minimize the importance and potential devastating effects of climate change, it won't be an existential risk in the 21<sup>st</sup> century. It might create big problems, but we can expect these problems to remain manageable. The loss of jobs won't pose an existential threat, either. In fact, they might force us to evolve our global consciousness faster, a feat that wasn't achieved by global warming. The effects will be felt faster and will force humanity to act more quickly than in the case of global warming.

**As I mentioned before, it's not the rise of technology that poses the problem, it is our slow pace at resolving the most basic human issues. The rise of technology will only put more pressure on us because of the predicted loss of jobs and the potential for the singularity. Therefore the challenge will be to increase the level of global consciousness of humanity. And this can only be accomplished by increasing individual global awareness.**

### **Differential technological development**

Differential technological development is a strategy proposed by Nick Bostrom, where societies would seek to influence the sequence of developing technologies. From this approach, societies would strive to

suppress the development of harmful technologies and their applications, while accelerating that of beneficial technologies, especially those that offer protection against the harmful ones.

Paul Christiano believes that while accelerating technological progress appears to be one of the best ways to improve human welfare in the next few decades, faster growth cannot be equally important for the far future, because growth must eventually saturate due to physical limits. Hence, from that perspective, differential technological development appears more crucial.

Inspired by Bostrom's proposal, Luke Muehlhauser and Anna Salamon suggested a more general project of "differential intellectual progress", in which society advances its wisdom, philosophical sophistication, and understanding of risks faster than its technological power. Brian Tomasik has expanded on this notion.

This section showed us that our wisdom, sophistication, and understanding of risks are evolving in the right direction. I hope it will reach the masses and keep the pace with the speed of technological evolution.

With all the information that was provided in the previous sections of this manifesto, the time has come to enhance the definition of global consciousness I previously mentioned at the beginning of the essay.



## Redefining global consciousness

*Everyone takes the limits of his own vision for the limits of the world.*

— ARTHUR SCHOPENHAUER

As I mentioned before the definition of global consciousness is:

**Global knowledge of what is happening around us, that is shared and understood by a group of people.**

I will support this definition by comparing and merging it with another significant definition, that of a singularitarian from Ray Kurzweil. It should also include leadership with the intention of generating action.

While a Singularitarian is:

**Someone who understands the singularity and has reflected on its meaning for his or her own life.**

My desire to improve this definition came from studying what a singularitarian is. Whether the singularity happens or not, a *singularitarian* is a person who is concerned about the future of humanity and who understands we are close to changes that will impact the world more profoundly than ever before. It may even lead to Homo sapiens becoming obsolete. Whatever the outcome, the changes will be tremendously hard to manage. Hence I wanted to provide a definition of global consciousness that would be clear so we can better appreciate the quotes provided by Al Gore, Vaclav Havel and others on the matter.

**So my new definition of Global Consciousness is:**

**Global knowledge and understanding shared by a group of people of what is happening in us, the world we live in, and its impact on the future. They understand its meaning for their own life and the future of humanity. They choose to rise up and contribute as leaders in their own lives and their communities to make this world a better place.**

The inclusion of intentionality and leadership in this new definition is significant as I believe when one becomes aware of something very important in their life, they take action. Therefore, the decision to lead and become intentional.

From now on, whenever I will talk about global consciousness awareness in this document, I will refer to this definition.

I wrote an article saying that leadership is like electricity because it drives everything. In this article I proposed that the lessons learned from electricity can be applied to "power" our own lives. Leadership can generate the same impact in our personal lives. Leadership is like electricity—it is the power behind all the skills of personal development. I would go as far as saying that it is the mother of all personal development skills.

**Similarly, I believe that global consciousness is also like electricity. It could be the power behind all decisions governments take for improving mankind. It could be electricity for the soul.**

Many decisions nowadays do not enable the best potential in humanity. If global consciousness were universally present, everything could work well—as with everything powered by electricity. In the same sense, everything that relates to human welfare, should be driven by global consciousness (our soul electricity).

In terms of global consciousness, we are similar to when less than 10% of the people had access to electricity and when only a few devices fueled by it had been invented. It would take until the early 1940's before electricity would reach 80% of the US households and longer before the development of all the appliances we use today (as shown on the charts "adaptation cycle technology vs evolution of humanity").

As electricity reached mass market acceptance, all the appliances and devices that make our lives better were subsequently invented. If we reach mass market acceptance with global consciousness (our soul electricity), it should generate the same movement and create the means for every human beings to live a better life.

### What should we be conscious of?

Here are a few suggestions (not an exhaustive list) of things to further our global consciousness:

1. Recognize that **our level of consciousness as a society is very low and we need to increase it dramatically to face our actual and future challenges.** As I mentioned previously the actual level of global consciousness or maturity of humanity is about the same level as an adolescent (9-14 years old).
  - a. A good example of our low level of consciousness is the issue of guns in America. Gun proponents are right when they say it's not guns that kill people, but people who use guns. However, an individual at a higher level of consciousness will realize that he doesn't need a gun. Rational and evolved humans would solve the guns (or even the nuclear weapons) issue quickly by eliminating all of them. But unreasonable and limited humans can't.
2. **Be conscious of our own potential as a human being and as a species.** That we can do much better than we do now, and that the potential for growth is there and accessible. As you will see in the following sections, the percentage of the population dragging humanity down is higher than 70%. **The world will really improve when every individual improves.**
3. Understand **the technology's potential and its impact** (positives and negatives) in the next decades.
4. Understand that **the accumulation of unsolved problems is such that they will produce the most dramatic change in human behavior that has yet occurred in all of man's history.** (Clare W. Graves)
5. Realize that **spirituality by itself is not a potent enough weapon** despite the examples of Gandhi, Mandela, and MLK. Some people think that spirituality will save the world by itself, but it is like believing that military solutions alone will end terrorism by itself. Spirituality must be accompanied by community and political action for lasting impact.

6. Be conscious that **our past and current political leadership have not been strong enough to face the challenges of humanity.** Progress is very slow on major issues like poverty, hunger, civil rights, environment etc.
7. Realize that **the political will is not really there;** the slow snail's pace of progress can be a sign that politicians are just creating a smoke screen to calm the population.
8. Understand that **the proposal of a guaranteed minimum income GMI (or UBI universal basic income) to replace the expected jobs loss doesn't make any sense in the economic system we are living in.** Countries have reached an unprecedented level of debt, imposing pressure on taxpayers. A huge amount of budget is dedicated solely to pay off bank interest. With the population aging and the replacement of millions of jobs by AI and robots, where will governments find the money? We can already see the result of such high unemployment rates in countries like Greece and Spain. Unless there is a major paradigm shift in the way we operate our economies, I don't see it happening.
9. Understand that **In order to get a twenty-first century that could end in world peace, universal prosperity, and evolution to a higher level of compassion and accomplishment** as suggested by the Converging Technologies for Improving Human Performance report, **we will need the most powerful countries in the world to invest more in the peace process, education, and the environment, than on wars.** As of 2016, this is nowhere in sight...
10. Remember that **the primary goal of capitalism is still profit.** For instance, the goal of replacing a human by a robot is to increase productivity and profit. Nobody will invest in companies that don't generate big profits. If corporations such as Apple or Google would decide tomorrow that they would reduce their profits by a big margin (to become more generous toward the population), do you think they would keep their top profitability positions?

These are only a few of the things that we need to be conscious of and that will need to change. In the next chapter I will paint a picture of where we stand as a society.

## Where we stand as a society

The world we live in is the world we deserve. How can we expect a better world when we live irresponsibly as an individual? How can we expect collective responsibility when we don't have individual responsibility in our own lives? As Stephen R. Covey said, we must achieve the private victory before trying to achieve the public victory. Harsh as these observations are, people who live irresponsibly have not simply reached a level of consciousness to enable them to make better choices.

**I believe that the world will really improve when every individual will improve.**

In this chapter I will explore what took us to where we are as a species, and then I will try to assess where we are as a society. As we do with a client in coaching, we need to know where the client wants to go. Before we do that, we need to know where they are and what took them there. If we want to understand the world we live in, we must do the same by looking at where we were as a civilization, where we are currently, and where we will potentially go.

## Where we were

As I mentioned in the introduction, to understand who you are, look at your whole life and to understand the world, look at the history of mankind. The following quote from Winston Churchill is dear to me:

*The farther backward you can look, the farther forward you are likely to see."*

— Winston S. Churchill

The intent of this section is to review some of the most important milestones that took us to where we are as a species. The goal is to identify the major transformative steps that took us where we are.

As we have seen in the previous sections, the pace of technological evolution is much faster than that of cultural evolution. I have used a few recent examples in the struggles that emerged in the last couple of centuries. Now, let's study the overall picture from the rise of Homo sapiens about 70,000 years ago.

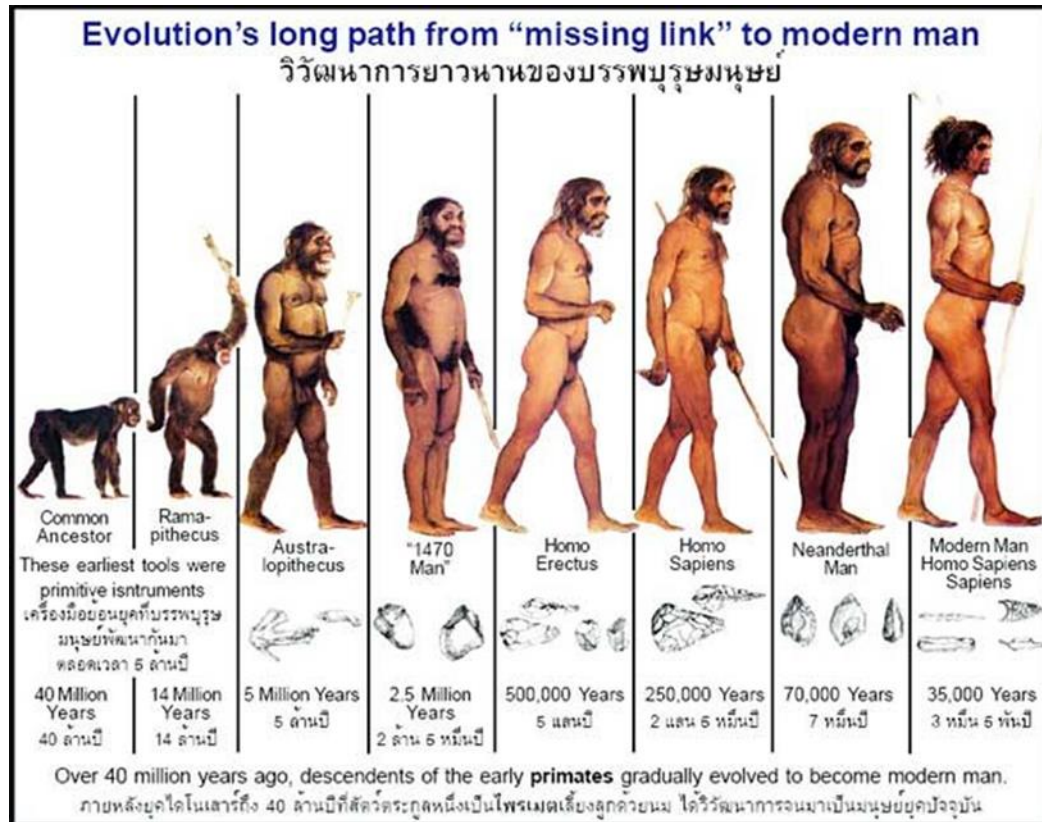
## The beginnings

It took us millions of years to evolve from apes to Homo sapiens. This excerpt from the ascent of man (Jacob Bronowski) summarizes the ascent of man:

It took at least two million years for man to change from the little dark creature with the stone in his hand, Australopithecus in Central Africa, to the modern form, Homo sapiens. That is the pace of biological evolution – even though the biological evolution of man has been faster than that of any other animal. But it has taken much less than twenty thousand years for Homo sapiens to become the creatures that you and I aspire to be: artists and scientists, city builders and planners for the future, readers and travellers, eager explorers of natural fact and human emotion, immensely richer in experience and bolder in imagination than any of our ancestors. That is the pace of cultural evolution; once it takes off, it goes as the ratio of those two numbers goes, at least a hundred times faster than biological evolution.

We are now experiencing a similar gap between the technological and cultural evolutions, as we have experienced between the biological and cultural evolutions. The technological evolution's pace will be faster than that of the cultural evolution, and that will be very hard to manage.

The following table describes the biological evolution of man.



The last biological step took place when Homo-sapiens interbred with Neanderthals. In 2010, a published four-year effort to map the Neanderthal genome showed that 1–4% of the unique human DNA of modern populations in the Middle East and Europe is made up of Neanderthal DNA.

The largest single step in the ascent of man is the change from nomad to village agriculture. During those 70,000 years, we went through three major steps:

- Hunter-gatherers
- The Agricultural Revolution 10,000 -12,000 years ago
- The Industrial Revolution, which started in the 1760's.

Since the industrial revolution, we went through a few other major steps that were described in pages 36 – 38):

- We went through the 5 Technology Revolution (we are currently in the 5<sup>th</sup> one)
- We are in the 4th Industrial Revolution
- The first real democracy was established in the 1770's after the American Revolution.
  - from tyranny (kingdom) to liberty (democracy)

As you might have noticed, I could have included many other events in the above list but since this is not a full history account, I wanted to only include the most significant paradigm shifts. Here is more details about those significant paradigm shifts.

### Hunter-gatherers

At this part of history, human beings began to be organized at a level higher than tribes and clans. This was the beginnings of societies. At this point, cultural evolution really took speed over biological evolution. This happened with the advent of the agricultural revolution. Here is an excerpt from Yuval Harari's *Sapiens A Brief History of Human Kind* which identifies a significant fact from the hunter gatherer period:

The Cognitive Revolution that turned Homo sapiens from an insignificant ape into the master of the world did not require any noticeable change in physiology or even in the size and external shape of the Sapiens brain. It apparently involved no more than a few small changes to internal brain structure. Perhaps another small change would be enough to ignite a second cognitive revolution, create a completely new type of consciousness, and transform Homo sapiens into something altogether different. Legends, myths, gods and religions appeared for the first time with the Cognitive Revolution.

Regarding mythology, one very interesting and significant thing was noticed by Joseph Campbell (American mythologist professor at Sarah Lawrence College). Human beings, wherever they evolved on the planet, devised mythologies that used the same patterns even without contact between these humans. Their stories and legends followed the same patterns.

Campbell's concept of *monomyth* (one myth) refers to the theory that sees all mythic narratives as variations of a single great story. The theory is based on the observation that a common pattern exists beneath the narrative elements of most great myths, regardless of their origin or time of creation.

As a strong believer in the psychic unity of mankind and its poetic expression through mythology, Campbell used the concept to express how the whole of the human race can be engaged in making the world "transparent to transcendence," by showing that underneath the world of phenomena lies an eternal source, constantly pouring its energies into this world of time, suffering, and ultimately death.

These findings by Campbell are very intriguing and point to the fact that despite having no contact, human beings evolved quite similarly around the world.

### The Agricultural revolution

The second big step in the evolution of Homo sapiens was the transfer from a hunter-gatherer mode of life to an agricultural mode of life. The Agricultural revolution is divided in two parts. The advent of agriculture, driven by the domestication of a few wild plants wheat, rice, maize, potatoes, millet, and barley. The other part of this revolution was the domestication and harnessing of village animals (horse, dogs, cats, pigs, cow, poultry, goats, etc.).

Regarding the Agricultural Revolution, Yuval Noah Harari claims that it was history's biggest fraud:

The stress of farming had far-reaching consequences. It was the foundation of large-scale political and social systems. Sadly, the diligent peasants almost never achieved the future economic security

they so craved through their hard work in the present. Everywhere, rulers and elites sprang up, living off the peasants' surplus food and leaving them with only a bare subsistence.

These forfeited food surpluses fuelled politics, wars, art and philosophy. They built palaces, forts, monuments and temples. Until the late modern era, more than 90 per cent of humans were peasants who rose each morning to till the land by the sweat of their brows. The extra they produced fed the tiny minority of elites –kings, government officials, soldiers, priests, artists and thinkers –who fill the history books. History is something that very few people have been doing while everyone else was ploughing fields and carrying water buckets.

Rather than heralding a new era of easy living, the Agricultural Revolution left farmers with lives generally more difficult and less satisfying than those of foragers. Hunter-gatherers spent their time in more stimulating and varied ways, and were less in danger of starvation and disease.

The Agricultural Revolution certainly enlarged the sum total of food at the disposal of humankind, but the extra food did not translate into a better diet or more leisure. Rather, it translated into population explosions and pampered elites. The average farmer worked harder than the average forager, and got a worse diet in return. The Agricultural Revolution was history's biggest fraud.

This was the beginning of mass exploitation of people by other people. We can learn lessons from this part of our evolution and apply them to the incoming age of automation.

### The industrial revolution

**The Industrial Revolution** was the transition to new manufacturing processes in the period from the 1760s to sometime between 1820 and 1840. This transition included going from hand production methods to machines; new chemical manufacturing and iron production processes; improved efficiency of water power; the increasing use of steam power; the development of machine tools; and the rise of the factory system. Textiles were the first to use modern production methods, and became the dominant industry of the Industrial Revolution in terms of employment, value of output, and capital invested.

The Industrial Revolution is closely linked to a small number of innovations in textiles, steam power and iron making. The rapid industrialization of the English economy cost many craft workers their jobs. Many such unemployed workers, weavers and others, turned their animosity towards the machines that had taken their jobs and destroyed factories and machinery. These attackers became known as Luddites, supposedly followers of Ned Ludd, a folklore figure. The British government took drastic measures, using the militia or army to protect industry. Rioters who were caught were tried and hanged, or transported for life.

As you can see, the fear of losing jobs to automation has long roots. But with the expected exponential progresses of technology in the next few decades, this fear will most likely increase.

### The Scientific Revolution

Here is another interesting perspective on the evolution of man from Yuval Noah Harari: According to him, three important revolutions shaped the course of history: the Cognitive Revolution kickstarted history about 70,000 years ago. The Agricultural Revolution sped it up about 12,000 years ago. The Scientific Revolution, which got under way only 500 years ago, may well end history and start something completely different.



Regarding the Scientific Revolution here is what Mr. Harari states:

Modern science differs from all previous traditions of knowledge in three critical ways:

- a) The willingness to admit ignorance.
  - a. Modern science is based on the Latin injunction *ignoramus* - we do not know. It assumes that we don't know everything. Even more critically, it accepts that the things that we think we know could be proven wrong as we gain more knowledge. No concept, idea or theory is sacred and beyond challenge.
- b) The centrality of observation of mathematics.
  - a. Having admitted ignorance, modern science aims to obtain new knowledge. It does so by gathering observations and then using mathematical tools to connect these observations into comprehensive theories.
- c) The acquisition of new powers.
  - a. Modern science is not content with creating theories. It uses these theories in order to acquire new powers, and in particular to develop new technologies.

The scientific revolution has not been a revolution of knowledge. It has been above all a revolution of ignorance. The great discovery that launches the scientific revolution was the discovery that humans do not know the answers to their most important questions.

The willingness to admit ignorance has made modern science more dynamic, supple and inquisitive than any precious tradition of knowledge. This has hugely expanded our capacity to understand how the world works and our ability to invent new technologies.

### Post-modernism

Postmodernism describes a broad late-20th century movement that occurred across philosophy, the arts, architecture, and criticism and marked a departure from modernism. While encompassing a broad range of ideas and projects, post-modernism is typically defined by an attitude of skepticism or distrust toward grand narratives, and ideologies, and various tenets of Enlightenment rationality, including the existence of objective reality and absolute truth, as well as notions of rationality, human nature, and progress. Instead, it asserts that all knowledge and "truth" are the product of unique systems of social, historical, and political discourse, and are therefore contextual and constructed. Accordingly, post-modern thought is broadly characterized by tendencies to epistemological and moral relativism, pluralism, and focus on subjectivity.

Peter Drucker suggested the transformation into a post-modern world happened between 1937 and 1957. He described as a yet "nameless era" characterized as a shift to conceptual world based on pattern purpose and process rather than mechanical cause, outlined by four new realities: the emergence of educated society, the importance of international development, the decline of the nation state, and the collapse of the viability of non-Western cultures.

More recently, Walter Truett Anderson described post-modernism as belonging to one of four typological world views: (a) Post-modern-ironist, which sees truth as socially constructed; (b) Scientific-rational, where truth is found through methodical, disciplined inquiry; (c) Social-traditional, where truth



is found in the heritage of American and Western civilization; or (d) Neo-romantic, where truth is found through attaining harmony with nature and/or spiritual exploration of the inner self.

My own landmark for post-modernism is Elvis Presley. My father, who was born in 1922, rejected most post-modern culture (but not all its technologies and innovations). Talking with him was funny. He usually began his sentences by saying, "in my time, music was good, movies were good etc. Now, everything is crap..." I explained to people that he spent his first 34 years in a world that wasn't changing much culturally, and the world really began to change when Elvis hit the scene in 1956.

Earlier in his life, my father experienced a very stable world from a cultural point of view, despite many technological advances and many events such as World War II and the Great Depression. The previous world had been under the influence of very old traditions, including those of the Catholic Church. Post-modernism enabled movements such as sexual equality, ecological sensitivity, and civil rights, among others. It also accelerated the progress on several human issues (mentioned earlier).

Postmodernism was a significant paradigm shift in society and it is hard to understand its depth unless you have lived among the two eras as my father did. The table below illustrates the timelines of historical eras.

Historical Eras - An Idiosyncratic Partial Timeline			
125000 BCE 65000 BCE 35000 BCE 9000 BCE 7500 BCE 5300 BCE 4500 BCE 3500 BCE	Emergence of homo sapiens sapiens Bone tools created in Africa Fish commonly used for food Cultivation of grains; proto-city of Jericho Proto-city of Catal Hoyuk Cities of Sumeria Invention of the plow Domestication of horse	PRE MOD ERN	Prehistoric Era  Emergence of Civilization
3110 BCE 530 BCE  395 CE 440 CE	Earliest written records According to legend, Pythagoras, Mahavira, Confucius and Buddha are all alive at this time Last united rulership of Roman Empire ends Drowning of the city of Ys		Ancient Era  Late Antiquity in Transition
632 CE 1085 CE 1244 CE 1453 CE	Death of Mohammed Reconquista, fall of Toledo Fall of the Cathar citadel at Montsegur Fall of Constantinople		Start of the Middle Ages High Medieval Era Renaissance and Age of Exploration
1620 CE 1623 CE 1626 CE 1632 CE 1727 CE 1776 CE 1799 CE 1811 CE 1838 CE 1856 CE 1865 CE 1905 CE 1945 CE	Battle of White Mountain Modern patent systems introduced Death of Francis Bacon Galileo's relative motion theory Death of Isaac Newton American independence; Adam Smith's <i>Wealth of Nations</i> Napoleon assumes dictatorship Luddites smash industrial machines in England Darwin's first notes on his theory of evolution World's first large oil refinery built in Romania Mendel's laws of heredity Einstein's Special Theory of Relativity Second worldwide war in 30 years ended by atomic bomb	MOD ERN	Beginning of the Modern Era  Puritan Era Start of the Enlightenment Beginnings of Industrial Revolution Maturity of Enlightenment and Early Romantic Era Maturity of Industrial Revolution and Later Romantic Era Beginning of the Petroleum Age  High Modern Era
1948 CE  1962 CE 1964 CE 1975 CE	Shannon's information theory; Wiener's <i>Cybernetics</i> ; invention of the transistor; television becomes a mass market phenomenon; Orwell completing 1984 Kuhn's <i>Structure of Scientific Revolutions</i> ; Cuban missile crisis brings world to the brink of nuclear war McLuhan's <i>Understanding Media</i> ; Berkeley Free Speech Movement; Philip K. Dick's middle two "political" novels Feyerabend's <i>Against Method</i> ; first personal computers introduced for the mass market	POST MOD ERN	Beginning of the Postmodern Era

The understanding of modernism and post-modernism is critical to understanding the world we live in since it is still influencing the way many people in the world perceive the world (worldviews) in which they live in.

### *The character ethics*

A few years before the emergence of post-modernism, a significant paradigm shift happened, observed by Stephen R. Covey while he was researching the success literature. He noted that the success literature of the past 50 years was superficial and filled with social image consciousness, while that of the previous 150 years in the US was focused on character ethics being the foundation of success. In his own words, the personality ethics is characterized by quick fixes, Image building, with social band-aids like aspirin that mask chronic problems.

He describes character ethic with principles such as:

Integrity, humility, fidelity, courage, justice, patience, industry, simplicity, modesty, trust, and the golden rule.

He mentions that there are basic principles of effective living. For him, people can only experience true success and enduring happiness as they learn and integrate these principles into their basic character. Character is fundamental and catalytic.

Covey saw the shift shortly after World War I. Success became more a function of personality, of public image, of attitude and behaviors, skills, and techniques that lubricated the processes of human interaction. I believe that cinema and television greatly influenced personality ethics. Cinema was then in what is now often called "The Golden Age of Hollywood", roughly the period beginning with the introduction of sound (1927) until the late 1940s. American cinema reached its peak of efficiently manufactured glamour and global appeal.

Personality ethics has had a profound and negative impact on where we are as a society. I sincerely believe that we need to return to the *character* ethics and transcend the personality ethics.

In this section, we have seen the major steps in the evolution of mankind that led us to where we are now as a society. We have seen that in less than 20,000 years, cultural evolution has taken over biological evolution. In the previous sections, we have seen that technological evolution is increasing at an exponential pace and it is creating an ever-growing gap, creating very big challenges for humanity. In the next section, I will propose different points of view to help us assess where we are as a society.

### Where we are

Where are we as a society in 2016? How do we evaluate the state of mankind's evolution? This is not an easy question. If we look at the news, it tells us that we are living in chaos. However, since the news media is fear-driven, this is not the best source to evaluate the world.

As I mentioned in the introduction, the actual level of global consciousness or maturity of humanity is about the same level as an adolescent (9 – 14 years old) and it took us about 100,000 years to reach this level. We got rid of the monarchy only 250 years ago with the American and French Revolutions (with a few relapses in the case of France). We were then at the level of a child about 7-8 years old. We were looking at a monarch live his lavish life, at the expense of the people, and we listened and obeyed like a child afraid to be punished (for instance, with beheading).

In 2016, Canada is still a constitutional monarchy under the sovereign Elizabeth II. I am not an independentist, but I am appalled that we are still "ruled" by a feudal system. We are also living in a society where many people measure their worth by the size of their homes and the brand of their cars. This is an adolescent's level of maturity!

### How do we assess where we are as a society?

There are a few ways to try to assess where we are as a species. Two of my favorites are the spiral dynamics by Don Beck and Chris Cowan combined with the integral theory from Ken Wilber. I also like to use the map of the scale of consciousness by David Hawkins. Simple methods such as Maslow's pyramid or the flow diagram from Mihály Csíkszentmihályi can also help us understand where we stand as a species.

Another very simple approach is just to recognize that common sense is not common practice in the world today, as Stephen R Covey has said.

The approach I have taken is not the most rigorous from a scientific point of view, but it offers different ways to assess where we are as a species. At the end of this section, I will provide a summary which will help the reader have a global picture of where we are as a society in terms of global consciousness. But before discussing levels of consciousness let's look at how human development is measured by the United Nations.

### United Nations

**Human development** is a concept within the field of international development. It involves studies of the human condition, with its core being the **capability approach**. The inequality adjusted **Human Development Index** measures actual progress in human development by the United Nations. It is an alternative approach to solely looking at economic growth, and focuses more on social justice, as a way of understanding progress.

The United Nations Development Programme has defined Human Development as "the process of enlarging people's choices", said choices being allowing them to "lead a long and healthy life, to be educated, to enjoy a decent standard of living", as well as "political freedom, other guaranteed human rights and various ingredients of self-respect.

There are six basic pillars of human development: equity, sustainability, productivity, empowerment, cooperation and security.

1. Equity is the idea of fairness for every person, between men and women; we each have the right to an education and health care.
2. Sustainability is the view that we all have the right to earn a living that can sustain our lives and have access to a more even distribution of goods.
3. Productivity states the full participation of people in the process of income generation. This also means that the government needs more efficient social programs for its people.
4. Empowerment is the freedom of the people to influence development and decisions that affect their lives.
5. Cooperation stipulates participation and belonging to communities and groups as a means of mutual enrichment and a source of social meaning.
6. Security offers people development opportunities freely and safely with confidence that they will not disappear suddenly in the future.

The **capability approach** (also referred to as the capabilities approach) is an economic theory conceived in the 1980s as an alternative approach to welfare economics. In this approach, Amartya Sen brings together ideas previously excluded from (or inadequately formulated in) traditional approaches to the economics of welfare. The core focus of the capability approach is on what individuals are able to do or are capable of.

## Key terms of the capability approach:

### Functionings

In the most basic sense, functionings consist of "beings and doings". As a result, living may be seen as a set of interrelated functionings. Essentially, functionings are the states and activities constitutive of a person's being. Examples of functionings can vary from elementary things, such as being healthy, having a good job, and being safe, to more complex states, such as being happy, having self-respect, and being calm. Moreover, Amartya Sen contends that functionings are crucial to an adequate understanding of the capability approach; capability is conceptualized as a reflection of the freedom to achieve valuable functionings.

### Capabilities

Capabilities are the alternative combinations of functionings that are feasible for a person to achieve. Formulations of capability have two parts: functionings and opportunity freedom — the substantive freedom to pursue different functioning combinations. Ultimately, capabilities denote a person's opportunity and ability to generate valuable outcomes, taking into account relevant personal characteristics and external factors. The important part of this definition is the "freedom to achieve", because if freedom had only instrumental value (valuable as a means to achieve an end) and no intrinsic value (valuable in and of itself) to a person's well-being, then the value of the capability set as a whole would simply be defined by the value of a person's actual combination of functionings. Such a definition would not acknowledge the entirety of what a person is capable of doing and their resulting current state due to the nature of the options available to them. Consequently, the capability set outlined by this approach is not merely concerned with achievements; rather, freedom of choice, in and of itself, is of direct importance to a person's quality of life.

### Agency

Amartya Sen defines an agent as someone who acts and brings about change, whose achievement can be evaluated in terms of his or her own values and goals. Agency depends on the ability to personally choose the functionings one values, a choice that may not correlate with personal well-being. For the purposes of the capability approach, agency primarily refers to a person's role as a member of society, with the ability to participate in economic, social, and political actions. Therefore, agency is crucial in assessing one's capabilities and any economic, social, or political barriers to one's achieving substantive freedoms. Concern for agency stresses that participation, public debate, democratic practice, and empowerment, should be fostered alongside well-being. In summary, the agency aspect is important in assessing what a person can do in line with his or her conception of the good.

The capabilities approach has become predominant as a paradigm for policy debate in human development. It inspired the creation of the UN's **Human Development Index** (a popular measure of human development, capturing capabilities in health, education, and income).

It emphasizes humans having the capability, "to achieve outcomes that they value and have reason to value". Everyone could be deprived of such capabilities in many ways, e.g. by ignorance, government oppression, lack of financial resources, or false consciousness.

The Global Human Development Reports (HDR) is an annual publication released by the UNDP's Human Development Report Office, and contains the Human Development Index. Access the Human development report 2015 here:

<http://report.hdr.undp.org/>

Here are a few excerpts from this report:

With better health and education outcomes and reductions in extreme poverty, 2 billion people have moved out of low human development levels in the last 25 years, the report says. Yet in order to secure these gains and galvanize progress, a stronger focus on decent work is needed.

830 million people are classified as working poor who live on under \$2.00 a day. Over 200 million people, including 74 million youth, are unemployed, while 21 million people are currently in forced labour.

Human progress will accelerate when everyone who wants to work has the opportunity to do so under decent circumstances.

As we have seen, the human condition is improving all over the world, but there is still a lot to do before every human will reach an acceptable level of living. **The statement “Human progress will accelerate when everyone who wants to work has the opportunity to do so under decent circumstances” is partially true. Human progress can accelerate faster when people achieve the level of agency referred in the capability approach. Human progress will accelerate when people act and bring about change according to their own values, and create goals that will correlate with their personal well-being (contrary to Mr. Sen’s assertion that it may not correlate with personal well-being). To reach that level of agency, they will have to meet their basic needs (Maslow) first.**

The United Nation’s method of human condition measurement is valuable and provides means to assess the progress of human condition globally and locally. In the following sections I will explore a complimentary way to assess where we are as a society. It is more focused on our level of consciousness and can confirm that the actual level of global consciousness of humanity is about that of an adolescent (9 – 14 years old).

#### The First Measure: Hawkins scale of consciousness

One of my first measures is David Hawkins’ scale of consciousness from his book *Understanding the Levels of Consciousness from Power vs. Force*.

Dr. David R. Hawkins, MD, PhD developed a “map” of the levels of human consciousness (also called the Scale of Consciousness) that uses a muscle-testing technique called Applied Kinesiology to document the nonlinear, spiritual realm. The research was scientifically validated and published in Dr. Hawkins’ doctoral dissertation titled *Qualitative and Quantitative Analysis and Calibrations of the Level of Human Consciousness*, an elaborate discussion of the Scale of Consciousness and its significance, outlined in his ground breaking book, *Power vs. Force: The Anatomy of Consciousness* (Veritas Publishing, 1995).

Each level of consciousness coincides with determinable human behaviors and perceptions about life and God. Each level represents a corresponding attractor field of varying strength that exists beyond our three-dimensional reality. There's a critical point within each level from which its field gravitates (or entrains).

The numbers on the scale represent logarithmic calibrations (measurable vibratory frequencies on a scale which increases to the tenth power) of the levels of human consciousness and its corresponding level of reality. The numbers themselves are arbitrary; the significance lies in the relationship of one number (or level) to another.

According to Dr. Hawkins, the two greatest spiritual growth barriers seem to be at level 200 and 500. Two hundred, the level of courage, represents a profound shift from destructive and harmful behavior to life-promoting and integrous lifestyles; everything below 200 makes one go weak using kinesiology. Currently, approximately 78% of the world's population is below this significant level. **The destructive capacity of this majority drags down all of mankind without the counterbalancing effect of the 22% above 200.** Here is that map of the scale of consciousness:

## MAP OF THE SCALE OF CONSCIOUSNESS

GOD-VIEW	SELF-VIEW	LEVEL	LOG	EMOTION	PROCESS
Self	Is	Enlightenment	700 – 1,000	Ineffable	Pure Consciousness
All-being	Perfect	Peace	600	Bliss	Illumination
One	Complete	Joy	540	Serenity	Transfiguration
Loving	Benign	Love	500	Reverence	Revelation
Wise	Meaningful	Reason	400	Understanding	Abstraction
Merciful	Harmonious	Acceptance	350	Forgiveness	Transcendence
Inspiring	Hopeful	Willingness	310	Optimism	Intention
Enabling	Satisfactory	Neutrality	250	Trust	Release
Permitting	Feasible	Courage	200	Affirmation	Empowerment
↑↑↑LEVELS OF TRUTH↑↑↑					
↓↓↓LEVELS OF FALSEHOOD 78% population↓↓↓					
Indifferent	Demanding	Pride	175	Scorn	Inflation
Vengeful	Antagonistic	Anger	150	Hate	Aggression
Denying	Disappointing	Desire	125	Craving	Enslavement
Punitive	Frightening	Fear	100	Anxiety	Withdrawal
Uncaring	Tragic	Grief	75	Regret	Despondency
Condemning	Hopeless	Apathy, hatred	50	Despair	Abdication
Vindictive	Evil	Guilt	30	Blame	Destruction
Despising	Hateful	Shame	20	Humiliation	Elimination

It doesn't matter if one agrees with this exact number of 78%, or not. The number itself is debatable, as is the statement about the destructive capacity of this majority is dragging down all of mankind.

Let's say the margin of error is plus or minus 10%, the number would range between 68% and 88%. Whichever value it is, it makes sense that more people are having a negative or neutral influence in the world, compared to the others who are really trying to make this world better. Therefore, this affirmation that 78% of the world population is dragging the world down makes sense.

Although the method used (Kinesiology) to build or measure this scale is also debatable, I believe the scale itself make sense. It is easier to make sense of the lower levels, but the higher levels (over 400) are somewhat difficult to understand, probably because I am a limited individual. If I make an abstraction of the latter fact, there are some points that make a lot of sense to me.



## The great divide

First, the 78% under the level of courage and the affirmation of Dr Hawkins that the destructive capacity of this majority drags down all of mankind seems realistic. At this level, people have not taken charge of their life. They have a victim mentality, they don't have a vision, and they are wandering around aimlessly (Brian Tracy). They are not necessarily bad people, but their knowledge about what makes a successful and happy life is limited. I was there before, and I am sure many of you recognize yourselves in that description. Because you were there too! I was a good citizen who was going to work every day, and I was minding my business. I was just getting by, following what I was encountering in my life. I did not understand that I could create my life, that I could have much more positive influence in my life and in the world.

I voted once every four years and complained the rest of the time against governments. This is not a very big contribution to society. It is not a very efficient strategy to succeed in life. I was practicing individualism, which means according to Merriam-Webster:

**The belief that the needs of each person are more important than the needs of the whole society or group**

I was an individualist and as long as everything was going well in my life—my friends, my family, my job—I was okay, despite the many things that were going bad for my neighbor or the world. I had an ethnocentric view of the world.

### CAROL GILLIGAN FOUR LEVELS OF MORAL DEVELOPMENT

Preconventional = centered on me = egocentric

Conventional = centered on us (my tribe, family, etc.) = ethnocentric/conformist/traditionalist

My Identity has expanded from just me to including other human beings in my group

Post conventional = centered on all of us = worldcentric

My identity expands once again from us to all of us or all human beings (even all sentient beings). I now have care and compassion for all human beings, regardless of race, sex, color, or creed.

Integrated = they began to integrate their two sides masculine and feminine side. The two voice in each person become integrated.

Just look at the people you know and the 78% makes sense. They are not necessarily bad people, but they are influenced by the media (often fear-driven), society, their environment, etc. In many cases, they are successful financially: they have big homes, big cars, but they are not necessarily contributing positively to society. They are more focused on problems than on solutions.

They have not understood that chaos and change are natural and that problems are opportunities to grow and become more effective in their lives. This approach to life is not thought in the formal

education system. Any individualist would be in the 78%. It's a harsh judgment, but we need to realize where we are as a society if we want to go to the next level.

## **Pride**

According to Dr Hawkins, we would actually be at the **PRIDE** level as a species. In my opinion, it describes our current world:

According to Hawkins, since the majority of people are below this point, this is the level that most people aspire to. It makes up a good deal of Hollywood. In comparison to Shame and Guilt, one begins to feel positive here. However, it's a false positive. It's dependent upon external conditions such as wealth, position or power. It is also the source of racism, nationalism, and religious fanaticism.

Fame and fortune, and Hollywood style success have been very fashionable for a long time. People value themselves by their looks, their possessions. For the majority, it is not based on what your internal value is. This is an indicator of a person who is under the 200 level.

Another sign of **PRIDE** level is the popularity of the reality shows and tabloid magazines, filled with pathetic stories of conflicts and drug addictions by Hollywood stars.

This level of pride must have been influenced by the emergence of the personality ethics (Stephen Covey) after World War I, and it has built upon itself to get to the point where it is now.

## **People over 200**

According to Dr Hawkins, this is the level (**COURAGE**) at which you take charge of your life. Here is an excerpt from his book that describes this process:

This is the level of empowerment. It is the first level where you are not taking life energy from those around you. **COURAGE** is where you see that you don't need to be tossed to and from by your external conditions. This empowerment leads you to the realization that you are a steward unto yourself, and that you alone are in charge of your own growth and success. This is what makes you inherently human: the realization that there is a gap between stimulus and response and that you have the potential to choose how to respond.

Many authors describe this state well. Jim Rohn talks about taking charge of your life. Stephen Covey talks about responsibility, inspired from Victor Frankl. Here is the famous wisdom from Frankl:

Between the stimulus and the response is (lies) the freedom or power to choose that response. And in those choices lie our growth and happiness.

Hawkins also mentions that the people at the higher levels, the 22% above the level of 400 can counterbalance the negativity of those below 200. For instance, Gandhi, Nelson Mandela, or Martin Luther king had a huge impact at their times.

So why is the figure so low? If we observe the world, the answer is apparent:

- In the UN Global Human Development Report, 830 million people are classified as working poor who live on under \$2 a day. Over 200 million people, including 74 million youths, are unemployed, while 21 million people are currently in forced labor.

- Over 80% of humanity is living at less than \$10/day, under extreme poverty (global pyramid of wealth in section P 67)
  - This includes third world countries, war- and disaster-stricken areas. Many people here are trapped in states of Apathy (50).
- In first world nations, our society is deeply entrenched in states of Fear (100), Desire (125), and Pride (175).
- Our mass media continually perpetuates levels of pride, desire, fear, and other negative emotions.

I believe that the MAP OF THE SCALE OF CONSCIOUSNESS from Dr. Hawkins is helpful, but provides only one point of view.

## The Second Measure: Spiral dynamics

### Overview of spiral dynamics

Spiral dynamics is a theory developed by Don Beck PHD and Chris Cowan. They spent many years adapting the work of Beck's mentor and colleague, developmental psychologist Clare W. Graves, Professor Emeritus in Psychology at Union College in New York. From Graves' work, Beck and Cowan expanded the theory further and presented a structured evolutionary model of adaptive intelligence called Spiral Dynamics. Beck and Cowan first published their construct in *Spiral Dynamics: Mastering Values, Leadership, and Change* (Exploring the New Science of Memetics 1996). Spiral Dynamics theory spawned much discussion and (sometimes tangential) integration of concepts by other theorists, such as Ken Wilber.

Beck made more than 63 trips to South Africa between 1981 and 1988. He worked with F. W. de Klerk, Nelson Mandela and John C. Hall, Chairman of South Africa's National Peace Committee to help with the peace process by applying the spiral dynamics knowledge.

According to Clare W. Graves, at each stage of human existence, the adult man is off on his quest of his holy grail, the way of life he seeks by which to live. At his first level he is on a quest for automatic physiological satisfaction. At the second level he seeks a safe mode of living, and this is followed, in turn, by a search for heroic status, for power and glory, by a search for ultimate peace, a search for material pleasure, a search for affectionate relations, a search for respect of self, and a search for peace in an incomprehensible world. And, when he finds that peace is elusive, he will be off on his ninth level quest. As he sets off on each quest, he believes he will find the answer to his existence. Yet, much to his surprise and much to his dismay, he finds at every stage that the solution to existence is not the solution he has come to find. Every stage he reaches leaves him disconcerted and perplexed. It is simply that as he solves one set of human problems he finds a new set in their place. The quest he finds is never ending.

Here is what he is proposing:

Briefly, what I am proposing is that the psychology of the mature human being is an unfolding, emergent, oscillating spiraling process marked by progressive subordination of older, lower-order behavior systems to newer, higher-order systems as man's existential problems change.'

Graves' orientation was to integrate 'bio-', 'psycho-', and 'socio-', thus meshing human knowledge and breaching the walls of academia that separated disciplines and fields. As early as 1973 he was

pointing to the critical importance of mind/brain research with a focus on how the mind is shaped by neurological structures and networks, and how it is activated by chemical agents and life's conditions.

He would often summarize his point of view in the following constructs:

1. Human nature is not static, nor is it finite. Human nature changes as the conditions of existence change, thus forging new systems. Yet, the older systems stay with us.
2. When a new system or level is activated, we change our psychology and rules for living to adapt to those new conditions.
3. We live in a potentially open system of values with an infinite number of modes of living available to us. There is no final state to which we must all aspire.
4. An individual, a company, or an entire society can respond positively only to those managerial principles, motivational appeals, educational formulas, and legal or ethical codes that are appropriate to the current level of human existence.

A Spiral vortex best depicts this emergence of human systems as they evolve through levels of increasing complexity (as shown in the figure at page 77). Each upward turn of the spiral marks the awakening of a more elaborated version on top of what already exists. The human Spiral, then, consists of a coiled string of value systems, worldviews, and mindsets, each the product of its times and conditions.

**The same principles of Spiral Dynamics apply to a single person, an organization, or an entire society.**

Since it describes human nature in a universal sense rather than through personality types or racial, gender, and ethnic traits, the model provides a common language for grappling with both local and global problems (as demonstrated in South Africa). It offers a unifying framework that makes genuinely holistic thinking and actions possible.

In the following pages are two figures showing the model and the eight-stage spiral development, with a table showing the percentage of people at each level and the percentage of power they exert in the world.

# Spiral Dynamics

## the eight-stage spiral of development

### Second Tier "Being" valueMEMES

#### TURQUOISE Holistic MEME – starting 30 years ago

- Basic theme:** *Experience the wholeness of existence through mind and spirit*
- The world is a single, dynamic organism with its own collective mind
  - Self is both distinct and a blended part of a larger, compassionate whole
  - Everything connects to everything else in ecological alignments
  - Energy and information permeate the Earth's total environment
  - Holistic, intuitive thinking and cooperative actions are to be expected

#### YELLOW Integrative MEME – starting 50 years ago

- Basic theme:** *Live fully and responsibly as what you are and learn to become*
- Life is a kaleidoscope of natural hierarchies, systems, and forms
  - The magnificence of existence is valued over material possessions
  - Flexibility, spontaneity, and functionality have the highest priority
  - Differences can be integrated into interdependent, natural flows
  - Understands that chaos and change are natural

"What I am proposing is that the psychology of the mature human being is an unfolding, emergent, oscillating, spiraling process, marked by progressive subordination of older, lower-order behavior systems to newer, higher-order systems

### First Tier "Subsistence" valueMEMES

#### GREEN Communitarian/Egalitarian MEME – starting 150 years ago

- Basic theme:** *Seek peace within the inner self and explore, with others, the caring dimensions of community*
- The human spirit must be freed from greed, dogma, and divisiveness
  - Feelings, sensitivity, and caring supersede cold rationality
  - Spreads the Earth's resources and opportunities equally among all
  - Reaches decisions through reconciliation and consensus processes
  - Refreshes spirituality, brings harmony, and enriches human development

#### ORANGE Achievist/Strategic MEME – starting 300 years ago

- Basic theme:** *Act in your own self-interest by playing the game to win*
- Change and advancement are inherent within the scheme of things
  - Progresses by learning nature's secrets and seeking out best solutions
  - Manipulates Earth's resources to create and spread the abundant good life
  - Optimistic, risk-taking, and self-reliant people deserve success
  - Societies prosper through strategy, technology, and competitiveness

#### BLUE Purposeful/Authoritarian MEME – starting 5,000 years ago

- Basic theme:** *Life has meaning, direction, and purpose with predetermined outcomes*
- One sacrifices self to the transcendent Cause, Truth, or righteous Pathway
  - The Order enforces a code of conduct based on eternal, absolute principles
  - Righteous living produces stability now and guarantees future reward
  - Impulsivity is controlled through guilt; everybody has their proper place
  - Laws, regulations, and discipline build character and moral fiber

#### RED Impulsive/Egocentric MEME – starting 10,000 years ago

- Basic theme:** *Be what you are and do what you want, regardless*
- The world is a jungle full of threats and predators
  - Breaks free from any domination or constraint to please self as self desires
  - Stands tall, expects attention, demands respect, and calls the shots
  - Enjoys self to the fullest right now without guilt or remorse
  - Conquers, out-foxes, and dominates other aggressive characters

#### PURPLE Magical/Animistic MEME – starting 50,000 years ago

- Basic theme:** *Keep the spirits happy and the tribe's nest warm and safe*
- Obeys the desires of the spirit being and mystical signs
  - Shows allegiance to chief, elders, ancestors, and the clan
  - Individual subsumed in group
  - Preserves sacred objects, places, events, and memories
  - Observes rites of passage, seasonal cycles, and tribal customs

#### BEIGE Instinctive/Survivalistic MEME – starting 100,000 years ago

- Basic theme:** *Do what you must just to stay alive*
- Uses instincts and habits just to survive
  - Distinct self is barely awakened or sustained
  - Food, water, warmth, sex, and safety have priority
  - Forms into survival bands to perpetuate life
  - Lives "off the land" much as other animals

Spiral Dynamics model reprinted from "The Never-Ending Upward Quest," an interview with Dr. Don Beck by Jessica Roemischer in *What is Enlightenment?* magazine, Issue 22 Fall/Winter 2002 ©Moksha Press, all rights reserved  
www.wie.org

Spiral dynamics – the eight stage of spiral development

	MEME color	System (& emergence)	Explanation of "World Order" where system is cutting edge in the late twentieth century	% of people	% of power
Second Tier Being value memes: (Transpersonal)	TURQUOISE	<b>Holistic</b> Starting 30 years ago Collective individualism	Universal forces permeate all forms of life, energy, and existence, ordering their movement, changes, and patterns. Preservation of eternal truths and forces of the cosmos. <b>Quest:</b> peace in an incomprehensible world <b>Method:</b> deeper receptivity of multidimensional trans-rational perceptions <b>Pitfalls:</b> pathologies of the soul	0.1	1
	YELLOW <small>First stage that understands and is aware of all the prior stages.</small>	<b>Systemic Worldcentric</b> Starting 50 years ago	The prevailing world order is a function of (a) the existence of different realities and (b) the inevitable patterns of movement up and down a dynamic spiral in response to the problems of human existence. The command and control center facilitates the emergence of entities through levels of increasing complexity. <b>Quest:</b> integral synthesis to balance the whole <b>Method:</b> awaken max. # of streams, integrate diversity with discernment. <b>Pitfalls:</b>	1	5
First Tier Subsistence value memes: (Prepersonal & personal)	GREEN	<b>Communitarian</b> Age 15-21 years Starting 150 yrs ago Social democracies	Each entity in human populations or in the meta-physical realm is unique, yet belongs to the same cosmic community and should be seen relative to the field of equals. The bonding impulse within everything and dispersed everywhere rules the world. Human rights, collectivism, and reciprocity. <b>Quest:</b> affectionate relationships, dialogue and consensus <b>Method:</b> appreciate diverse views, listen well, consensus, group needs <b>Pitfalls:</b> inauthenticity, excessive relativism, lack of discernment...	10	15
	ORANGE	<b>Entrepreneurial</b> 9-14 years Starting 300 yrs ago Capitalistic democracies (Left-democrats)	The world is a rational and well-oiled machine that has inner workings and secrets that can be learned, mastered, and manipulated. The laws of science rule politics, the economy (invisible hand), and human events. The world is a chess-board on which games are being played as winners gain pre-eminence and perks over losers. Marketplace partners. Strategic alliances. <b>Quest:</b> material pleasure in defence of civilization <b>Method:</b> Learn to excel, set goals, achieve, measure success <b>Pitfalls:</b> identity crisis, workaholism, consumerism, ecological crisis.	30	50
	BLUE	<b>Authoritarian</b> Age 7-8 years Starting 5000 years ago (Right-republicans)	The unfathomable system, truth, or force rules the universe, sets human destiny and limitations, prescribes what is right and wrong, gives meaning and purpose to human existence, and rewards the faithful. Treaties, doctrinal alliances, and borders. Diplomacy and sectarianism. <b>Quest:</b> Ultimate peace, good vs evil <b>Method:</b> follow the given rules, don't exceed your role <b>Pitfalls:</b> archetypal role identification, fundamentalism, fascism...	40	30
	RED	<b>Exploitative (impulsive/egocentric)</b> Age 3-6 years Starting 10000 years ago	Big spirits, dragons, beasts and powerful people (chieftains) dominate, set boundaries, punish, and rewards. Feudal lords protect underlings in exchange for obedience and labor. <b>Quest:</b> heroic status, power, glory, rage and revenge <b>Method:</b> Align with power, take what you need <b>Pitfalls:</b> anxiety, depression, phobias, guilt, terrorism, unstable nations	20	5
	PURPLE	<b>Tribal</b> Age 1 – 3 years Starting 50000 years ago	Mystical spirits, good and bad, the spirits exist in ancestors and bond the people in supportive relationships. Kinship and lineage establish political links. Liaisons form across tribes by marriage. <b>Quest:</b> safe mode of living, security. <b>Method:</b> petition to gods or powers with ritual. <b>Pitfalls:</b> animistic hallucinations, tribal conflicts	10	1
	BEIGE	<b>Semi-stone age</b> Age 0-18 months Starting 100000 yrs ago	Natural order and natural law prevail <b>Quest:</b> food, water, warmth, shelter <b>Method:</b> Scavenge whatever you need <b>Pitfalls:</b> primitive developmental psycho-pathologies: autism	0.1	0

Here is an excerpt from Nick Beddow's (National Community Activists Network) blog, which describes very well the spiral dynamics model.

In 'Spiral Dynamics', Beck and Cowan attempt to create a comprehensive and inclusive vision to map the stages of development of society and the successive waves of human understanding which underpin each society. They describe 6 initial stages of our social and psychological development, using colour codes to help us remember them and to break away from our usual concepts (capitalist, communist, anarchist etc.). Here's how:

Each stage creates a firm foundation to go on to the next stage. So the Spiral is a symbol for ascending stages of personal AND social development. All of us psychologically contain blends from many of these levels, though we may be currently centred in one particular stage. For example, I might fancy myself as a Green co-operative sort, but to hell with everyone when I'm playing football and drawing on my Red attributes to compete and win. That drive is occasionally held in check by my Blue respect for the rules of the game. And so on. These stages of social and psychological development exist as ideas and behaviours within people (so we're not talking about types of people, but types of ideas and behaviours operating inside us).

When they apply Spiral Thinking to how societies develop, it gets really interesting. Spiral Dynamics attempts to understand why it is so hard for any society to leap into a new world, because each society has to go through each stage on the spiral before it is ready for the next one. They argue that any attempts to push a society into becoming Green when it doesn't even have a stable foundation of Blue order and Orange economic strength will not just fail to achieve Green heaven but may lead to a regression into an earlier stage. For example, the attempts to graft Orange Capitalism onto the collapsing Soviet Union had no solid foundation in a new Blue ordered society, and therefore foundered into a free-for all whereby Red gangsterism prevails instead (and the power-grabbing few mop-up the state's assets and develop strange hobbies, such as owning football clubs). Beck's facilitation was welcomed by the ANC in post-apartheid South Africa as they struggled to understand how to build a united country out of so many conflicting sub-societies (Red tribal, Blue apartheid oppressive order, Orange capitalism, Green revolutionary). Spiral Dynamics asserts the need to achieve a healthy variant of every stage – a healthy version of Red stage of competition is necessary to pave the way for the majority of people seeing the need for Blue democratic order and begin to move on from authoritarian winner-takes-all. And then in turn a healthy Blue order starts to feel like a stuck orthodoxy and a limit to creativity, and so a wave of individual risk-taking seeks to develop an Orange culture. Once Orange has done its work, everything's in place for evolving towards a Green sharing world where there's plenty to go round and we've grown out of our earlier bullshit.

It's not easy and I'm cracking jokes to cover it up, but it explicitly riles those of us who fancy ourselves to be Green. As Green isn't the top of the Spiral in this analysis. Green is just the final stage of the First Tier. And it's part of the First Tier because the authors argue that it lacks the perspective to see itself as part of the problem – the problem of competing stages. The first six stages are called First Tier as they tend to be blinkered against all the other levels and struggle with each other. Green is good to be (we know, we know), in the sense that it's the stage that's poised to make the transformational leap into Second Tier thinking which focuses on the health of the whole



Spiral, but it has limits: it can't solve the problems of society by trying to enforce Green on others. That will only antagonise Blue and Orange (see the backlash of Neo-liberalism, attacks on political correctness, etc.) Beck contends that the Spiral needs healthy versions of every stage, so that each society can ascend to the stage above it. If Orange or Blue are undermined in a society, there is nowhere for Red to go except Redneck. So if Green can't solve the problems of society by trying to enforce Green on others, what's our role? According to Beck, we need to transcend First Tier thinking and begin to cherish and nurture each wave within the Spiral because they are all essential levels in the health of the overall Spiral. Here's the idea/delusion: when they are ready, each society will make their own upward transition to the next level of the Spiral.

Through the wars in Iraq and Afghanistan, the US attempted to elevate these countries to a modern rational democracy. The step is very high since those societies are at the mythic level. And since they are Muslim, they won't accept a way of life proposed by a mostly Christian country even though the model proposed offers more liberty through democracy.

As we will see later, the next step in evolution would be to reach an all-inclusive, non-repressive society (yellow level) where care and compassion for all human beings is paramount, regardless of race, sex, color, or creed. The next figure shows where we stand according to spiral dynamics.

First world =	ORANGE	Achievement oriented work ethic An analytical reasoning capacity allied to competence with measured time A drive for materialistic excellence and individual success among the burgeoning middle class	FREE Market multiparty society
Second world =	BLUE-RED	Peak blue authoritarian conduit designed to purge RED anarchy and replace it with dutiful, obeisant, categorical authoritarianism and heavily sacrificing thinking.	socialist systems with command economies
Third world =	PURPLE-BLUE-RED	PURPLE ethnic concerns. The RED powergods still dominate in a world filled with superstitions, clan or tribal conflicts, and periods of lawlessness and social implosions.	Radical divisions between the very rich and the very poor with little or no middle class

What we can draw from the last two tables is that 70% of people or the second world and third world are below the orange level. And if we look at the table on page 77 we can see that the orange level corresponds to the level of development of a human being between the ages of 9 – 14 years old. This may remind you of how some politicians act even now in 2016. So this is my first argument for how our species, in terms of global consciousness, is only at the level of adolescence. Now let's look at another perspective on where we stand as a society.



### The Third Measure: Integral theory Ken Wilber

The AQAL Map shown below represents the integral theory. AQAL stands for All Quadrants, All Lines, All Levels (or stages) of development. It is based on the study of the Eastern traditions and religions, the Western philosophies and the Western psychological models from Abraham Maslow to Jane Loevinger to Robert Kegan to Clare Graves, based on extensive amounts of research and data. The following paragraphs extracted from different sources from Ken Wilber outlines his theory:

Over the last several decades, there has indeed been an extensive search for a comprehensive map of human potentials. This map uses all the known systems and models of human growth—from the ancient shamans and sages to today's breakthroughs in cognitive science—and distills their major components into 5 simple factors, factors that are the essential elements or keys to unlocking and facilitating human evolution.

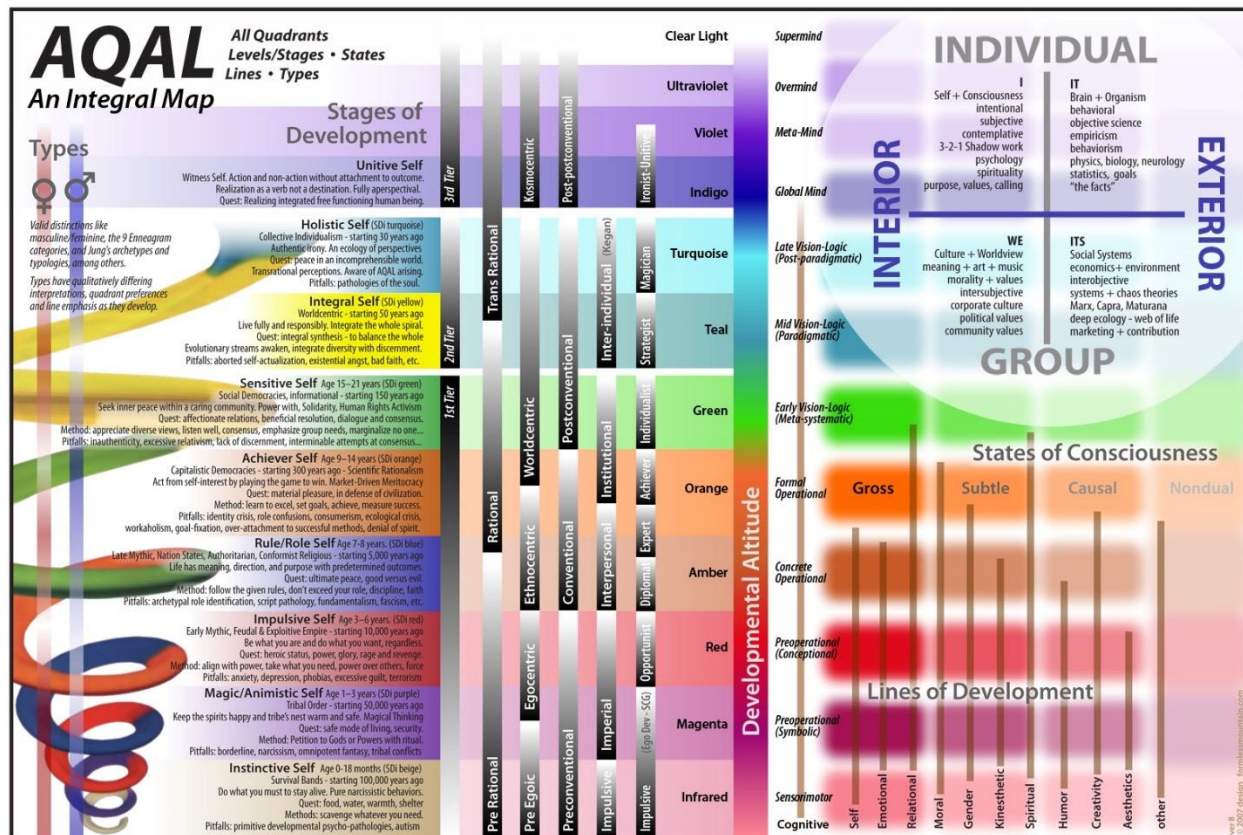
What are these 5 elements? We call them quadrants, levels, lines, states, and types. As you will see, all of these elements are, right now, available in your own awareness. These 5 elements are not merely theoretical concepts; they are aspects of your own experience, contours of your own consciousness, as you can easily verify for yourself as we proceed.

An Integral Approach insures that you are utilizing the full range of resources for any situation, with the greater likelihood of success.

In short, the Integral Approach helps you see both yourself and the world around you in more comprehensive and effective ways. But one thing is important to realize from the start. The Integral Map is just a map. It is not the territory. We certainly don't want to confuse the map with the territory, but neither do we want to be working with an inaccurate or faulty map. The Integral Map is just a map, but it is the most complete and accurate map we have at this time.

The AQAL Map shows levels (or stages of development), lines of development, States of consciousness, the four quadrants, types.

As you will notice the stages or levels of developments in the AQAL map comes from Spiral dynamics, but the colors are slightly different.



If we use the levels on the AQAL map, we can classify Democrats (left) and Republicans (right). Ken Wilber identifies sub groups in each party. On the Democrat side, he sees the new left (post-modern) and the traditional left. On the Republican side, he sees the old right or traditionalist and the new right (Wall Street). Here is where he classifies them on the map:

- Green** Democrats - new left (post-modern)
- Orange** Democrats - traditional left
- Republicans - new right (Wall Street).
- Amber** Republicans old right or traditionalist

This classification will enable you to figure out where each party or individual stands on the stages of development. Ever wonder how people can think what they think? This map provides a lot of explanations, paramount of which is: People are at different stages or levels of development in their lives. This kind of understanding has been used in South Africa.

Here are a few other excerpts from Nick Beddow's blog, which popularizes the integral theory.

Wilber describes four inter-locking dimensions which impact on us: our individual psychology and physical development, and our shared world view and social systems. Each of these four dimensions are equally important – according to Wilber, we need to develop life-enhancing Art, positive ethics in our cultures, open spirituality (not fundamentalisms), questioning and reflective sciences (not facts and dogmas and rationalism-as-ruler-of-all). So it's an integral approach which tackles

progressively our interior worlds (behaviors, ideas, and values) and our exterior worlds (structures, institutions) – he argues that we can't just focus on one dimension and deny the others. Indeed, we are all more complex than any one of these factors, and there is no fixed Self - we are all a 'society of selves', containing forces which mutually inter-act as we seek balance between them.

Wilber spells out the magic ingredients of Integral Practice: some of them may sting.

Seeing the limits of our current Stage, viewing our own ideology as a stance which is at war with other stages and cannot therefore lead to the good of all by forcing itself onto others. Wilber contends that we need to dis-identify with Green (it's just a higher set of blinkers, scrapping with the other Stances), and become Spiral Wizards who can see the need for all of the levels to become healthier for the good of all.

We can create a personal Integral Practice to help us keep flowing, by embracing all aspects which influence us e.g. physical (exercise, diet); psychological openness (counselling, talking to friends openly, humor), social living (caring relationships, community involvement), cultural creativity (new experiences, creative outlets), scientific creativity (find a balance which allows for testing-out reality without dogma), environmental nurture (nature protection of all species and nature, food-growing) , non-sectarian spirituality (meditation), and political holism (taking a non-partisan overview of the situation and facilitating the transitions within each stage)

Foster others towards taking their own steps at their own pace so that they evolve psychological readiness to change; build on the best of their current practice, values, beliefs and behaviours.

Here is a good example of spiral dynamics combined with integral theory (excerpt from Wilber):

The situation in South Africa is a good example of why the idea of developmental stages (each with its own worldview, values, and needs) can actually reduce and even alleviate social tensions, not exacerbate them (as critics often charge). Spiral Dynamics (following Graves) sees human development as proceeding through eight general "value memes" or deep structures: instinctive (archaic-uroboric), magical/animistic (typhonic-magic), power gods (magic-mythic), absolutist-religious (mythic), individualistic-achiever (rational-egoic), relativistic (early vision-logic), systematic-integrative (middle vision-logic), and global-holistic (late vision-logic). These are not rigid levels, but fluid and flowing waves, with much overlap and interweaving, resulting in a meshwork or dynamic spiral of consciousness unfolding.

The typical, well-meaning liberal approach to solving social tensions is to treat every value as equal, and then try to force a levelling or redistribution of resources (money, rights, goods, land) while leaving the values untouched. The typical conservative approach is take its particular values and try to foist them on everybody else. The developmental approach is to realize that there are many different values and worldviews; that some are more complex than others; that many of the problems at one stage of development can only be defused by evolving to a higher level; and that only by recognizing and facilitating this evolution can social justice be finally served. Moreover, by seeing that each and every individual has all of these memes potentially available to them, the lines of social tension are redrawn: not based on skin color, economic class, or political clout, but on the type of worldview from which a person, group of persons, clan, tribe, business, government, educational system, or nation is operating. As Beck puts it, "The focus is not on types of people, but

types in people." This removes skin color from the game and focuses on some of the truly underlying factors (developmental values and worldviews) that generate social tensions.

### **So where do we stand as a species according to Wilber.**

The following paragraphs were taken from a brief history of Integral (Video by Ken Wilber). They provide an accurate description of where we are as a civilization:

In the history of the world there have been 5 or 6 Major World Wide Transformations. Foraging, horticultural, agrarian, Industrial, informational. Horticultural is based on a hoe or simple digging stick. Agrarian is based on a heavy, animal-drawn plow.

These technological structures were accompanied by and correlated with World views that evolved from:

Archaic, warrior magic, traditional mythic, modern rational, post-modern pluralistic.

A structure emerges on top of the preceding one or surrounds or engulfs it. It includes and transcends its predecessor.

In today's western world, about 30% of the population is traditional mythic or fundamental religious. 40 % is modern rational or scientific, and about 25% is post-modern or multi-cultural (see table at page 66). About 5 % of the population has reached the integral stages. Each of the groups before integral rejects each other.

Starting 30 or 40 years ago the emergence of the post-modern stage with egalitarianism, pluralism, and multiculturalism.

Right now we are in the midst of another and extremely profound worldwide transformation. All of the previous evolutionary stages, were marked by a profound belief that their views and values were the only true views and values in existence. And those of all the other stages were infantile, confused, or just plain wrong. That's why they rejected each other.

Our ever present culture war are driven by the constant warfare between these three major stages.

The emerging stage is called integral. Simply because it makes room for all of them. Everybody is right is its motto. It's an all-inclusive, non-repressive stage.

Each stage transcends and includes its predecessors.

So by the time it becomes integral, it transcends and include the partial truths of all the previous stages. It's the first stage in all of human history that is truly all inclusive.

Every previous stage in human history spent its time in constant warfare with all the other stages.

Its world view is big enough, wide enough, and deep enough to transcend and include all of the partial truth of all of the previous stages. Imagine a society that would be a truly inclusive and all-embracing culture replacing constant conflict with a deep harmony.

Individuals themselves, would still be at different levels of development as they move and evolve through the different stages. But the basic principles of the culture, would be based on an integral world view making room for each and all.

According to Wilber, research studies shows that about 5 % of the population has reached the integral stages. A tipping point when 10% of people will have reach an integral level.

The entire culture starts to adopt its values. For example, when 10% of the population reached the modern scientific stage, we saw the French and American Revolution, the end of slavery, and the rise of representative democracy.

Likewise in 1960, only 3 % of the population was at post-modern, but by 1970, it was at 10%. This tipping point set off the entire revolution we think of as the 60's. Which included sexual equality, ecological sensitivity, and the civil rights movement all driven by the post-modern structure.

There is every reason to think that when integral reaches 10% the same type of tipping point could occur with integral values. And the first truly inclusive, non-oppressive cultures in human kind history could begin to emerge. And you, you could be a direct participant and co-creator of this extraordinary transformation.

Maslow was one of the first to notice the profound differences between the earlier stages and the higher integral stages. The earlier Stages are driven by deficiency needs. They are driven by lack, by deficiency. Then there is the transformation to integral stages, what Clare Graves (spiral dynamics) call: a monumental leap in meaning, and suddenly one becomes so full and overflowing that one's motivation switches from deficiency to abundance, or what Maslow called being drives. Here one is motivated not out of lack or scarcity or poverty but out of super abundance, fullness, overflowing.

This theory makes sense: how it describes the different groups or level of development, and the interaction between them, often characterized by constant cultural warfare. The development toward an all-inclusive, non-repressive society is logical. We went from clans, tribes, villages, cities, kingdoms, countries toward one global world where every race and culture mixes together. Every level includes and transcends the preceding one. This movement is natural and irreversible. There is a lot of resistance by conservatives and religious movements to try to slow it or even stop it, but this evolution is unstoppable.

The only thing that remains to be seen is how long it will take to achieve it, and if the tipping point will accurately be 10%. According to the theory of diffusion of innovation, if you want to have mass market success or acceptance of an idea, achieving a tipping point between 15 and 18% is crucial. Whatever the percentage required, this will be the most monumental shift in the history of humanity—we could see it in our lifetime.

The coaching community is a good example of an integrative group, because we are all-inclusive and non-repressive. Coaches can have a significant impact by increasing the number of people who will enable the world to reach this tipping point toward an integral society.

The Informational Revolution that started in the early 1970's is the first worldwide transformation that lasted the typical lifespan of a person. Every previous worldwide transformation (foraging, horticultural, agrarian, Industrial) took more years than that. As we progress, the cycle is getting shorter and shorter.

It started by thousands of years, to centuries, to mere decades. Theoretically, it's possible some people who were born after WWII might live two worldwide transformations during their lifetime. However, according to Wilber, the next one will require a major shift in global consciousness, which was not the case for past transformations. The latest one informational/post-modern generated a lot of civil and human rights movements but the major shift in global consciousness as yet to come.

I believe that the accelerated pace of technology and its potential impact will force and help human beings make that shift. We may not have any choice but to change our paradigms from profit first to humans first. There are so many opportunities to help human beings thrive in their lives.

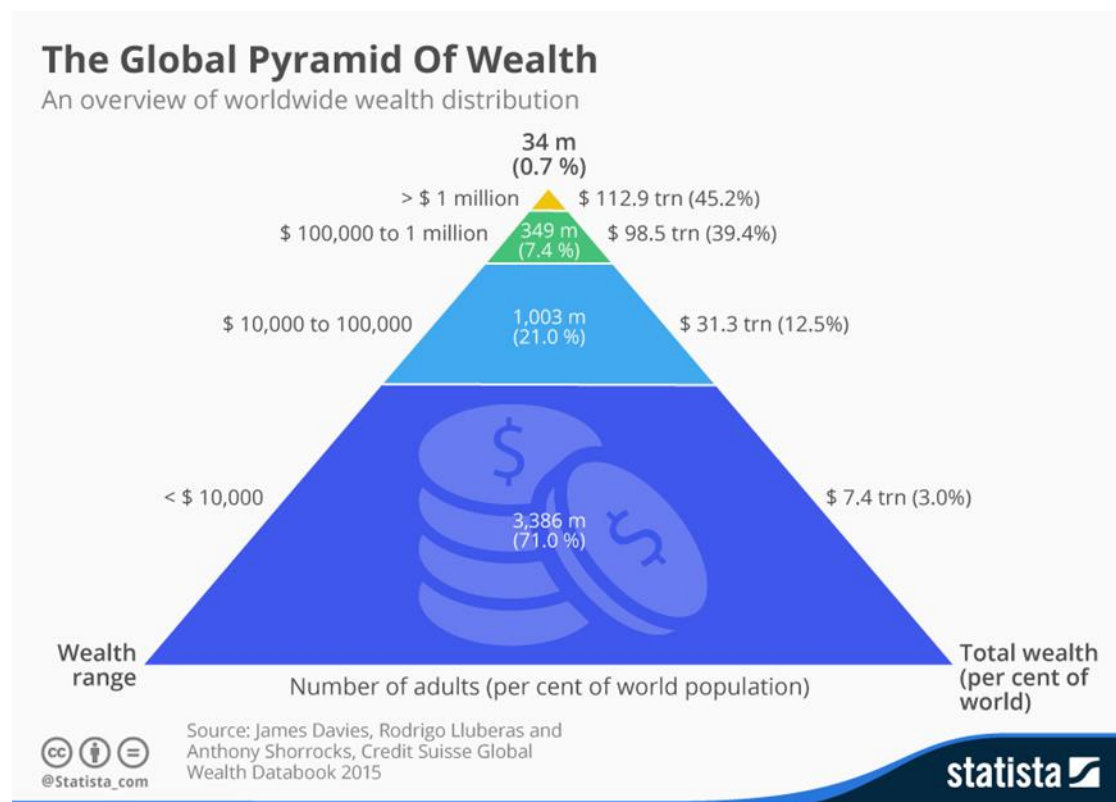
#### The Fourth Measure: Maslow

There are more accessible ways to assess where we stand as a civilization, such as the Maslow Pyramid.

The majority of the people in the world struggle to reach their physiological and safety needs, because their revenue is far below what is required to meet those needs. In fact:

- 71% of the world adult population's wealth is under \$10,000 (the value of financial assets and real estate (housing held by households net of debt))
- 10.9% of the world population is undernourished
- Around 1.1 billion people live in extreme poverty
- Half of world's wealth is in the hands of 1% of the population

Given the above, the majority of people are confined at the two lower levels (physiological and safety needs) of the Maslow pyramid.



Even in the richest countries, many people are struggling to meet their basic needs. For instance, in my homeland of Quebec, Canada (arguably one of the richest countries in the world), a survey made in February 2016 showed that 42% of the population are really worried and stressed about their financial situation. If you extrapolate this statistic to a third-world country you can imagine that this percentage is much higher and a lot of people are in survival mode.

For those who are financially well-off, many struggle with self-esteem issues, a barrier to self-actualization. You just need to see the millions of followers of the likes of Brené Brown who helps them with self-confidence.

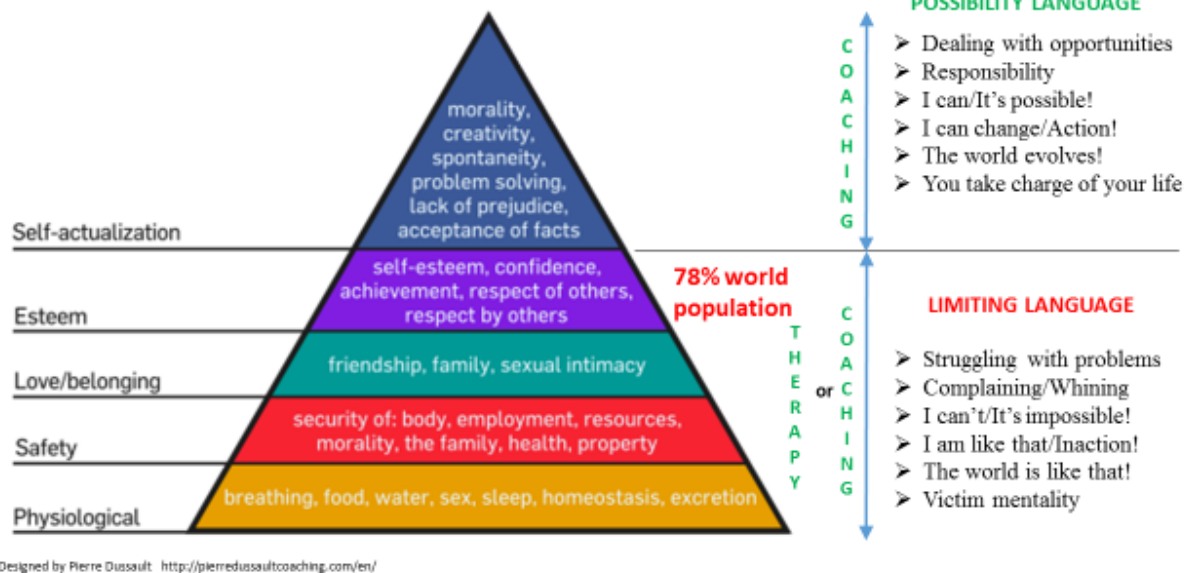
In a coaching article I published in 2015, I used an image (shown below) to explain what coaching is. I used Maslow's pyramid and its levels with some of my notes to explain it in greater details. These notes relate the difference in language used by successful people compared to those who are struggling in life. The first group are using the language of possibility, and the latter group are using limiting language.

In the first four levels of the pyramid, many different reasons explain why people struggle at meeting their basic needs. Some are legitimate, but others reflect more of their attitude or fears toward life. One is their lack of vision, or lack of awareness of what is possible which generates the utilization of a limiting language.

People who are successful or try hard to succeed have satisfied most of their basic needs in the first four levels and they are focusing on their growth. People at this level have understood that chaos and change are natural and that problems are opportunities to grow and become more effective in their lives. They value experience over material possessions. They utilize a language of possibilities.

There is logic in associating the 78% figure provided by Hawkins to the levels of Maslow's pyramid, where people are using the limiting language category (see figure below). As we have also seen in the Global Pyramid of Wealth, 71% of the world adult population's wealth is under \$10,000.

# MASLOW PYRAMID

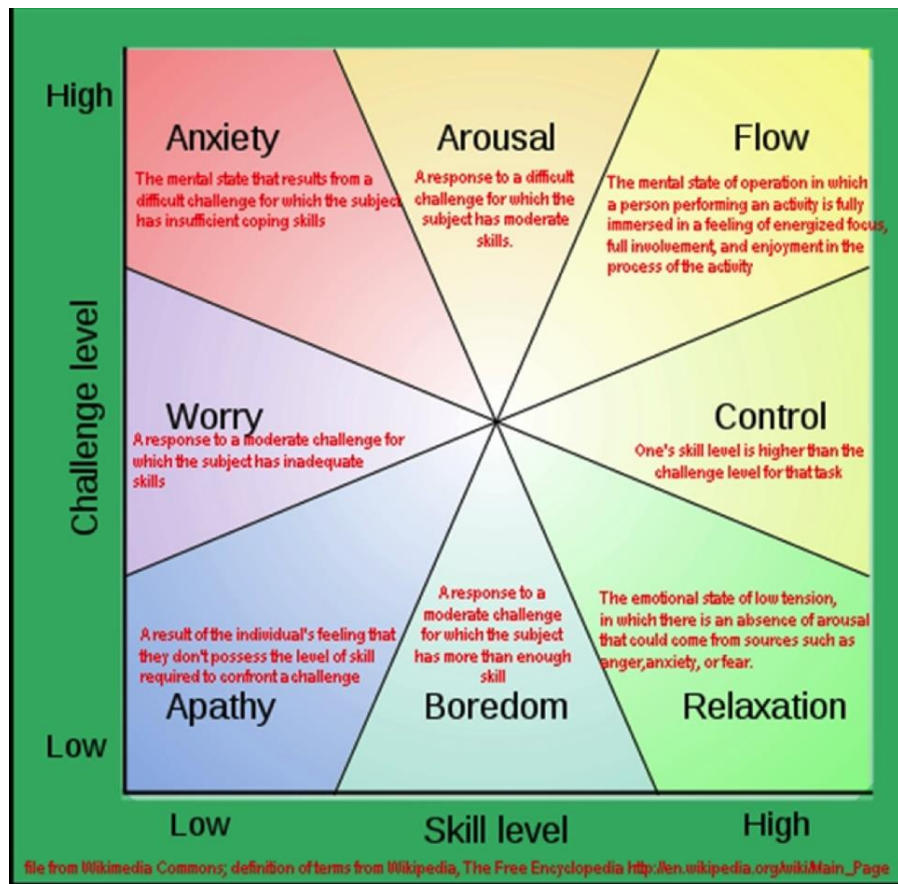


Interestingly, personal development is not part of the curriculum of traditional education. Many people believe that formal education is the key to take people out of poverty. I propose that to develop a more sustainable, inclusive and non-repressive world, we need to educate people on personal development. We enable them to solve their basic problems and move toward their self-actualization instead of struggling all their lives trying to meet their basic needs.

## The Fifth Measure: Flow theory

The theory of the flow by Mihály Csíkszentmihályi proposes a chart to identify one's emotional state with two parameters: the challenge level and the skill level, in one specific context. Just by measuring your skill and challenge level, one can figure out where they stand in certain areas or situations of their lives.





For instance, if we look at the global challenge of modern life, many feel stressed, overwhelmed, or worried—their life skill level is not high enough to address the challenges of life. Even worse, people are not aware about what life skills they need to know. Why can this not be taught in traditional education?

In a series of articles I wrote in early 2016, I proposed that mastering a few skills creates massive impact in people's lives. For instance, consider the following list:

- Leadership (Responsibility, Values, Vision, Mission, Goals)
- Emotional Management (emotional intelligence)
- Decision-Making
- Communication (integral in determining the quality of relationships at work and in one's personal life)
- Time Management
- Financial Management

These skills are not mastered by the majority of people. If more people mastered these skills, think of the impact on the world. Instead, many aren't able to properly face the challenges of life. Stress levels are high, depression is rampant.

The Flow figure illustrates this quote from Oliver Wendell Holmes:

**I wouldn't give a fig for the simplicity on this side of complexity; but I would give my right arm for the simplicity on the far side of complexity.**

This simply means that when one has mastered complexity, they can deal with it very simply. When you have reached mastery, you are experiencing the positive states shown on the right part of the figure (relaxation, control, flow, etc.) Mastering the skills listed above will help many people shift out of the states on the left side of the Flow chart.

The Sixth Measure: the Materialistic approach

*Lives based on having are less free  
than lives based on doing or on being.*

—William James

The following table shows what the general perception of evolution is for most people. This is what I call the materialistic approach based on Hollywood success type.

The Materialistic approach source is my own view of the world (from my deranged brain). I have used the table of the development levels (or stages) from spiral dynamics and I have added levels of wealth. **As you will examine the figure, please note that there is absolutely no correlation between the levels of development (colors) and the levels of wealth.** For instance, a billionaire has not necessarily reached the Turquoise level of development. Maybe Oprah or Richard Branson could be close (near Turquoise), but a Donald Trump is much lower (Red in some of his lines of development). All billionaires have reached the highest level of financial success, but they can be very low in other lines of development. This table is only meant to show how many people's view of human development is deeply flawed, as well as the distribution of wealth in today's world.

	MEME color	Development level Spiral dynamics and Integral theory	Materialistic approach (Many people think evolution = possessions)	*% of people	*% of wealth
Second Tier Being value memes: (Transpersonal)	TURQUOISE	<b>Holistic/Holistic Self</b> Starting 30 years ago Collective individualism	<b>Billionaire &gt; 1 billion \$</b> <b>Car:</b> Bugatti, McLaren, Rolls-Royce, <b>Home:</b> Many homes around the world. Value > 50 Million\$ <b>Travel:</b> own private airplane and helicopter, luxury Yacht	0.7%	45.2%
	YELLOW <small>First stage that understands and is aware of all the prior</small>	<b>Systemic Worldcentric/ Integral Self</b> Starting 50 years ago	<b>Multi-millionaire &gt; 100 – 1000 Million\$</b> <b>Car:</b> Lamborghini, Ferrari, Aston Martin, Bentley <b>Home:</b> Value > 25 Million\$ <b>Travel:</b> own private airplane and helicopter, Luxury yacht		
First Tier Subsistence value memes: (Prepersonal & personal)	GREEN	<b>Communitarian/ Sensitive self</b> Age 15-21 years Starting 150 yrs ago Social democracies (democrats)	<b>Multi-millionaire &gt; 1 - 100 Million\$</b> <b>Car:</b> Lamborghini, Ferrari, Aston Martin, Bentley <b>Home:</b> Value > 1-15 Million\$ <b>Travel:</b> 1 <sup>st</sup> class on airplanes, small private airplane, maybe own an helicopter or luxury yacht or small boat	7.4%	39,4%
	ORANGE	<b>Entrepreneurial/ Achiever self</b> 9-14 years Starting 300 yrs ago Capitalistic democracies (Left-democrats)	<b>Between Upper Middle class and Millionaire</b> <b>Car:</b> Mercedes Benz, BMW, Audi (upper level models) <b>Home:</b> Value > 500 000\$ <b>Travel:</b> 1 <sup>st</sup> class on airplanes, maybe own a small/medium boat, can afford luxury cruise		
	BLUE	<b>Authoritarian/Rule/ Role Self</b> Age 7-8 years Starting 5000 years ago (Right-republicans)	<b>Upper middle class (professional/managerial) &gt; 100K\$</b> <b>Car:</b> Mercedes Benz, BMW, Audi (cheaper models) <b>Home:</b> Value > 250 000 – 500 000\$ <b>Travel:</b> Business or 1st class or economy seats on airplanes. Maybe own small or fishing boat. Can afford a few vacations on cruise ship!		
	RED	<b>Exploitative (impulsive/egocentric)</b> Age 3-6 years Starting 10000 years ago	<b>Lower middle class 50K\$ - 100K\$</b> <b>Car:</b> Medium size, compact/sub compact car. <b>Home:</b> Value > 100 000\$ - 250 000\$ <b>Travel:</b> economy seats on airplanes. Might have been on a few cruises during their life time.	21%	12.4%
	PURPLE	<b>Tribal/Magical/ Animistic</b> Age 1 – 3 years Starting 50000 years ago	<b>Working class majority under 50000\$</b> <b>Car:</b> compact/sub compact car, bus, subway, bicycle. <b>Home:</b> rent apartment <b>Travel:</b> economy seats on airplanes. Travel only a few times in their life. Only boat they have been on is a ferry.	71%	3%
	BEIGE	<b>Semi-stone age/Instinctive/Survivalistic</b> Age 0-18 months Starting 100000 yrs ago	<b>Homeless/poor</b> <b>Car:</b> walk, bus, subway, bicycle <b>Home:</b> Subsidized apartment or live in shelters <b>Travel:</b> go to shopping mall or grocery store. Boats in their bath when they were young if they were lucky!		

\*Stats on % of people and % of wealth comes from the global pyramid of wealth (credit Suisse)

I'll reiterate that there is no correlation between the levels of development (colors) and the materialistic approach. On the flip side, there are billionaires who understand the unworthiness of the materialistic approach. Andrew Carnegie initiated a major shift in his life when he dedicated his fortune to philanthropy. There's also the giving pledge, initiated from the ideas generated by many great conversations between Bill and Melinda Gates, Warren Buffett, and other philanthropists (see section Money (GMI) for more details p105).

**Human identity is no longer defined by what one does, but by what one owns. But we've discovered that owning things and consuming things does not satisfy our longing for meaning. We've learned that piling up material goods cannot fill the emptiness of lives which have no confidence or purpose.**

*Jimmy Carter crisis of confidence televised speech on July 15, 1979*

This speech made during his presidency was very unpopular because people didn't like to be told the truth. The personality ethics is at the basis of the mentality reflected in the table above.

On the other end, think of Gandhi or Mother Teresa who were poor or Mandela (a middle-class lawyer) but were certainly in the second tier Yellow or Turquoise.

The next table shows the level of mastery of skills (introduced in the previous section) in people's lives, which could be called lines of development (as per Wilber Integral theory):

- Our leadership
- Our communication skills
- The management of our emotions
- The decisions we make
- The management of our time
- The management of our finances

Not mastering these can lead to a chaotic life. I recently spoke to a representative of the Dale Carnegie organization and they teach skills similar to what I propose above. And when I read his book *How to Win Friends and Influence People* a few years ago, I told myself, if everybody would apply this simple knowledge, we would live in a much better world.

I believe there is a strong correlation between the levels of mastery of the important skills I have identified above. People in the higher level of developments in both approaches (integral theory and materialistic) tend to have a higher level of mastery.

THE MATERIALISTIC APPROACH - LEVELS OF MASTERY OF BASIC SKILLS									
Exceptional		High	Medium to high	Medium	Low to medium			Low	
	MEME color	Development level Spiral dynamics and Integral theory	Materialistic approach (Many people think evolution = possessions)		SELF-LEADERSHIP	COMMUNICATION	EMOTIONAL MANAGEMENT	DECISION MAKING	TIME MANAGEMENT FINANCIAL MANAGEMENT
Second Tier Being value memes: (Transpersonal)	TURQUOISE	Holistic/Holistic Self Starting 30 years ago	Billionaire > 1 billion \$ Buffet, Gates, Jobs, Page, Musk, Zuckerberg, Oprah, Donald Trump			*	**		
	YELLOW	Systemic Worldcentric/ Integral Self Starting 50 years ago	Multi-millionaire > 100 – 1000 Million\$ Floyd Mayweather Jr, Madonna, Brad & Angelina,			*	**		
First Tier Subsistence value memes: (Prepersonal & personal)	GREEN	Communitarian/ Sensitive self Age 15-21 years Starting 150 yrs ago	Multi-millionaire > 1 - 100 Million\$						
	ORANGE	Entrepreneurial/ Achiever self 9-14 years Starting 300 yrs ago	Between Upper Middle class and Millionaire						
	BLUE	Authoritarian/Rule/ Role Self Age 7-8 years Starting 5000 years ago	Upper middle class (professional/managerial) > 100K\$						
	RED	Exploitative (impulsive/egocentric) Age 3-6 years Starting 10000 years ago	Lower middle class 50K\$ - 100K\$						
	PURPLE	Tribal/Magical/ Animistic Age 1 – 3 years Starting 50000 years ago	Working class majority under 50000\$						
	BEIGE	Semi-stone age/Ins- tinctive/Survivalistic Age 0-18 months Starting 100000 yrs ago	Homeless/poor						

\*They (self-made) usually have exceptional communication skills, but don't communicate the right information (that which could help improve the world for everyone)

**\*\*With emotional management, the upper classes might have the ability to control their emotions well under pressure, but they don't necessarily show empathy; Donald Trump is a good example of both.**

Even though the results above are highly subjective, and they might be perceived as very judgmental, they reflect the reality of the majority. These are simply levels of development. They only reflect the level of mastery with these skills. They haven't necessarily developed those skills either because they are not aware of their importance and or they are not taught in the education system.

Of course, there are exceptions. For instance, a very poor person can demonstrate tremendous skills, but it is not the case for the majority of people at this level. The same can apply to upper categories. Self-made rich people have developed those skills to build their fortunes/empires/companies/success. On the other hand, people who were born rich may not have mastered some of these skills.

For the most part, people in the higher categories tend to have better mastery of the skills and are able to solve bigger problems. If people in the lower categories were taught these skills, their life could improve significantly.

### Summary of where we are

The following table below shows a summary of all the section introduced in this chapter. Here is a brief summary of this table:

According to Hawkins' MAP OF THE SCALE OF CONSCIOUSNESS, 78% of world population is under the level of courage therefore dragging the world down.

According to Beck and Cowan Spiral Dynamics, the majority of the world population is under the green level. 70% of people are in the four first levels, under the orange level (Semi-stone age/Instinctive/Survivalistic, Tribal/Magical/Animistic, Exploitative/impulsive/egocentric, Authoritarian/Rule/Role Self) which is approximately the same number as Hawkins.

According to Wilber, 70% of the world population is at ethnocentric or lower (to put it bluntly, Nazis or lower, per Wilber). Most of it is still pre-modern. (Ethnocentric: having or based on the idea that your own group or culture is better or more important than others)

SUMMARY OF WHERE WE ARE (AS A SOCIETY)				
	Hawkins	Spiral Dynamics Beck & Cowan	Integral Theory Ken Wilber	Maslow
Medium	MAP OF THE SCALE OF CONSCIOUSNESS	Stages of development	Levels or stages of development	
% of population	78%	70% (second world and third world)	70% or 95%	71%*
Status	Are under the level of courage which represents a profound shift from destructive and harmful behavior to life- promoting and integrous lifestyles;  They are at the level of pride: Big home. Big car, external images of success. Hollywood is the benchmark.	Are located in the four first levels under orange* <b>Semi-stone</b> age/ Instinctive/Survivalistic <b>Tribal</b> /Magical/ Animistic <b>Exploitative</b> /impulsive/ egocentric,  <b>Authoritarian</b> /Rule/ Role Self	<b>30%</b> of the population is traditional mythic or fundamental religious. <b>40 %</b> is modern rational or scientific, <b>25%</b> is post-modern or multi- cultural**. <b>5 %</b> of the population has reached the integral stages. <b>(70% of the world population is at ethnocentric or lower.)</b>	Global pyramid of wealth 71% of people with ≤ 10000\$
Impact	Dragging the world down	70% are not all inclusive, some are tolerant and non- repressive	95% are not all inclusive, non- repressive. Each group rejects each other culture/ideology	security needs not met
<b>Comments</b> * All these levels are Conventional = centered on us (my tribe, family, etc.) = ethnocentric/conformist/traditionalist rather than post conventional worldcentric ( see CAROL GILLIGAN FOUR LEVELS OF MORAL DEVELOPMENT textbox) ** Even though the post-modern/multi-cultural is the most inclusive of the three groups, it rejects to some degrees the two previous levels. The only all inclusive, non-repressive group is at the integral level of development.				

As has been mentioned several times, humanity is at the level of global consciousness or maturity of an adolescent (9-14 years old). According to both Spiral Dynamics and AQAL, this means that we would be at the Orange level:

The world is a rational and well-oiled machine that has inner workings and secrets that can be learned, mastered, and manipulated. The laws of science rule politics, the economy (invisible hand), and human events. The world is a chess-board on which games are being played as winners gain pre-eminence and perks over losers. Marketplace partners. Strategic alliances.

Quest: material pleasure in defence of civilization

Method: Learn to excel, set goals, achieve, measure success

Pitfalls: identity crisis, workaholism, consumerism, ecological crisis.

When we look at what is going on in the world, with the irresponsible behavior of politicians, I think we can easily conclude that our global level of consciousness is really that of an adolescent. We are not yet at the level where according to Clare W. Graves:

“Getting along with” is valued more than “getting ahead of.” Consumer goodwill takes precedence over free enterprise, cooperation stands out as more valued than competition, and social approval is valued over individual fame. Consumption and warm social intercourse are more valued at this level than are production and cold, calculating self-interest.

I could be too hard on politicians. In his book *In Over Our Heads: The Mental Demand of Modern Life*, Robert Kegan (former William and Miriam Meehan Professor in Adult Learning and Professional Development at Harvard Graduate School of Education) describes two sets of studies, each conducted with several hundred subjects, and each measuring two different developmental schemas:

Dr. Kegan's Subject-Object interview, and Jane Loevinger's stages of development. The results were fascinating, and just a little bit alarming. When asking the question, "What percentage of the American population are not developmentally equipped to meet the demands of the modern world?" we get the exact same result in both studies: a staggering 58%. Which means that the majority of Americans are quite literally "in over their heads"—they are Order 1, Order 2, or Order 3 people living in an Order 4 world. Needless to say, this is a huge problem—as much of a global crisis as any other, if not more so—and is one of the main reasons our media, politics, economics, and culture remain as gridlocked as they are.

In another of his books (and Lisa L. Lahey) *Immunity to Change: How to Overcome It and Unlock the Potential in Yourself and Your Organization*, he mentions that we expect most leaders to understand themselves and their world at a qualitatively higher level of mental complexity, but very few actually do. For this level of complexity, one would need to have the ability not just to author a view of how the organization should run, but have the courage to hold steadfastly to that view. One would also have to step outside of their own ideology or framework, observe the framework's limitations or defects, and re-author a more comprehensive view—which it will hold with sufficient tentativeness that its limitations can be discovered as well.

As Henry Mintzberg (Cleghorne Professor of Management Studies at the Desautels Faculty of Management of McGill University in Montreal, Canada) pointed out,

**"Few of us would trust the intuitive engineer or physician, with no formal training. Yet we trust all kinds of managers who have never spend a day in a management classroom".**

So maybe our politicians are brilliant people, but their actual capacity doesn't allow them to overcome their limitations. How did Nelson Mandela become a peacemaker while all the conditions in his life were pointing him toward radicalism and terrorism? Models like Spiral Dynamics and the Integral Theory provides framework that can help clarify such a transformation. Perhaps if politicians understood these models, they could work on their moral and emotional lines of development (Integral Theory).

Imagine a Donald Trump who would transform as Nelson Mandela did? Imagine a Donald Trump who would develop his emotional intelligence? It would produce a totally different human being. Imagine



politicians who would not be driven by economic factors or the agenda of Wall Street or their sponsors, but instead focus on improving this world.

Models like Spiral Dynamics and Integral Theory describe the best picture we have so far on where we are as a civilization. But as we have seen in the section on the scientific revolution, the willingness to admit ignorance states that *we do not know*. It assumes that we don't know everything. Even more critically, it accepts that the things that we think we know could be proven wrong as we gain more knowledge. No concept, idea or theory is sacred and beyond challenge. Therefore, we must keep our mind open. It's almost certain that future new knowledge will give us an even better understanding of where we are. But, as this is what we know so far, let's work with it.

Where we're going

*Life can only be understood backwards; but it must be lived forwards.*

—Soren Kierkegaard

Where we are going as a society is a very difficult question to answer. A few who have made predictions have proven to be inaccurate. Authors such as Arthur C. Clarke and Isaac Asimov have had some successes, but mostly in their predictions around technology. The best futurist of our era, Ray Kurzweil, has been very accurate with his predictions so far. Of these predictions, 87% have materialized, but his predictions concern mostly the world of technology and science (see Kurzweil predictions in references).

When it comes to predicting where our society is going or what level of consciousness we will reach, Ken Wilber suggests that we might be close to a tipping point that would take us into an integral society. One where being all-inclusive and non-repressive, and where care and compassion for all human beings, regardless of race, sex, color, or creed is dominant.

I can't predict the future, but I will propose a few ideas to reach the level of global consciousness that will significantly improve the world we live in. Before that, we need to look at important factors that have driven and still are driving our world, and in turn, identify some paradigm shifts to make a significant difference in the future.

### What is driving the world

Unfortunately, we don't live in a world where common sense is common practice. As we have seen previously, our actual level of consciousness doesn't allow us to do this simple thing! Many of the paradigm shifts I propose later seem logical and easy to implement, but this is not really the case.

What have been the most influential factors/drivers/enablers in our world?

I think that the following list includes some of the most important ones:

- Money/economy
- Religion
- Science & Technology
- Medias
- Politics
- Education

Most of them have one thing in common, in that most are fear-driven. Of the six categories mentioned in the list, only technology and education are not fear-driven. Politics, the media, and the economy are highly fear-driven. Religion is as well, to some extent. Politics and religion pretend to be purpose-driven, but they have used fear as a means to achieve their ends.

Why are we constantly bombarded by content that is mostly negative? When you look at the world around you, is it as bad as the media says it is? I don't think so! It is far from perfect, but when was the last time someone you knew was raped, murdered, robbed, or had an accident? Any positive content

and stories are very rarely portrayed in media, but they happen much more often in our lives. It seems the goal of media is to get and maintain attention and this is achieved through sensationalism and fear.

A lot of technology is aimed at military development so we could say that technology is also fear driven to some extent. Some science research and technological development which seem to be aimed at noble goals are to some extent questionable. For instance, DARPA whose mission is "to make pivotal investments in breakthrough technologies for national security", is also involved in a lot of science and technology projects that are not related to development of weapons. Good examples are the Obama brain initiative and DRC (DARPA Robotics Challenge). However, I think we can easily conclude that there are ideas related to future weapon development behind the funding of those projects.

Education is not fear-driven, but it is only focused on teaching basic skills such as reading, writing, and math in primary and secondary school. At the higher levels, school is focused on educating people to prepare them for the work/career/trade they have chosen (despite the little they know about themselves) for their future. The education system doesn't cover skills that could make a big difference in people's lives as suggested in the materialistic approach (see p89). These skills, among other benefits, could help young people choose the right career aligned with their values, passions, and purpose in life.

All these factors/enablers have the potential to benefit from major paradigm shifts that would take the world to a better place.

It's important to ask ourselves about the influence these major drivers in the past and in today's world have:

Which one has been the most powerful driver?

Which one has had the most influence on the evolution of mankind?

Which one will be the most influential in the future?

I contend that Money/economy has been in the driver seat more than any other factor for a long time. Politics is highly influenced by money and the economy. Education is also highly influenced by money and the economy, the proof is that in many countries it is not accessible because the countries simply cannot afford it. In the US, higher education costs are leaving graduates with enormous debts, making it difficult to start their adult life (maintaining them in survival mode for many years). Media corporations are owned by rich people, and in some countries are under control of governments. They are highly influenced by money and the economy. Religion is also influenced by money. Science and technology need to be funded by money. **So most everything is under the spell of money and economy.**

Technology has been a big factor within the evolution of mankind and it will become an even bigger driver in the next decades.

These are all external drivers/enablers of society. So, what are the internal drivers of human beings?

From an inner point of view, what have been the main influential factors/drivers/enablers in the lives of people?

How do the majority feel?

Does the majority feel fearful or hopeful?

Does the majority feel negative or positive?

Is the majority in survival mode or in fulfillment mode?

How do they feel about the future?

Do people feel they have enough or do they feel lack of what they need?

Do they feel they live in a world of scarcity or a world of abundance?

As we have seen in many examples before (Maslow being the most eloquent), the common themes are fear and survival, not fulfillment. Most people are just trying to survive making ends meet. The fear of lacking basic commodities (especially money) is predominant.

My father always said that the two most important things in life were having a roof over our heads and food in the refrigerator. This was the paradigm of a man who was born in 1922, who went through the great depression and World War II. This was a survival paradigm driven by lack and fear. I think it is no longer relevant in 2016, in a rich country like Canada. I don't know anybody who doesn't have a home and doesn't eat three meals a day in Canada, and I assume it is the same in most rich countries. But many people still live with this kind of survival paradigm in the Western world. They are afraid to lose their job and to lack money. I understand that this paradigm is still valid in many third world countries, but it should not be as prevalent in first world countries.

As observed by Ken Wilber:

Maslow was one of the first to notice the profound differences between the earlier stages and the higher integral stages. The earlier Stages are driven by deficiency needs. They are driven by lack, by deficiency. Then there is the transformation to integral stages, what Clare Graves call: a monumental leap in meaning, and suddenly one becomes so full and overflowing that one's motivation switches from deficiency to abundance, or what Maslow called being drives. Here one is motivated not out of lack or scarcity or poverty but out of super abundance, fullness, overflowing. (Source a brief history of integral)

I can understand the paradigm that was driving my father's life because every generation preceding him was driven by the same paradigm of survival. In fact Homo sapiens has always been in survival mode until the middle of the 20<sup>th</sup> century. However, things have changed, and the survival paradigm should not be as strong and influential, especially in rich countries. As mentioned by Brink Lindsey in *The Age of Abundance: How Prosperity Transformed America's Politics and Culture*:

Until the 1950s, the struggle to feed, clothe, and employ the nation drove most of American political life. From slavery to the New Deal, political parties organized around economic interests and engaged in fervent debate over the best allocation of agonizingly scarce resources. But with the explosion of the nation's economy in the years after World War II, a new set of needs began to emerge—a search for meaning and self-expression on one side, and a quest for stability and a return to traditional values on the other.

This was the case also in most countries of the Western world. With human sustenance all but assured for most people in these countries, the realm of material necessity (where all of life's energies were devoted to fulfilling life's basic requirements), which had defined the human condition for millennia, was

relegated to history. The possibilities for human enterprise, association, expression, and actualization were about to change.

There are enough basic necessities in this world. There is enough money, food, water, and so on (as you already know this is not a scarcity problem, and there is abundance of most basic products to survive). The problem is these essentials are not managed, shared, and distributed well. We throw tons of food in the trash every day, we use water to clean our cars, while in some countries they have to walk miles just to get water to drink. Rich people are spending millions of dollars on all kind of luxuries.

These problems are already well known by the general public. A lack of consciousness about the impact of our actions on the rest of the world generates this behavior. If an individual would realize that the water he uses to clean his car path could be used to help people in need of water improve their lives, he may have cause to change his attitude.

As long as the majority are not able to meet their basic needs, we as a civilization won't make the shift toward a society focused on fulfillment.

We are also living in a world where many have turned to individualism (see p70 for definition) as a consequence of losing faith in the political, religious, and public institutions. This has led to major **DISENGAGEMENT** by the majority of people. Here is what the Dalai Lama said about this reality:

**I believe that thinking only of our own comfort and peace to the neglect of other troubles in the world is immoral. The time has come for us to consider seriously how to change our way of life, not through prayer or religious teaching, but through education. Since moral education is sometimes only superficial, we need to devise a systematic approach to exploring inner values and ways to create a more peaceful world.**

The Dalai Lama

[A few ideas on Religion/spirituality and money](#)

Which one has been more influential on our evolution?

What will be their role in the future?

What has been the influence of money on religions and vice versa?

This is a very difficult topic and I want to expose a few facts that might give us new perspectives on two of the most powerful drivers in the world.

Some people believe that religion, or spirituality, or God, or love, or a higher power are all stronger than anything else. Some others believe the same of money. Money is their god. For centuries, both have had tremendous impact and influence over our evolution as a species. In the name of their god or beliefs, major religions have tried to conquer and convert those of differing beliefs. The conflicts between religions currently have and have had a very big influence on billions of people.

Many people think that religion or spirituality are the answers to our actual problems. Others believe that the economy and money will resolve most problems. But as the **Dalai Lama** proposed, "prayer and religion, or spirituality" are not the sole answers. They are part of the solutions but they cannot be used solely. Same thing goes for money and the economy, they will be part of the solution, but they won't be the sole drivers.

To understand the distinction between spirituality and religion is necessary because the latter has been—and still is—at the heart of many conflicts.

Let's see what the differences between religion and spirituality are.

According to Oxford dictionary, spirituality is:

**The quality of being concerned with the human spirit or soul as opposed to material or physical things:**

According to Merriam-Webster, spirituality is:

**The quality or state of being concerned with religion or religious matters: the quality or state of being spiritual**

And for French sociologist and philosopher Frederic Lenoir, it's this:

**Spirituality is trying to move from ignorance to knowledge and from fear to love.**

My favorite definition is Lenoir's.

And the distinction between spirituality and religion according to Lenoir is the following:

Religion is collective, a cultural dimension, which unites individuals in a shared belief about something beyond them. Religions create social links. The problem is that because it creates the social bond, it turns into the politics, in power and domination. Spirituality is the vertical dimension of religions. This is not the horizontal link that unites humans between them but it is the link that unites them with an absolute, a transcendence and this is what meets the need of meaning.

Many religions carry their own social bonds which involve politics, power, and domination. The general mindsets around these have done a lot of harm in mankind's history. Many have lost their confidence in their religious institutions. Religions have also used fear, more than love to influence their constituents. In fact, many religious leaders control specific knowledge to maintain their congregation's ignorance. This is not love. Hence, many people are religious, but not spiritual.

Religion is also dominated by dogma (a belief or set of beliefs that is accepted by the members of a group without being questioned or doubted). What can be said about a religion that doesn't recognize women as the equal of men, and who don't have women as representatives of their faith?

Some people think that spirituality will save the world by itself, but that is like believing a military solution will end terrorism by itself. Our level of spirituality should increase, but spirituality is only one part of being human. Despite the feat achieved by Gandhi, Martin Luther King, and Nelson Mandela, the world is more driven by money, the economy and technology, than by cultural changes, evolution and spirituality. Religions can also perpetuate the belief that a savior, or a miracle could save us from ourselves. Many people expect saviors or miracles to improve their lives, but we should not count on that to improve our world.

We cannot only count on those trans-generational leaders to improve our world, we need to develop more leaders with a higher level of global consciousness at every level, from the frontline to the CEO or heads of state level, and in families and communities. The Dalai Lama recognizes this reality and necessity very well when he says that "we need to consider seriously how to change our way of life, not

through prayer or religious teaching, but through education". And I add: not only through education, but also through personal development (which includes spirituality).

One of the goals of religion has been to unite people under one god, hence the clash between the major religions and their respective gods. Something else has succeeded better than religion in trying to unite people—money. Religion has divided more than it has united. Here is an interesting perspective about money from Yuval Noah Harari:

We begin with the story of the greatest conqueror in history, a conqueror possessed of extreme tolerance and adaptability, thereby turning people into ardent disciples. This conqueror is money.

People who do not believe in the same god or obey the same king are more than willing to use the same money. Osama Bin Laden, for all his hatred of American culture, American religion and American politics, was very fond of American dollars. How did money succeed where gods and kings failed?

Money is the most universal and most efficient system of mutual trust ever devised

Money is based on two universal principles:

- a. Universal convertibility: with money as an alchemist, you can turn land into loyalty, justice into health, and violence into knowledge.
- b. Universal trust: with money as a go-between, any two people can cooperate on any project.

These principles have enabled millions of strangers to cooperate effectively in trade and industry. But these seemingly benign principles have a dark side. When everything is convertible, and when trust depends on anonymous coins and cowry shells, it corrodes local traditions, intimate relations and human values, replacing them with the cold laws of supply and demand.

Christians and Muslims who could not agree on religious beliefs could nevertheless agree on a monetary belief, because whereas religion asks us to believe in something, money asks us to believe that other people believe in something.

For thousands of years, philosophers, thinkers and prophets have besmirched money and called it the root of all evil. Be that as it may, money is also the apogee of human tolerance. Money is more open-minded than language, state laws, cultural codes, religious beliefs and social habits. Money is the only trust system created by humans that can bridge almost any cultural gap, and that does not discriminate on the basis of religion, gender, race, age or sexual orientation. Thanks to money, even people who don't know each other and don't trust each other can nevertheless cooperate effectively.

Human communities and families have always been based on belief in 'priceless' things, such as honor, loyalty, morality and love. These things lie outside the domain of the market, and they shouldn't be bought or sold for money. Even if the market offers a good price, certain things just aren't done. Parents mustn't sell their children into slavery; a devout Christian must not commit a mortal sin; a loyal knight must never betray his lord; and ancestral tribal lands shall never be sold to foreigners.

Money has always tried to break through these barriers, like water seeping through cracks in a dam. Parents have been reduced to selling some of their children into slavery in order to buy food for the others. Devout Christians have murdered, stolen and cheated –and later used their spoils to buy forgiveness from the church. Ambitious knights auctioned their allegiance to the highest bidder, while securing the loyalty of their own followers by cash payments. Tribal lands were sold to foreigners from the other side of the world in order to purchase an entry ticket into the global economy.

Money has an even darker side. For although money builds universal trust between strangers, the dark side is that this trust is invested not in humans, communities or sacred values, but in money itself and in the impersonal systems that back it. We do not trust the stranger, or the next-door neighbour –we trust the coin they hold. If they run out of coins, we run out of trust. As money brings down the dams of community, religion and state, the world is in danger of becoming one big and rather heartless marketplace.

Now that we have a new understanding of how money has influenced the world, maybe we will learn some lesson to replace it or use it differently.

Before spirituality takes over money (or the economy), it will take a major paradigm shift. We have to admit that money has been and is more influential than spirituality in the present world. People are more concerned with material or physical things as opposed to the human spirit or soul.

Money and religion have been two of the most important drivers in the history of mankind and have created positive and negative impact. Part of a paradigm shift will be reassessing our relationship with money.

In today's world, you need money to survive. If you don't have enough, it creates a lot of stress. As we have seen in the pyramid of global wealth and from the UN Global Human Development Report, many don't have enough money. Even in the most developed countries, people worry and stress about their financial situations (42% in the province of Québec). The levels of debt have never been so high. Many who have enough to survive and thrive are imprisoned by their bad money management habits. As we have seen in the materialistic approach, the mastery of some basic skills could make a big difference in the life of the people who are worried and stressed about their financial situation.

I have observed that people who tell you that money is not important are usually struggling financially. Zig Ziglar confirmed that money is not important, but he also mentioned that it ranks up there with oxygen in terms of importance. One simply cannot live without money in this world, unless we find something better to replace it.

### What is the big paradigm shift required?

In this section I could have responded to the 10 points identified in the section "what should we be conscious of" but I have decided to focus on the ones the coaching community can influence.

Point #1 is recognize that our level of consciousness as a society is very low. We need to increase it dramatically to face actual and future challenges.

Point #2 be conscious of our own potential as human beings and as a species.

I will also propose a few simple paradigm shifts in other areas.



So, what could initiate the two big shifts mentioned above to break the infernal cycle we live in?

It might be simpler than we think! Let me give you some examples of very simple paradigm shifts that happened a few centuries ago, which directed the world into different evolution directions.

In the 1700s, two very simple paradigm shifts initiated major changes in the world. One triggered a revolution in technology (the industrial revolution) and the second triggered a revolution in politics.

**What is the lesson from those simple paradigm changes that can be applied in today's world to trigger a shift in global consciousness?**

From a technological point of view, this simple paradigm shift was **the discovery of steam**. Here is an excerpt from the monumental *Sapiens A Brief History of Human Kind* by Yuval Noah Harari in which he describes the discovery of steam:

Throughout these long millennia, day in and day out, people stood face to face with the most important invention in the history of energy production – and failed to notice it. It stared them in the eye every time a housewife or servant put up a kettle to boil water for tea or put a pot full of potatoes on the stove. The minute the water boiled, the lid of the kettle or the pot jumped. Heat was being converted to movement. Nobody saw their potential.

A partial breakthrough in converting heat into movement followed the invention of gun powder in 9th century China. About 600 years pass between the invention of gunpowder and the development of effective artillery.

Even then, the idea of converting heat into motion remained so counter-intuitive that another three centuries went before people invented the next machine that used heat to move things around. The new technology was born in British coal mines.

The consequences of this paradigm shift are also well described by Jacob Bronowski in the ascent of Man:

Before the discovery of steam, sources of energy were sought in nature: wind, sun, water, steam, coal. Until then science had been entirely concerned with exploring nature as she is. But now the modern conception of transforming nature in order to obtain power from her, and of changing one form of power into another, had come up to the leading edge of science.

This shift changed everything and it has led to the technological world we live in today.

**The second paradigm shift** which initiated major changes in the 1700s happened in the political realm. This paradigm shift was about another form of power, that of a people to create its own destiny. It was about liberating people from the tyranny of monarchy towards power to the people. This paradigm shift was the American Revolution.

The American Revolution brought democracy and a government of the people instead of the monarchy. It consists of four key elements: (a) a political system for choosing and replacing the government through free and fair elections; (b) the active participation of the people, as citizens, in politics and civic life; (c) protection of the human rights of all citizens; and (d) a rule of law, in which the laws and procedures apply equally to all citizens. None of these things existed under the rule of a monarch.

Those two simple paradigm shifts took us from where we were before to where we are today. One triggered a wave of industrialization and subsequent industrial and technological revolutions and the other one triggered a wave of democratization around the world.

Given this past, maybe there are a few other paradigm shifts that will take us toward enabling global consciousness for all human beings. **The paradigm shift could be as simple as from a monarchy to a democracy as we had in the past. In the future it could be individuals taking control of their destiny instead of relying too much governments.**

Or, as suggested by Yuval Noah Harari, maybe another small change to the internal brain structure would be enough to ignite a second cognitive revolution, create a completely new type of consciousness, and transform Homo sapiens into something altogether different.

The Cognitive Revolution that turned Homo sapiens from an insignificant ape into the master of the world did not require any noticeable change in physiology or even in the size and external shape of the Sapiens brain. It apparently involved no more than a few small changes to internal brain structure. Perhaps another small change would be enough to ignite a second cognitive revolution, create a completely new type of consciousness, and transform Homo Sapiens into something altogether different. Legends, myths, gods and religions appeared for the first time with the Cognitive Revolution.

A very simple paradigm shift could generate more change in the world. This shift would be very similar to the second paradigm shift described above but would involve individual power. The first shift was a technological power (steam), the second was the power of the people; this possible third one could simply be the power of the individual to take charge of his life and transform it, to bring about change (agency) as suggested by the capability approach (see p65). This paradigm shift is happening more and more in society. People realize that they have the power to create a meaningful life. This shift could also be as simple as becoming conscious of our own potential as a human being and as a species.

Maybe the shift from negative thinking to positive thinking is enough to trigger changes of internal brain structures, as suggested by many proponents of the fields of neuroplasticity and positive psychology. Maybe becoming conscious of our own potential is that small change required to ignite this second cognitive revolution...

If we believe that simplicity is on the far side of complexity, then maybe we are looking for solutions that are too complex when there could be simpler ones in front of us.

In the following table, I have identified a few examples of simple paradigm shifts that are possible. They are nonetheless adaptive in many cases, therefore requiring support from an ICF-certified coach.

CURRENT PARADIGM	NEW PARADIGM
<b>SYSTEMIC</b>	
From MONEY/Economy (Growth, stock markets/profit driven at the expense of human needs)	To Fulfilment driven maybe sustainable development driven (in favor of human growth and others)
From Religion (dogma)	To Spirituality
From exploiting resources	To exploring our resourcefulness.
From fear driven medias	To fulfillment driven medias
From traditional education	To enhanced education (which would better prepare for life)
<b>INDIVIDUAL</b>	
From nonsense	To common sense and common practice
From education in the first part of life	To personal development, to consciousness in the second part of life
From ignorance of the basic skills required to live a successful life	To mastery of the basic skills required to live a successful life
From Fear	To Courage (is not the absence of fear, but the awareness that something else is more important)
From being passive	To being proactive (creators in our lives)
From Problems mindset (victim mentality)	To possibilities/opportunities mindset
From Negative attitude (limiting beliefs)	To Positive attitude (empowering beliefs)
From Scarcity mentality	To Abundance mentality
From Force*	To Power*
From bad health habits (eating junk, not exercising)	To good health habits (eating healthy and exercising)
From Wasting time on trivia (television, mindless internet surfing, etc....)	To Investing time in personal development (building my future)
From the personality ethics	To a return to the character ethics (Covey)
From being concerned with the material or physical things (money and possessions)	To being concerned with the human spirit or soul (spirituality)
From ignorance (a lack of knowledge, understanding, or education)	To Knowledge (spirituality as per Frédéric Lenoir)

\*see textbox below

The first column is all driven by survival fears while the second is driven by fulfillment.

Force vs Power (Hawkins):

People in levels of Force vibrate at a level of fear-based emotions. They are more inclined to exert control over others or themselves (oppression, force, coercion, manipulation, violence) to achieve their desired outcomes. For example, crime, war, governmental passing of certain policies, abuse, or even authoritative leadership/parenting styles.

People in levels of Power (love, empathy, and understanding) vibrate at a level of love-based emotions.

In the next sections I would like to explore with you a few paradigm shifts (or potential solutions) outside of coaching that might make a huge difference.

### Potential solutions outside of coaching

The goal of this section is to provide a few common sense ideas: some will be explored in more depth than others. I will only address four of the most important topics in human affairs: money, jobs, politics, and balance in society.

As mentioned in section on unemployment (page 44), how does one answer the fundamental question raised by Peter Diamandis “What is humanity’s Prime Directive?”

Diamandis proposes we might focus on grandiose goals like traveling at the speed of light, colonizing other planets, controlling gravity, or mitigating the impact of earthquakes and hurricanes. These goals are all technology-driven.

Although I agree with these grandiose goals, I think we should first focus on fixing our most important issues such as hunger and poverty.

He is also right when he says that:

"We still lack imagination for what future generations will need. To get to this point, a mountain of work still remains".

And that:

With automation and AI, we will experience exponential growth in human capabilities. But without a big picture perspective and overarching goals, the path of individual opportunity runs the risk of being hijacked by other interests – political interests, corporate interests, religious interests, and national interests.

In fact, we also lack imagination as a society to implement what people actually need to lead a better life. **We know most of what needs to be done, but it seems that we cannot make it happen.** Again, this is related to our actual level of global consciousness.

The next four topics are good examples of this statement. Let’s look at the first, money.

### Money (GMI)

Money is still the big driver in the world, and we cannot see when that will change. Maybe the big (or simple) paradigm shift would only be to print enough and distribute it since money is only a piece of paper to which we attribute a value.

Some advocate a guaranteed minimum income (GMI) or universal basic income (UMI) to replace the revenues not only for the people who will be affected by the jobs loss due to the technology revolution, but for everyone. However, it doesn’t make any sense in the economic system we are living in. Countries have reached an unprecedented level of debt which is imposing very high pressures on tax payers. A huge amount of national budgets are dedicated solely to pay the interest of these debts. With the population aging and the replacement of millions of jobs by AI and robots, where will the money come from? We can already see the results of such high unemployment’s rates in countries like Greece and Spain.

In a compassionate evolved society, we would provide this GMI so people would have the free time they could dedicate to improving their skills in any field they wish. Unless there is a major paradigm shift in the way we do economy, I don't see it happening.

Let's look at some of the current proposals:

George Murray, the W.H. Brady Scholar at the American Enterprise Institute is advocating a universal basic income in his book, "In Our Hands: A Plan to Replace the Welfare State," first published by AEI in 2006 (a revised edition is scheduled for June 2016). Here are a few excerpts explaining his proposal

When people learn that I want to replace the welfare state with a universal basic income, or UBI, the response I almost always get goes something like this: "But people will just use it to live off the rest of us!" "People will waste their lives!" Or, as they would have put it in a bygone age, a guaranteed income will foster idleness and vice. I see it differently. I think that a UBI is our only hope to deal with a coming labor market unlike any in human history and that it represents our best hope to revitalize American civil society.

In my version, every American citizen age 21 and older would get a \$13,000 annual grant deposited electronically into a bank account in monthly installments. Three thousand dollars must be used for health insurance (a complicated provision I won't try to explain here), leaving every adult with \$10,000 in disposable annual income for the rest of their lives.

People can make up to \$30,000 in earned income without losing a penny of the grant. After \$30,000, a graduated surtax reimburses part of the grant, which would drop to \$6,500 (but no lower) when an individual reaches \$60,000 of earned income. Why should people making good incomes retain any part of the UBI? Because they will be losing Social Security and Medicare, and they need to be compensated.

The UBI is to be financed by getting rid of Social Security, Medicare, Medicaid, food stamps, Supplemental Security Income, housing subsidies, welfare for single women and every other kind of welfare and social-services program, as well as agricultural subsidies and corporate welfare. As of 2014, the annual cost of a UBI would have been about \$200 billion cheaper than the current system. By 2020, it would be nearly a trillion dollars cheaper.

Under my UBI plan, the entire bureaucratic apparatus of government social workers would disappear, but Americans would still possess their historic sympathy and social concern. And the wealth in private hands would be greater than ever before

In the next paragraphs I have included excerpts from *The Economist* in which they say that this kind of proposal underestimates how disruptive this type of proposition could be:

An economy as rich as America's could afford to pay citizens a basic income worth about \$10,000 a year if it began collecting about as much tax as a share of GDP as Germany (35%, as opposed to the current 26%) and replaced all other welfare programmes (including Social Security, or pensions, but not including health care) with the basic-income payment.

An income of \$10,000 is still extremely low: it would leave many poorer people, such as those who rely on the state pension, worse off than they are now—at the same time as billionaires started getting more money from the state.

A universal basic income would also destroy the conditionality on which modern welfare states are built. During an experiment with a basic-income-like programme in Manitoba, Canada, most people continued to work. But over time, the stigma against leaving the workforce would surely erode: large segments of society could drift into an alienated idleness. Tensions between those who continue to work and pay taxes and those opting out weaken the current system; under a basic income, they could rip the welfare state apart.

A basic income would make it almost impossible for countries to have open borders. The right to an income would encourage rich-world governments either to shut the doors to immigrants, or to create second-class citizenries without access to state support.

A universal basic income might just make sense in a world of technological upheaval. But before governments begin planning for a world without work, they should strive to make today's system function better.

The proposed amount of money granted through this system would range from as much as it takes to \$10,000/year. \$10,000 is way below the poverty line in most developed countries.

Switzerland is considering \$2600/month while Kenya is testing a \$1000/year. There is also the **THE OAKLAND EXPERIMENT**, proposed by Y Combinator, a seed accelerator and startup incubator. They plan to inaugurate a short-term “universal basic income” experiment in Oakland, California. It's the first step toward a larger, projected five-year study of the guaranteed cost-of-living salary.

As in the Artificial Intelligence debate, this one also includes proponents and opponents. As you have seen above both sides have valuable arguments. A few hours only after I read the article on George Murray's proposal, I heard on the news that **the Swiss citizens had massively rejected (June 5 2016) the proposal of a UBI in their country.**

In a country like the United States, it would cost \$1.5 trillion annually to provide \$10,000/year. This is more than the 2016 medical and health budget (\$1.16 trillion) or the social security/unemployment/labor budget, which is \$1.37 trillion. It would account for about 36% of the overall budget of the US.

In 2015, the public debt of the US as % of GDP was 104.17%, one of the highest in the world. Every year, the US dedicates \$283 billion to paying the interest on the debt. Not a single dollar on capital.

In economics, the debt-to-GDP ratio is the ratio between a country's government debt and its gross domestic product (GDP). A low debt-to-GDP ratio indicates an economy that produces and sells goods and services sufficient to pay back debts *without incurring further debt*. Geopolitical and economic considerations—including interest rates, war, recessions, and other variables—influence the borrowing practices of a nation and the choice to incur further debt.

In Canada, before the first Trudeau era (the father), the debt was about 5 times smaller than today's debt (\$113 vs \$612 billion).

The US is dedicating more money to paying the interest on the debt than on education and environment combined. This is where our irresponsible leaders have taken us as a society. The argument of the debt to GDP ratio is one of the biggest scam ever devised to enslave the taxpayers of a country. The only

people who benefit from this practice are the banks—the concept is similar to having a credit card where we are only paying the interest, which is the worst financial practice an individual can have.

One of my friends who watched the Stuart TV mini-series told me that humans have not changed a bit since that time. I agreed with him, but I added that they have only refined their methods. Since they cannot kill us like the king or queen could do in the past (even with his wife) they have devised other methods to enslave us differently. The creation of massive debts and economic theories such as the debt to GDP ratio are very good examples of their new methods. We are so deep in the hole that we don't see how and when we will return to a more sustainable society.

And now the same people are cutting all the privileges of the middle class, arguing that we need to cut costs in order to clean the mess that their predecessors and they themselves have created. Personally, I am willing to pay 90% of income taxes, as long as the irresponsible politicians who created this chaos are put in jail.

Money, after all, is just a piece of paper to which we attribute a value. As we have seen in a previous section, money isn't a material reality—it is a psychological construct. It works by converting matter into mind, says Yuval Noah Harari.

Tax revenues would fund the majority of any GMI proposal. If millions of jobs are lost to robotics or AI, would taxing robots work? That would make sense in a world where global consciousness is dominant, but in a society where profit is the ultimate goal? Very unlikely.

However, there is hope on the horizon for a big shift about money. The Giving Pledge is an excellent example of a shift in mentalities. It was initiated from the ideas and input generated from conversations between Bill and Melinda Gates and Warren Buffett with other philanthropists. It is a commitment by the world's wealthiest individuals and families to dedicate the majority of their wealth to philanthropy.

The Giving Pledge is an effort to help address society's most pressing problems by inviting the world's wealthiest individuals and families to commit to giving more than half of their wealth to philanthropy or charitable causes either during their lifetime or in their will.

The goal is to talk about giving in an open way and create an atmosphere that can draw more people into philanthropy. So far, close to 150 of the richest people on earth have decided to participate. When we see this kind of initiative, it gives hope about rich people who are willing to contribute more on the success of humanity.

### Create jobs for unfulfilled human needs

We need more people to help those who are struggling. We need to help them reach higher levels of development so they can face and fix their issues in their lives responsibly.

As shown in the Maslow pyramid presented in page 87 and in the summary of where we are a society (p91) around 70% struggle to meet their basic needs in society. Jobs could be created to help people grow out of their struggles. We need more psychologists, psychiatrists, family counselors, relationship advisors, coaches, etc. Basically, human beings need support, coaching, counseling or advising at every level of development in their lives. We need more professionals to help people who struggle with self-esteem, as well as:

- Learn the basic skills required to be successful in life (emotional management, leadership, communication, et.)
- Take care of elderly people, handicapped people, etc.
- Help people develop good habits toward their mental and physical health.
- Help people in jail to make sure they will become good contributors in society.
- Help Drug addicts.
- Teach people how to manage their time and finances.
- And so many others

The 2015 United Nations Human Development Report estimates, for example, that around 45 million additional health workers will be needed to meet the health objectives of the Sustainable Development Goals. That would see the global health workforce increase in size from 34 million in 2012 to 79 million by 2030. In light of this report, we can easily conjecture that millions of jobs could be created to support the above list of needs.

There is a scarcity of human resources to help improve the basic conditions of living. Millions of jobs could be created on top of the 45 million additional health workers required in the world. But again, if money is the main paradigm required to enable the creation of these jobs, it will be very hard to achieve.

### Politics

We need to change our tolerance for how our politicians work. We elect them, let them do anything for four years. We wish they fulfill their campaign promises and when they don't, we whine about it. We need to create a follow-up system for accountability towards their constituents. This would enable citizens to involve themselves in more than just voting. Perhaps these accountability measures should become laws.

We think our citizen duty is to vote every 4 years and then leave it in the hands of politicians. This strategy has been very disastrous... as Plato as said 2400 years ago.

The price of apathy towards public affairs is to be ruled by evil men

Here are a few ideas of what could be done:

The creation of surveillance/vigilance committee and scorecards for politicians to track and measure:

- Progress on their promises
  - Communication of progress
  - Financial (respecting budget)
  - Social impact
  - Etc.
- Emotional intelligence (all politicians are very intelligent, but not necessarily on the emotional intelligence)
- What is their view on human rights, LGBT rights etc.
- Level of developmental evolution of politicians (Kegan and Lahey, Spiral Dynamics, Integral theory etc.)



At every election we see the same dynamic: people expect a savior coming on a white horse and politicians are expert at exploiting this human weakness. Part of this mindset can come from our religious backgrounds, where we have been brought up to believe in saviors and miracles. This mentality is still deeply ingrained in people's minds.

As Henry Mintzberg mentioned:

**This obsession with leadership... It's not neutral;  
It's American, this idea of the heroic leader who comes in on a white horse to save the day.  
I think it's killing American companies.**

Not only it's killing some companies, it is killing politics, and also religions! Especially with the kind of saviors that are emerging in 2016. Maybe at this level too, simple paradigm changes could be adopted. For instance, we should adopt the same attitude in politics that we adopt with technology. If it is good we adopt it, if it is not we don't. If it is good we buy it, if it is not we don't. Technologies are not liberal or conservatives; not republican nor democrat. We just use common sense and logic: if they are helpful we adopt them, if they aren't we don't.

But we need leaders at a proper level of consciousness to achieve this kind of thinking. This is Gorbachev, saying to Reagan in Reykjavik "I am here to deprive you of an enemy." It is Nelson Mandela speaking on national television to bring calm: "If I can forgive them, you can forgive them."

I could write for pages on politics but I will limit myself to the above. It is simply discouraging to see people so brilliant come to results so pathetic.

### [Rebalancing society](#)

Here is an interesting proposal by Henry Mintzberg (Cleghorn Professor of Management Studies at the Desautels Faculty of Management of McGill University in Montreal, Canada) about what could be done to improve our society. His proposal is outlined in the rebalancing society pamphlet.

Basically he proposes to balance society's three basic sectors—public (political), private (economic), and plural ("civil society")—. He is also proposing that we should move from exploiting resources to exploring our resourcefulness.

Here are a few excerpts from his pamphlet:

"Human resources." Let's contrast this with a world that explores our human resourcefulness.

"Communityship" in the Plural Sector. If the private sector is about individual ownership and the public sector is about collective citizenship, then the plural sector is about joint communityship, whereby people pull together to get things done. Between our individualized and collective natures, we are social beings who crave relationships: we need to affiliate, belong, identify. Here is where the associations of the plural sector are of particular relevance, especially those with compelling missions, such as treating the ill or protecting the environment. "At its best, civil society is the story of ordinary people living extraordinary lives through their relationships with each other..." (Edwards, 2004: 112).

Mr. Mintzberg concluded his pamphlet by saying,

"The cause of America is, in great measure, the cause of all mankind," wrote Tom Paine in his pamphlet of 1776. His words ring true again today, but not as he meant them. Mankind and womankind need a compelling cause. Let it be the attainment of a decent balance. The problem he observed is that the rate of social responsibility remains lower than the rate of social irresponsibility. "

Based on this, I think that the coaching community is a good example of a communityship that pulls together to get things done. Now, as an industry, we could add to our list of big goals to help humanity reach the next level of global consciousness.

As we have seen in this section, there are many paradigm shifts that could be initiated. Some of them are based on common sense but it seems that our actual level of consciousness prevents us from reaching them. The following section is dedicated to the idea of reaching this next level of consciousness.

### Reaching the next level of global consciousness

As I mentioned in the introduction, I think we need to cross the chasm as a civilization from adolescence to adulthood.

As we have seen in the section "Summary of where we are" as a society, we can somewhat come to some conclusions about where we stand as a society. Around 70% of the population is (p91):

- According to Hawkins at the level of pride
- According to Spiral Dynamics at the orange level
- According to Ken Wilber at the ethnocentric level
- According to Maslow security needs not met
- According to Flow theory very anxious, stressed and worried
- According to me (materialistic approach) poor and with a very low skill level in basic human skills required to be successful in life

Whatever we call this level or which one we use, they all give us crucial information about society's actual level of consciousness.

So how can we reach the next level of consciousness and what will be the role of coaching in this endeavour of humanity?

### How can we reach a higher level of consciousness

I don't pretend to have the answer to this question, but I would like to propose a few ideas.

As we have seen previously, a simple paradigm shift in the 1700's took the world to a new direction in evolution. It took us from a monarchy to democracy, from tyranny to liberty. This simple shift was the realization (*prise de conscience*) that people were more powerful than a monarch, and that they could create a new system focusing on the common good.

They transferred the power from the sovereign to a government of the people, by the people, for the people. **Similary, I think it is time that people become sovereign of their own lives.**

Maybe the simple paradigm shift we need is for people to understand the benefits of personal development. Maybe it is just to understand that people can grow and reach more fulfillment and happiness.

As stated by Ken Wilber:

"What's needed really is a higher level of consciousness—and it's hard to create, but it's coming.

- human growth exists, and is comprised of multiple levels of consciousness
- our current levels of consciousness are not advanced enough to address our current problems
- growth is difficult
- growth is inevitable
- we need to grow individually
- we need to grow collectively

To start the journey, a simple paradigm shift would be realizing that we all have great potential and we just need to become intentional in developing it. People just need to understand the facts that are identified above by Ken Wilber about human growth. As coaches, we all have been through it and we understand the impact it had on our life since we decided to dedicate our life to the vocation of coaching.

It means to make people become aware about their possibilities rather than their limitations. It is about guiding people toward a better contribution and realization of their potential.

Just to take them on a path of discovery where they realize that you can be opportunity-minded vs problem-minded, positive-thinking minded versus negative-thinking minded. It's taking them to a level where they can understand that they can create their lives instead of just being victims. That whoever and wherever you are in society, you can make a significant contribution and impact.

I think that personal development and coaching play a significant role in helping people reach a higher level of consciousness. We can do it at the individual level and we can do it at a systems level as an industry. We have a very long road ahead of us but this is a journey for the good of humanity.

The paradigm shift is simple but it requires a lot of effort to achieve. Undertaking a journey of growth is scary and challenging for most people and depending where they start, the road ahead can be very long. Just going from what we are doing now to what we would like to do can be very challenging. It is what Robert Kegan and Lisa L. Lahey calls the central learning problem of the twenty-first century. But it is the most rewarding journey that one can undertake. This road leads to the next level of consciousness.

The problem is the inability to close the gap between what we genuinely, even passionately, want and what we are actually able to do. Closing this gap is a central learning problem of the twenty-first century.

Robert Kegan and Lisa L. Lahey

Closing that gap or reaching the next level of consciousness is what is called an adaptive change, which requires help.

**TECHNICAL” VERSUS “ADAPTIVE” CHALLENGES (Ronald Heifetz)**

Technical changes: the skill set necessary to perform these complicated behaviors is well known. They are not necessarily easy, nor are their results necessarily unimportant or insignificant. They are nonetheless “technical” from Heifetz’s point of view.

Adaptive changes: However, many, if not most, of the change challenges you face today and will face tomorrow require something more than incorporating new technical skills into your current mindset. These are the “adaptive challenges,” and they can only be met by transforming your mindset, by advancing to a more sophisticated stage of mental development.

Robert Kegan (an American developmental psychologist and author (He was the William and Miriam Meehan Professor in Adult Learning and Professional Development at Harvard Graduate School of Education) and Lisa L. Lahey (associate director of the Change Leadership Group at the Harvard Graduate School of Education, a national project funded by the Bill and Melinda Gates Foundation to develop greater internal capacity for leading organizational improvement in our nation’s public school districts) proposes that our mental complexity is not adapted to the level of complexity of today’s world. In their words:

Our own mental complexity lags behind the complexity of the world’s demands.  
We are in over our heads.

Kegan and Lahey suggest that an adaptive problem requires an adaptive formulation of the problem (i.e., we need to see exactly how the challenge comes up against the current limits of our own mental complexity), and an adaptive solution (i.e., we ourselves need to adapt in some way). I think this is a great way to address what Einstein mentioned in his quote.

Through his research he realized that there are three potential levels of mental complexity. These three adult meaning systems—the socialized mind, self-authoring mind, and self-transforming mind—make sense of the world, and operate within it, in profoundly different ways.

#### Socialized Mind

- We are shaped by the definitions and expectations of our personal environment.
- Our self coheres by its alignment with, and loyalty to, that with which it identifies.
- This can express itself primarily in our relationships with people, with "schools of thoughts" (our ideas and beliefs) or both.

#### Self- authoring mind

- We are able to step back enough from the social environment to generate an internal "seat of judgment" or personal authority that evaluates and make choices about external expectations
- Our self-coheres by its alignment with its own belief system/ideology/personal code; by its ability to self-direct, take stands, set limits, and create and regulate its boundaries on behalf of its own choice.

#### Self-Transforming mind

- We can step back from and reflect on the limits of our own ideology or personal authority.
- Our self coheres through its ability not to confuse internal consistency with wholeness or completeness, and through its alignment with the dialectic rather than either pole.
- Meta-Leader, Leader leads to learn, Problem finding, Interdependent

As previously mentioned, we expect most leaders to understand themselves and their world at a qualitatively higher level of mental complexity, but very few do. The results from two large-scale studies of the distribution of levels of mental complexity among adults (sources: Study A: R. Kegan *In Over Our Heads* 1994. Study B W. Torbert, *Managing The Corporate Dream* 1987) have shown, even our leaders are not at the level they should be. Here are some of the conclusions of this research:

We expect most workers to be self-authoring, but most are not. We expect most leaders to be more complex than self-authoring, and very few are.

Only about half of the “promising middle managers” are self-authoring (and those who are do better than those who are not), and only four of the twenty-one CEOs from industry-leading companies are beyond self-authoring (and those who are do better than those who are not).

And as already mentioned in the summary of where we are:

Few of us would trust the intuitive engineer or physician, with no formal training. Yet we trust all kinds of managers who have never spend a day in a management classroom (Henry Mintzberg)

Even if these studies are old, they still reflect the reality. In another study, Kegan found that a staggering 58% of the American population are not developmentally equipped to meet the demands of the modern world. These statistics all point out that "We will only be able to improve the world if we improve ourselves".

A good example of trying to bring people to a higher level of consciousness at systemic level is the wars on terrorism (Iraq & Afghanistan).

After World War II the allies were able to convert dictatorships into democracies (eliminating fascism, Nazism) which led to modern Italy, Germany and Japan. These countries have even become more progressive than the US on social issues. That was a step forward in the evolution (stage of development) of those countries. They were probably at the blue-red level (spiral dynamics) during WWII.

The countries who abandoned Communism also evolved to a higher stage after the fall of the Berlin Wall.

Through the wars in Iraq and Afghanistan, the US is trying to elevate these countries to a modern rational democracy. The step is challenging since those societies are at the traditional mythic or fundamental religious level. And since they are Muslims they won't accept a way of life that is proposed by a mostly Christian/modern-scientific/postmodern multicultural country, even though the model proposed offers more liberty through democracy.

The US and its allies had great successes with Japan, Italy, and Germany after World War II and they are trying to repeat the same successes in other parts of the world in the name of liberty, freedom and democracy. This is a noble goal but it should take into account the stages of development where those people are and make sure it includes and transcends their actual stage of development.

As Einstein mentioned:

**We cannot solve our problems with the same thinking we used when we created them."**

We need to reach that next level of global consciousness. Is it the yellow level in spiral dynamics as per (Beck & Cowan), individuation (Jung), self-actualization (Maslow), or the levels of acceptance, reason, or love, according to David Hawkins? These are also the levels where you become interdependent according to Stephen R Covey, or per Ken Wilber's integral theory: From "me" (egocentric) to "us" (ethnocentric) to "all of us" (world-centric) to become an integral society.

Before we reach this next level, the people who are struggling will need to satisfy their basic needs (Maslow). Once they reach their next level of development, whether it is the self-authoring mind (Kegan and Lahey), green level spiral dynamics (Don Beck), or reaching the level of courage (Hawkins), they learn responsibility and independence. Basically you have to achieve the private victory before the public victory.

We are in need for more private victories before we achieve the public victory of reaching the next level of global consciousness. And we now have the means to do it through personal and leadership development. We are also better able to understand the challenges as shown by the research of Bob Kegan and Lisa Lahey.

Ideas inspired From the American scholar

*“The illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn.”*

—Alvin Toffler

In my reflection about how to increase our level of consciousness, I was inspired by one of the big paradigm shifts (the American Revolution) mentioned previously and the American scholar. It gave me an idea on how we could address Point #2 (becoming conscious of our own potential as human beings and as a species.)

“The American Scholar” was a speech given by Ralph Waldo Emerson on August 31, 1837. Oliver Wendell Holmes, Sr. declared this speech to be America's “Intellectual Declaration of Independence.”

RWE was invited to speak in recognition of his ground-breaking work *Nature*, published a year earlier, in which he established a new way for America's fledgling society to regard the world. Sixty years after declaring independence, American culture was still heavily influenced by Europe, and Emerson, for possibly the first time in the country's history, provided a visionary, philosophical framework for escaping “from under its iron lids” and building a new, distinctly American cultural identity.

Similarly, every individual on this planet should do the same. **We should all declare our own intellectual (or spiritual) declaration of independence and we should all strive to discover and build our true identity.** Here is an excerpt of this game changer:

Man is thus metamorphosed into a thing, into many things. The planter, who is Man sent out into the field to gather food, is seldom cheered by any idea of the true dignity of his ministry. He sees his bushel and his cart, and nothing beyond, and sinks into the farmer, instead of Man on the farm. The tradesman scarcely ever gives an ideal worth to his work, but is ridden by the routine of his craft, and the soul is subject to dollars. The priest becomes a form; the attorney, a statute-book; the mechanic, a machine; the sailor, a rope of a ship.

In this distribution of functions, the scholar is the delegated intellect. In the right state, he is, Man Thinking. In the degenerate state, when the victim of society, he tends to become a mere thinker, or, still worse, the parrot of other men's thinking.

In this view of him, as Man Thinking, the theory of his office is contained. His nature solicits with all her placid, all her monitory pictures; him the past instructs; him the future invites. Is not, indeed, every man a student, and do not all things exist for the student's behoof? And, finally, is not the true scholar the only true master? But the old oracle said, ‘All things have two handles: beware of

the wrong one.' In life, too often, the scholar errs with mankind and forfeits his privilege. Let us see him in his school, and consider him in reference to the main influences he receives.

We will walk on our own feet; we will work with our own hands; we will speak our own minds.

When Emerson says that man is thus metamorphosed into a thing, into many things, isn't his description still relevant to today's average man and woman who live their lives with no direction, no vision, no soul? Aren't they ridden by the routine of their craft, with their soul subject to dollars?

Sadly, many are often the parrots of other men's thinking. The past doesn't instruct them, the future doesn't invite them, and they are not the true scholars or masters of their lives.

But what is a scholar, according to Merriam-Webster it is:

**A person who has studied a subject for a long time and knows a lot about it: an intelligent and well-educated person who knows a particular subject very well**

If there is one thing that we must study and understand well, it is our own life. And to take the road to become a scholar of our life, we all need to declare our own intellectual and spiritual independence.

This is how coaching helps. We help people become strong leaders in their environment and declare their independence from being a victim of society and from their own fears.

I used this metaphor during my coaching training. I told my peers that I was going through my own revolution because I had declared my own independence. At the same time, I was going through my own civil war as my dark side was fighting my bright side to keep me in my visionless and directionless life.

Using this same metaphor, we could all declare to the world that we will contribute to a revolution for mankind by helping people make their declaration of independence and begin a new era in their lives. The more people will do that, the better our world will be. They will walk on their own feet; they will work with their own hands; they will speak their own minds.



The maturity continuum Stephen R. Covey

(The seven habits of highly effective people)

From Dependence to independence to interdependence.

- Dependence is the paradigm of you: you depend on others
- Independence is the paradigm of I: I can choose
- Interdependence is the paradigm of we: combine the efforts

Independence is not supreme.

True independence of character empowers us to act rather than to be acted upon.

Life by nature is highly interdependent.

Independence is an achievement, Interdependence is a choice that only independent people can make.

Habits 1 to 3 deal with self-mastery. They move a person from dependence to independence. They are the private victory, the essence of character growth.

Habits 4 to 6 move a person from independence to interdependence.

The principle of sequencing: Private victory precedes public victory. Self-mastery and self-discipline are the foundation of good relationships with others.

## Where we are as an industry: the state of coaching

In this section I will try to provide a perspective of where coaching is as an industry in terms of influence in the world. I will also look at where we are from qualitative and quantitative points of view, and I will propose a few ideas. My goal is more to generate a reflection by the whole industry as to what we can achieve in the world. I believe that if we all put our minds, hearts and souls together, we will come up with very creative ideas and plans to help coaching cross the chasm and reach the masses and influence the destiny of the world.

**Please notice that I provide only information from the ICF as I am not familiar with the other important coaching bodies. My goal was not to exclude them.**

In order to enable that, I first wanted to provide an overview of where we have been, where we are, and where we are going as a society. The goal was to paint a picture of the world as I see it at this moment for the coaching community—giving a broad picture of where we are as a civilization.

Let's start by looking at where we are as an industry from a qualitative and quantitative point of view.

### Qualitative

From a qualitative point of view, the ICF has standardized its quality of training delivered. The ICF-approved coaching methods are grounded in comprehensive research. The ICF have also extensively promoted the industry and its tenets. However, since we are not a regulated profession, this enables a lot of unqualified people to use the title of "coach". This impacts the credibility of the industry significantly.

We must ask the tough question:

#### **Should coaching become a regulated profession?**

Before I did any research, my definitive answer was: "Yes." After research, I realized that for coaching to become a profession would require a major investment of time, energy, and money by the ICF, training schools, and coaches. Upgrades in training would basically equate it to completing a university or master's degree.

Regarding the issue of becoming a regulated profession, what are the big issues at stake? I think that they are the "protection of the public" and "credibility".

As an individual coach (like any other), my credibility comes from two places. My ICF credentials, and my experience. But I must say that my clients weigh my experience more heavily. My niche is composed of managers and engineers. Whenever I approach my potential clients they first connect with my profession, as I am a professional engineer and manager for more than 15 years. That makes it easy to establish my credibility with my clients. I also tell them about my ICF credentials and the importance of dealing with an ICF-certified coach.

The ICF 2016 Global Coaching Study stated one of the challenges within the industry:

When asked to identify the biggest obstacle for coaching over the next 12 months, the main concern expressed by coach practitioners was untrained individuals who call themselves coaches (ICF 2016 Global Coaching Study).

This is proof that all around the world, coaches are concerned about the protection of the public and the credibility we lose with people who appropriate the title of coach without the proper credentials and certification.

As an engineer in Canada, which is a regulated profession with a regulated title in this country, I understand the benefits for myself and for the protection of the public (the main purpose of a regulated profession is to protect the public).

I've gotten feedback from people that it is easy to declare yourself a coach because it is not regulated and that takes away a lot of credibility. We cannot expect the same level of credibility as lawyers, engineers, teachers, dentists, or psychologists, all of which are regulated professions.

For instance, in Canada, about 20% of jobs are in occupations regulated by the provincial or territorial governments. Through legislation and regulations, the provinces and territories give to professions the authority to self-regulate in order to protect public health and safety, and to ensure that professionals meet the required standards of practice and competence.

If you want to work in a regulated occupation and use a regulated title, you must have a license or a certificate, or be registered with the regulatory body for your occupation in the province or territory where you plan to work.

### **What would be required to become a profession?**

To understand where we stand compared to a regulated profession, here are a few excerpts from two studies (available on the ICF Research Portal) on the requirements:

The first research is, "Toward a profession of coaching: Sixty-five years of progress and challenges for the future" (Grant and Cavanagh 2004).

#### **Distinguishing Between a Coaching Profession and Professional Coaching**

At present, the coaching industry is far from meeting the basic requirements of a true profession. This is not to say that coaches are not operating in a professional manner. Rather, it is a consequence of coaching being a relatively new discipline. Nevertheless, professional status is defined by several key criteria. These include: (1) significant barriers to entry, (2) a shared common body of knowledge rather than proprietary systems, (3) formal qualifications at university level, (4) regulatory bodies with the power to admit, discipline and meaningfully sanction members, (5) an enforceable code of ethics, and (6) some form of state-sanctioned licensing or regulation (Bullock, Stallybrass, & Trombley, 1988; Williams, 1995). While individual coaching organisations have developed accreditation systems and codes of ethics for their own members, coaching as an industry does not adequately meet any of these criteria.

I think at this point in our history (12 years after the publication of this research), we only meet requirement #1. We do cover parts of points 4 and 5 with the ICF, but not with the extent of power of a government-regulated body. Regarding point #2, The ICF core competencies also ensure that the training programs meet its basic requirements. What is the balance between the shared common body knowledge and the proprietary systems? I don't have the answer to that question. But I think the

existence of proprietary systems is not a bad thing in itself. It expresses people's creativity for the benefit of the whole industry. The study goes on with:

The distinction between professional coaching, and a coaching profession is important for at least two key reasons. Firstly, naming coaching as a profession, when in truth it is not, obscures the issues that the industry needs to address as it matures and grows – issues such as establishing an empirically tested knowledge base, minimum industry-wide skill sets, and generally enforced barriers to entry. Secondly, representing coaching as a profession, when it is not, diminishes the credibility of such individuals and the industry in general in the eyes of those who are informed about the true status of coaching and professional institutions.

To my knowledge, the ICF has addressed the points on minimum industry-wide skill sets, and generally enforced barriers to entry. Better clarity on empirically tested knowledge should be cascaded by the ICF through their annual report. Noticeably, our credibility is diminished with anybody informed about the true status of coaching and professional institutions. The study continues:

The road to professional status is not an easy one. Along that journey, potential members will be required to make many difficult, unpleasant and often unpopular decisions. For example, there will be a need to submit to some form of regulation, normally at a government level, and decisions will need to be made about “who should be in” and “who should be out” based on skills and knowledge. All of the key criteria for professionalization of the industry rely, at some level on the development of a shared body of applied knowledge that forms the foundation of coaching.

It is argued that an explicit movement towards the scientist-practitioner model of coach training and practice is vital for the development of the coaching industry, and that such a move is vital in a movement from a service industry, towards a respected cross-disciplinary profession with a solid research base.

In their conclusion, they argue that:

Professional coaches should be calling for explicit movement towards the scientist-practitioner model of training and practice, and that such a move is vital for the maturation of the coaching industry and its movement from a service industry, towards becoming a truly respected cross-disciplinary profession. Coaching-specific research is far from being an ethereal academic pursuit restricted to the ivory towers. It is the core and the lifeblood of an emerging profession. If coaching is to be more than the last management or life style fad, then we need to train coaches in the scientist-practitioner model, so that we share a common language and can communicate our practice professionally. If we do this well, in time we will see a real profession grow.

Here are some excerpts from *Toward a Profession of Coaching? A Definitional Examination of “Coaching,” “Organization Development,” and “Human Resource Development”* (Hamlin, Ellinger, Beattie 2009) which supports the 2004 study by Grant and Cavanagh:

Grant and Cavanagh (2004) have argued that coaching needs to move from a service industry to a genuine coaching profession; but as yet the coaching industry is far from meeting the basic requirements of a true profession, because it lacks an holistic theoretical framework derived from a

sound and sufficient empirical base and shared body of general knowledge. Consequently, as they suggest, it is inappropriate for self styled 'professional' coaches to name or represent coaching as a profession when it is not yet a fully established professionally oriented occupational field. In arguing the case for a move towards a genuine coaching profession that has an established identity, with clear boundaries around what is professional coaching and what is not, and a shared common body of empirically tested knowledge, they make the claim that no existing profession holds a corner on the market of coaching knowledge.

To satisfy the conditions of scientist-practitioner, coaching would need to meet the following:

- Being trained to have a working understanding of the principles and methodology of research;
- It would require that coach training programs explicitly address the theoretical and empirical foundations of coaching, and provide training in sound research methodologies, basic statistical and data analysis skills, and foster informed critical thinking skills in student coaches. Such an approach would form the basis of an evidence-based coaching paradigm;
- It requires the coach to have the ability, knowledge frameworks, and skills to be able to find such information, understand it, determine its applicability, apply it and finally evaluate its effectiveness. At present few coach training programs prepare their students for such tasks (according to the study);

According to Grant and Cavanagh, Experience and anecdotal evidence suggests that current coach training is generally woefully inadequate in preparing students to understand and utilize empirically sound research. The study states:

Although many professional coaches and potential student coaches may applaud a move toward such professional training, current industry practice well may act as a significant barrier to a widespread transition to an evidence-based training. Firstly, many commercial coach training schools teach their own proprietary coaching systems which incorporate little or no reference to the broader knowledge base (Grant, 2000). Secondly, while there are undoubtedly many coach practitioners trained in research methodology, it is uncertain whether at present the coaching industry incorporates enough practitioners able to develop and teach a sophisticated evidence-based approach to coaching. Finally, this means that for many coach training schools, there needs to be a significant investment in personnel and course development so as to produce a truly professional curriculum. Coach training schools already have a large financial investment in their existing intellectual property, and the addition of practitioner-research training may be seen as a costly exercise rather than an investment in an emerging profession.

As those pieces of two research studies show, becoming a profession would be a tremendous challenge. It would require a lot from the industry, the coaching training schools and the coaches themselves. **We must consider the question for the good of the industry, of the schools, of the coaches and of the future of humanity.** This is a reflection that must be done in light of our vision, mission, values, and of what we want to create in the world. A decision taken from a place in light of the benefits it will bring.

It is a big endeavor, but it is feasible. Let me share with you a concrete example from another profession. As an engineer, I was trained at École de Technologie Supérieure (ÉTS) in Montreal Canada. Before it became a recognized engineering school, it was a technical school. It was producing

technologists, someone in between a technician and an engineer. This title was not as recognized as an engineering title, but it was considered better than a technician title. So even though these graduates were very close in function to be engineers, they could not benefit from the same credibility, salaries etc. They could not perform the tasks reserved to engineers for the sake of the protection of the public.

Eventually, in the late 1980's, ÉTS went through the accreditation and certification process to become an Engineering school. When it was granted, they devised a short program to enable their past graduates to become certified engineers. They called this program *La Passerelle* ("the bridge" in English), and this program could be made over a period of a few years in order to accommodate the people (time-wise). Since then, ÉTS has experienced tremendous growth in attendance, credibility, and reputation. It has become the biggest engineering school in Canada and it is producing thousands of very qualified and sought after engineers every year.

As an industry, if we ever become a profession, we could have a similar bridge that can enable incumbent coaches to become "professional coaches". For some, the bridge may be easier to cross depending on their previous experience, type of work, etc.

For new coaches, the training would most likely be significantly longer than what it is now. Would the new requirements diminish the attraction of a coaching career? Perhaps, but when you think about it, it is no different from studying for an MBA. When you see the benefits of doing such training, you are willing to make the investment of time, money, and energy to become what you really want to become.

One of the goals of the ICF to address the issues discussed above is:

ICF investigates mechanisms for innovative approaches to regulation

- Encourage and instigate new regulatory approaches where feasible and advisable
- Conduct an analysis of the global regulatory environment and identify opportunities for input, guidance and innovation.

I am confident that we will find innovative solutions to increase our credibility in the future. I am looking forward to their progress through the annual reports of the ICF.

We need to get the same level of recognition as regulated professions and we need to be recognized by the general public as such, but I don't know how it will be achieved. This is a big challenge for us as an industry! I am looking forward to hear what my fellow coaches think about this issue.

### Quantitative

As mentioned in my article WHEN WILL COACHING CROSS THE CHASM (AND REACH MASS MARKET ACCEPTANCE)?, According to the 2014 ICF global Consumer Awareness Study, 17% of the global population is very aware about coaching, 41% is somewhat aware, and 42% is not aware (p8 of the report).

The 17% of the population that is very aware about coaching is likely mostly composed of the Innovators and Early adopters and a few from the other categories.

If 17% of the population is very aware about coaching, we should be very close to the tipping point and to mass market acceptance. However, maybe the tipping point in the cases of human evolution thinking or consciousness, is higher than in the theory of diffusion of innovation.

We seem very close to mass-market acceptance, so what is missing?

Well after careful review of the numbers, I must provide more information from the 2014 ICF global Consumer Awareness Study that will give a new perspective on where we are from crossing the chasm. As mentioned in the article (p9) according to the theory of diffusion of innovation, to reach mass market success or acceptance of an idea, you cannot have it until you achieve this tipping point between 15 and 18%.

I realized that the figure of 17% mentioned in the report was taken from a survey of only 25 countries, and four of these countries account for almost two in three ICF members (i.e. the United States [USA], Canada, the United Kingdom [UK] and Australia). Collectively, these are referred to as the “Big Four”.

**Therefore the figure of 17% of people very aware about coaching was not a global figure.**

A few weeks after I had done those calculations, the ICF released the 2016 Global Coaching Study. The survey has been extended to 137 countries and 15,380 valid survey responses. Unfortunately, the full report is for purchase only; the percentage of people very aware about coaching is not available. As you will see in the following paragraphs, this % is probably lower than the 17% as stated by the 2014 study.

What would this number be should it be global?

The world population in 2015 was 7.3 billion people

26% were under 16 years old	38% = 2.77 billion people
12% were over 60 years old	
62% = between the ages of 16 and 60	4.56 billion people

If 17% of the global population would be very aware about coaching, that would mean that **769 million** people between the ages of 16 and 60 would be very aware of coaching. Should that be the case, I think we would live in a much better world.

Unfortunately, the 2014 ICF study provides only a percentage but not the actual number, so it is hard to compare it with the figure of 769 million people.

Let’s look now at the impact we are having with the current coaching workforce. This will enable you to better understand what our global impact is.

According to the ICF 2012 Global Coaching Study, approximately 47,500 professional coaches are now in business worldwide. Let’s use the number 50,000 for the purpose of this exercise. (A few weeks after I had done those calculations, I discovered that this number according to the ICF 2016 Global Coaching Study is 53,300 professional coach practitioners worldwide.)

The 50,000 coaches in business represent about **0.000685%** of the world population.

Let's say each coach can influence 100 people per year to really take charge of their lives.

This means we could influence 5,000,000 people per year.

If we divide this number by the people between the ages of 16 and 60 (those who could potentially benefit the most from coaching) we come up with:

**0.110%** of the population between the ages of 16 and 60

**At this pace, it would take 100 years to coach 500,000,000 people to increase global consciousness...**

As you can see, even though we can have a significant impact at the individual level, we have very limited global impact at this point in history. We need to increase these numbers dramatically to make a difference in the world—either with developing more coaches and leaders.

Let's compare our profession of coaching to another profession: In the province of Quebec, out of a population of 8,000,000 people, there is 61,375 engineers. Our profession of coaching around the world is less than that. That might not be the best profession to compare with but since I am an engineer and I believe that technology (which is designed, planned and built in great part by engineers) will have a great impact on humanity, I think it is a good eye opener that shows us that we need to grow fast as an industry.

As you can see, there are less coaches worldwide than engineers in the province of Quebec. If we want to have a global impact as an industry, we will need to grow a lot and fast. How fast and how big? This is another big question we must ask ourselves as an industry.

As Ken Wilber mentioned, we have to go far, quickly. But we need to do it very efficiently by developing new coaches and by crossing the chasm to reach mainstream acceptance. This is an interesting challenge for the coaching industry.

This might not be the most rigorous scientific study you have ever seen, but it has the benefit of giving us a new perspective on the matter.

Famous coaching personalities like John C Maxwell (says he has trained over 2 million leaders through Equip) or Tony Robbins (impacted the lives of 50,000,000 people) or Brendon Burchard (according to his website, 30,000,000 see his posts every week across the web) and many others are influencing many people around the world. The initiatives from these amazing leaders are extraordinary, but we need more than that. We need leaders who influence on the ground, on the front lines. Coaches who impact people at every level directly so they can reach a higher level of consciousness. We need coaches to help people go through the adaptive changes they are facing in their lives.

[Can coaching make a big difference in the world](#)

My answer is a definite yes!

According to the ICF 2016 Global Coaching Study, respondents were asked to measure how they think coaching is able to influence social change. More than one in every two coaching practitioners staunchly believe that coaching is able to influence social change. Another third of coaches believe that coaching is able to influence social change to a moderate extent. I believe a moonshot project to bring coaching to the masses would stimulate them greatly.



As we have seen at the beginning of the document, people like Al Gore, Vaclav Havel, and the club of Rome all believe that the solution lies in the elevation or revolution in the global consciousness.

These all point out how coaching can be one of the enablers to reach that level of global consciousness. A few years ago, I attended a seminar given by a master coach and he brought us back to the 11 ICF competencies of coaching. He reminded us that the ultimate goal of coaching is to enlarge consciousness.

When JFK made his famous "We choose to go to the moon" speech in 1962, there was plenty to do to reach that objective. New technologies needed to be invented and many obstacles were present, many of which they did not know how to solve or mitigate. Taking humanity to the level of consciousness where it will be able to solve problems it has created is a mammoth challenge even bigger than the conquest of the moon.

We must be bold and we must do it (JFK We choose to go to the moon speech).

The actual "Envisioned Future-Big Audacious Goal" of the ICF is to elevate coaching to an integral part of society, with ICF Members representing the highest-quality professional coaches. A noble goal, this is exactly what needs to be done. But I think we could turn that into a moonshot project.

The direction has been set with that goal of elevating coaching to become an integral part of a thriving society. To reach that goal, we need to cross the chasm as an industry to reach mass-market acceptance.

The vision of the ICF is to enable coaching to become an integral part of a thriving society, very much in line with what I propose and what the world needs. Coaching is, in my opinion, one of the best tools to help a human being grow and enlarge his consciousness in the world. Stephen R. Covey said it well when he outlined his brilliant theory about the maturity continuum from moving to dependence, to independence to interdependence. From "me" (egocentric) to "us" (ethnocentric) to "all of us" (world-centric)—expanding our identity and having care and compassion for all sentient beings, regardless of race, sex, color, or creed—all play a part in everyone's personal development.

### The importance of bringing coaching to the masses

In order to cross the chasm we will need to bring coaching to all levels of society, not just coaching people at the executives and mid-level management in the business world. Plenty of coaches do executive and business coaching. However, if one comes at it believing everyone is a potential leader who can positively influence their environment, we also need coaching at every level of society. The initiative from "Me to We" from CTI (The Coaches Training Institute) is a great example of trying to help people, at all levels of society, become leaders in their lives. We need more of that. When asked to identify the greatest opportunity for coaching over the next 12 months, coach practitioners were most likely to identify increased awareness of the benefits of coaching (the ICF 2016 Global Coaching Study).

One way to reach the masses will be to coach more people on the frontlines. The frontline people in the business world are the managers, supervisors, and team leaders. The frontline people in the non-business world are parents.

Fred Hassan, a former CEO of many companies in the pharmaceutical industries, mentioned in the *Harvard Business Review* ("The Frontline Advantage," Fred Hassan HBR May 2011) that people on the frontlines are key to the success of a company:

The managers most responsible for a company's success or failure happen to be the ones with whom the CEO spends the least amount of time. The front-line managers.

It is the front-line managers who must motivate and bolster the morale of the people who do the work. These managers are central to a company's business strategy because they oversee its execution. They represent an all-important feedback that allows the CEO to stay abreast of the latest developments in the business. For all these reasons, front-line managers are a key CEO constituency, as important and deserving of attention and time as the senior executive team, business unit and functional heads, or major customers or investors.

Front-line managers make up roughly 60% of a company's management ranks. They directly supervise around 80% of the total workforce.

US General Tommy Franks concurred:

The ultimate leaders in the middle of the military-the sergeants: the months in the desert had reinforced my longstanding conviction that sergeants really were the backbone of the army.

As well, parents are the backbone of society. They are where the most important influence take place. These are the first roles models we have, the ones who shape our character.

However, as John Maxwell said:

You cannot give what you do not have!

Parents do their best to raise their children according to what they know. And let's face it, most parents are struggling at managing themselves, so the knowledge they transfer to their children is insufficient to face today's challenges.

As we have seen, since 80% of the total workforce is led by the frontline managers we cannot exclude them from the equation. No matter how good a CEO or political leader is, they are not the one who deals directly with the people on the frontline—the employees.

I also believe that to reach the masses we will need to address the masses. At some point in the industry's history, perhaps we should launch some type of publicity campaign that will reach the common citizen at the national level.

The ICF does have goals in this area, here they are:

ICF pursues an enhanced global media strategy to increase brand awareness

- Utilize negotiated media partnerships to increase awareness of ICF and coaching
- Expand engagement with professional societies, associations and other groups relevant to key audiences Utilize PR firm and network to enhance media presence in and outside of North America
- Place print, digital and broadcast advertisements in appropriate publications targeting coaches and consumers

IV. ICF promotes professional coaching

ICF advances consumer awareness and engagement of professional coaching

- Leverage a variety of media to increase consumer awareness of coaching and its benefits
- Strengthen International Coaching Week (ICW) offerings
- Develop approaches to attract millennial clients

### What will be the role of coaching?

How can coaching help human beings maintain the gap between the evolution of technology and the evolution of humans at a manageable level? How can it help us reach a higher level of consciousness? These are the two crucial questions that could help ensure Homo sapiens do not become obsolete.

### Crossing the chasm

Crossing the chasm as an industry to reach mass-market acceptance could be the first significant achievement for humanity toward reaching a higher level of consciousness. Making this a moonshot project for the industry would be the first significant step.

I am using the theory of the diffusion of innovation and the marketing theory of crossing the chasm. It might not be the best example or it might not be the way to do it but at least it has the benefit to show us that it is possible.

This has a higher chance of working with an organized effort to cross the chasm and reach mass-market acceptance.

### Organized effort

We see more and more leaders and teachers on the Internet who are trying to influence people to take charge of their life (see quantitative p124). However, even with many organizations, schools, and the WBECS of the world, and all the coaches who are doing their best and great work, there is **no global organized effort with this goal (of crossing the chasm) in mind and the necessary funding to achieve it.**

Imagine if the hundreds of thousands of soldiers who invaded Normandy on D-Day had been told to just go out to the coast of France, and fight their best. Without any preparation, organization, no months of training, no secret operations with the resistance, no planning or the building of the invasion force, etc. If it had been managed that way, we would not have defeated the Reich.

As an industry, there is no organized effort to bring coaching to the masses. The ICF does have a great vision to make coaching an integral part of a thriving society, but the urgency is not there. There is no specific goal to cross the chasm with a timeline and resources allocated to it. The ICF has done a fantastic job to take us where we are, but I also think that we, as an industry, must aim much higher. It's unrealistic to hope it will happen by itself. Without an organized effort, this goal will arrive too late.

It's a big challenge for humanity and it must be done. As JFK said in his speech "WE choose to go to the moon", we mean to be a part of it, and we mean to lead it. Both World Wars exhibited how humanity can mobilize all its resources in times of crisis. Let's not wait until we have our backs against the wall to do anything—let's take the initiative now.

As Jim Rohn mentioned, we generally change ourselves for one of two reasons: inspiration or desperation. As an industry, let's aim for the road of inspiration and hope, instead of desperation and fear.

If we want to achieve this leap in global consciousness, every human and every coach will need to mobilize. Such a challenge, such an effort requires everyone's involvement.

#### ICF Strategic Plan

The ICF strategic plan is in line with what I am proposing in this manifesto:

Vision Statement: Coaching is an integral part of a thriving society and every ICF Member represents the highest quality of professional coaching.

Mission: ICF exists to lead the global advancement of the coaching profession.

We fulfill this with our strategic goals.

The ICF Board approved the new ICF Strategic Plan in March 2016. This document will provide the direction for decision-making, and the framework of support for ICF's vision and core purpose through 2017.

The fourth goal of the ICF is the following:

#### IV. ICF PROMOTES PROFESSIONAL COACHING

- ICF advances consumer awareness and engagement of professional coaching
- ICF supports the growth of organizational coaching cultures
- ICF supports the growth and recognition of life vision and enhancement coaching
- ICF investigates mechanisms for innovative approaches to regulation

This fourth goal could be modified for 2018 and become the ideal moonshot project, with the ultimate objective of recognition by the mainstream.

Another approach would be to look for philanthropists to embrace our cause and support a global initiative. Generous endowments can support our project of taking coaching to the masses. Elon Musk, for instance, gave a \$10M donation to the Future of Life Institute. If a philanthropist would become a speaker for coaching, it would be even better. The likes of Eric Schmidt (executive chairman of Alphabet) and Bill Gates are already convinced that coaching is required to have a successful life (as seen in their video "Everyone Needs a Coach")

## Where do we go from here

In order to reach mass-market acceptance, we have to share our vision with the world. As an industry, we need to paint a picture for the general public of what their life could be—what a life driven by vision and passion can be.

Although there is plenty of literature on living a purposeful life, the story told from the industry perspective can lend both credibility and give another perspective. People need to understand that coaching can allow people to align with the life that they want.

In a sense, at this point in coaching's short history, we are pioneers. As mentioned in the article that inspired this manifesto, I believe that coaching is still an innovation/new idea despite more than 20 years of existence. We are discovering the world of possibilities for human potential and consciousness. We are like the Marco Polos, the Christopher Columbuses, and the Ferdinand Magellans, all of whom have contributed to the discovery of the new world.

### **It's time to go after the discovery of the inside world which is unknown for the majority of the citizens of planet earth.**

Our endeavor to take coaching to the masses would need to take place in 4 steps just like the discovery and the settlement of the new world happened:

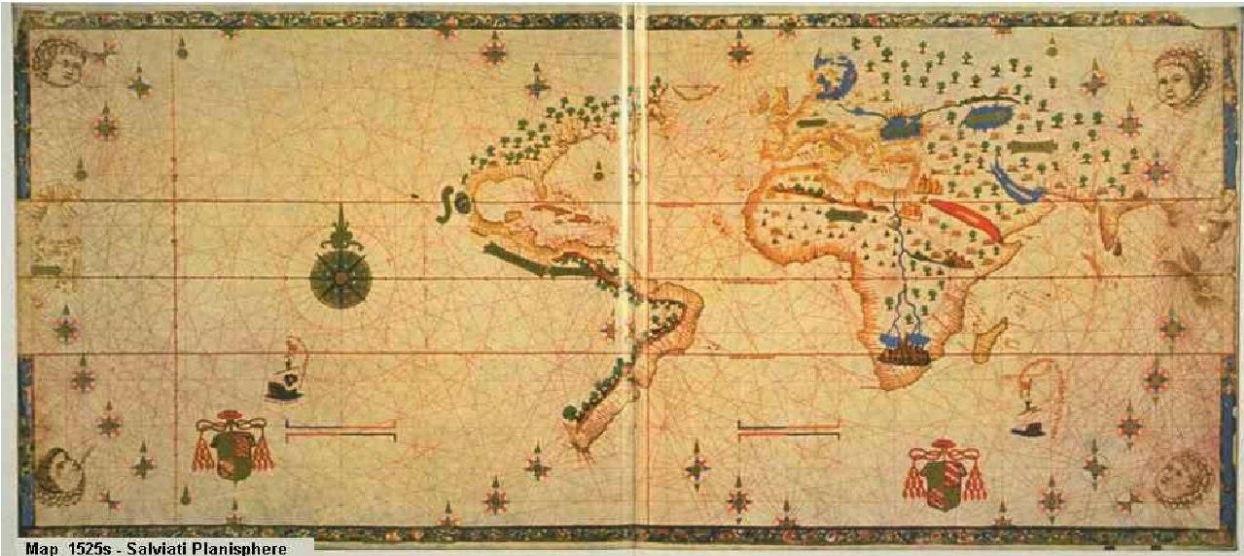
1. First, the explorers discovered the new territories, the Americas;
2. Second, they established the first settlements;
3. Third, they sent expeditions to explore the new territories (e.g. Lewis & Clark);
4. Fourth, they expanded the settlements up to the end of the territories.

As an industry, since we were founded in 1995, we are in the second step. We have established the first settlements, and we are slowly expanding. Here is an excerpt from the ICF website, talking about Thomas Leonard, our metaphorical Christopher Columbus:

Professional Coach Thomas Leonard started ICF in 1995 as a nonprofit organization for fellow coaches to support each other and grow the profession. Three years later, buoyed by 70 dedicated volunteers and growing interest, ICF began its quest to raise the profile of professional coaching.

Through the ICF, we have determined the rules and boundaries that will determine how this expansion will develop. The work accomplished so far by the industry is amazing but how can we turn that into a moonshot project that will eventually take the industry to reach mass market acceptance?

Now we need to undertake steps 3 and 4 and begin to explore new territories, and expand the settlements. The image below shows what was known of the new world in 1525. There was a lot to discover and a lot to do to colonize the new world. The coaching industry is the same way. We are still at the beginning of our discoveries; and there is much uncharted potential territory for coaching.



I believe it must become a primary goal of the industry of coaching.

We need to launch a project similar to the Lewis and Clark expedition to find out what is the practical route that will lead us to mass-market acceptance.

The Lewis and Clark Expedition, was the first American expedition to cross what is now the western portion of the United States. It was commissioned by President Thomas Jefferson shortly after the Louisiana Purchase in 1803. The primary objective was to explore and to map the newly acquired territory, to find a practical route across the western half of the continent.

Since we are pioneers, we need to attract people to the new territories. The first settlers in coaching are the innovators and the early adopters. Now, we need to reach the early majority and convince them to undertake their journey of discovery.

In trying to cross the chasm toward mass-market acceptance, we sail into uncharted territories. **We would be the first industry in the history of mankind who would have the vision of really making a difference in the world. Coaching could likely be the first industry to have the goal of taking mankind to a higher level of consciousness, enabling the world to face its challenges, and improving the life of every sentient being on the planet.**

## Conclusion

The content and ideas I have proposed in this manifesto were done in a manner to help coaches understand our history, the world we live in today, and the challenges that humanity will face in the near future. In light of the exponential rise of technology expected in the next decades, I tried to shed some light on what it could mean for coaching to become "an integral part of a thriving society" (as proposed by the ICF vision statement).

In an article published in March 2015, I asked the question, when will coaching cross the chasm (and reach mass-market acceptance)—essentially, ICF's vision. Although the article generated some interest, it failed at getting an answer and generating momentum to increase focus as an industry to realize ICF's vision. This manifesto is taking this issue one step further for the coaching industry to understand the potential impact we could have on the future of humanity.

Many influential leaders (Al Gore, Vaclav Havel, Gordon Brown) have identified increasing our global consciousness as the key to solving important issues plaguing humanity. Thanks to many theorists, we now have a better understanding of what those levels of consciousness are, so the goal we need to reach is clearer.

In the next decades, technology will drive changes quickly in the world, to a pace we have never experienced before. The new challenges brought by the exponential growth of technology could lead to a society where some human classes could become obsolete or useless. Human beings will need to evolve quickly to face these challenges. The global consciousness of humanity will need to increase significantly in order to be able to face these challenges. We will need to go far, quickly (Ken Wilber)!

As we have seen there is a big gap between humanity's evolution and that of technology. Technology is crossing the chasm consistently to reach mass-market acceptance while human issues (LGBT, Racism, Human and women's rights, environment) haven't reached mass acceptance. Our actual level of consciousness, as a civilization, which is about the same of an adolescent, doesn't allow us to close the gap.

I have provided information on many theories that enable us to assess where we stand as a civilization. The results show that the majority of people (around 70%) are struggling in today's world. They are focused on survival or they are at a level of consciousness where they cannot focus on their fulfillment as human beings; therefore, they cannot contribute to the betterment of our world.

As we have seen, it took Homo sapiens 100,000 years to build the world we live in and to reach our actual level of technological advancement and global consciousness. This level of global consciousness has produced a world where we face challenges that threaten the safety of the planet. Despite the abundance of everything required to live a comfortable life, we fail to provide for every human being. We also fail in being inclusive of everyone's rights to dignity and respect.

We face many global threats and I have provided a tool to assess these threats. Based on media reports, the threats that get the most attention (such as terrorism & global warming), may not be the most important ones. Other threats, such as millions of jobs lost to robotics and Artificial Intelligence, the rise of the latter, and a potential singularity may be more important threats than global warming or terrorism in the next few decades.

So the question to ask is: Will technological disruptions, such as the advent of Artificial Intelligence, robotics or even the prospect of singularity, succeed in mobilizing the world where climate change has failed? So far in the history of the world, no issue has been able to mobilize humanity toward the same goal. Neither the threat of a nuclear holocaust, nor that of climate change, has succeeded in mobilizing us toward improving the conditions of living of all sentient beings. Will the prospect of human beings becoming obsolete and useless because of Artificial Intelligence or robotics mobilize us? Unless there is a new level of global consciousness to help the human race become more responsible, likely not.

We are moving forward as a species, but it is way too slow. Technology has been on the run since the Industrial Revolution and has outpaced human evolution. It will be even worse in the next few decades. Technology will bring tremendous innovations that will significantly improve our lives; at the same time, it will create new challenges for which we may not be prepared.

We need to reach the next level of global consciousness—to solve our most basic and enduring problems, and to face the future challenges in the next few decades.

I have proposed "simple" paradigm shifts that could help. I have also spoken of some of the most important drivers in today's world (money, economy, religion, technology) for which we will need to find new paradigms. Money has been identified as the most potent driver in today's world; unless we change our relationship with money and the movement of the economy (profit driven at any costs), a society where human needs comes first is a pipe dream.

So how can coaching help humans manage that gap?

How could it help humans to reach the next global level of global consciousness to solve the problems our actual level of global consciousness cannot solve?

As Einstein mentioned, the significant problems we face cannot be solved at the same level of thinking we were at when we created them. Therefore, reaching this next level of global consciousness is paramount. We all know, as coaches, that we can bring people to the level of thinking that will help resolve those problems.

Formal education has been identified as a solution to enable poor countries to fight against poverty. Personal development is key to shifting out of a poverty mindset. To reach the levels of adult development required to reach that next level of global consciousness is an adaptive challenge. It requires coaching and thanks to science, we better understand how to help people reach these levels of adult development.

I tried to assess the state of our industry in order to understand where we are and where we could go.

According to the 2014 ICF Global Consumer Awareness Study, 17% of the global population is very aware about coaching. This would mean that coaching is very close to mass market acceptance. However, after careful review of this study, I concluded that this percentage is much lower, so in reality we are still very far from mass market acceptance.

Our industry is on the right path, we just need to unleash its power and that could be done through a moonshot project such as choosing to cross the chasm to reach mass-market acceptance. We are only at the beginning of our history as an industry and we have great momentum, but we need to increase it



exponentially. Also, among many ideas, I explored increasing our credibility to bring coaching to the masses.

As an industry, we have reached a level of consciousness that enables us to grasp what needs to be done to take humanity to the next level. We could impact the future of mankind if we choose to do so as an industry.

The words used by Ralph Waldo Emerson almost 200 years ago in the American Scholar, "Man In the degenerate state, when the victim of society, they are mere thinker and in many cases the parrots of other men's thinking" are still ringing true today. In 1837, he proposed declaring our intellectual independence. Now, we must enable every human being to declare their own intellectual and spiritual declaration of independence.

We coaches, has individuals, have decided to declare our intellectual and spiritual independence and to become our own masters. We decided to dedicate our lives to help others improve theirs. We as an industry, choose to make of coaching an integral part of a thriving society. After that individual declaration of independence, let us declare interdependence so together, we can take our industry to the next level. To reach that goal, we have a long road ahead of us. Let's make it our moonshot project for the good of mankind!

The time has come for human beings to say no, I don't accept to live like this anymore. To say I want to live in a better world and I will contribute by becoming better and make whatever contribution I will make. I am declaring my own spiritual and intellectual independence! As Emerson proposed: For people to walk on their own feet, work with their own hands, speak their own minds, and avoid being a victim of society, their soul not subjected to dollars, and declaring they are their own master. They will be instructed by their past, invited by their future.

I invite you to reflect on the issues and proposals included in this document. I know every coach is trying to make a difference at their level, in their community, with their clients. This is an ethnocentric effort centered on us (my tribe, family, my community, etc.). Let's step up to a world-centric approach from We to all of us by using the power of our industry.

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