

time out
for
MEDITATION

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LEADERSHIP AND MORALITY

In the case of communism, dictatorships, or kingdoms, political direction is determined by an individual or a few individuals whose guidance is determined by their personal CHPackage. Where this leadership displays wisdom, history indicates there have been societies which have endured over long periods of time, where the well-being of local individuals was likely better than it is for many alive today and tomorrow; however, the LSD (Level of Self-Determination) of individuals within such societies might have been limited. There is the question of what extreme is better, 'a guaranteed subsistence level with low LSD, or to be free, even free to perish within one's circumstances, coupled with a high apparent LSD?'. This troubleshooter's presumption is that most people would like a high LSD within a society where an individual's physical needs are not in serious question.

In principle, countries of the North have freely elected governments. But psychologists appear to be correct when they state that individual freedom is an illusion. If the voters are not free, then how could governments be free? It seems that we are locked into our collective inherited cultures; whether this gives us imprisonment or freedom depends on your perspective. In the 1990s residents of the North appear to be on a sinking ship with all hands on deck waving their national flags of freedom and human rights. To save the ship we will have to escape our cultural bonds and modify some of our evolved ABducted structures; those structures which drive a wedge between human survival and today's realities.

Local and world political direction are intertwined. Trends of change are motivated mostly by group reaction to what has happened in the recent past, and that is reflected into what the group would like to see happen in the very near future - a short timeframe. And if the foresight of the population at large is focused on the 'desire for'/'misplaced belief in' stable structures which in fact are now under accelerating change; if harsh emerging realities are not accounted for; then our collective course to the future is based on fantasy. The *sapiens*, in Homo sapience seems to not apply to us.

This troubleshooter believes that when we displace the 'moral vacuum' our new morality must presume that it is a grave personal transgression to allow current trends to continue. Before change can become a national issue, it must become a very personal, emotional issue; an issue affecting the heart and soul of us all. If we continue to ignore that the actions we take individually and collectively are systematically destroying Gaia - the web of life that sustains us - then we commit a crime greater than any other.

The human created institutions which comprise our contemporary norm must be evaluated; adopted 'truths' must be acknowledged for what they are. Most of these do not need to change. But where these ABductions contribute to instability they must be challenged.

Chapter Eight deals mostly with IndCom and some of the reasons for the increasing economic instability which we notice in the 1990s. It also deals with some of the directional changes we take (deflections - the green movement etc.) which are in reaction to a slowly building anxiety. That anxiety build-up is because we all know in our hearts that as we approach the end of the 20th century, something fundamental is very wrong. Chapter Nine deals with a variety of other thoughts and considerations regarding questionable components of our CHPackage and questions the morality of a variety of things we do in good conscience.

Some of us have already made the required 'conscious evolution' and the transition toward reality (as we see it) has brought temporary anger and confusion. But eventually we find that we are not much different now than the way we were before. Some of us become determined to find a course toward sustainability; some of us simply give up and take what life has yet to offer. But if enough of us make the transition toward *empowerment to change*, we may be able to set a new course. We have entered the time period where enlightened selfishness is on our side and informed egoism is a powerful form of human motivation.

On the next page are 12 personal principles borrowed from Chapter Ten, 'Recovery'. Most people find these Principles do not interfere with their existing belief structure.

BELIEFS ABOUT BELIEFS

Faulty beliefs about beliefs can be downright dangerous. When people forget that their ideologies and political systems are beliefs and mistake them for 'the truth', then they become willing to fight, kill, and die for them. This situation becomes even more dangerous when people forget that any belief is necessarily limited and only a partial statement of the truth. They then make claims that their beliefs are not only the truth, but the whole truth and the only truth. Inquisitions, executions, and wars get started, rationalized and glorified in this way.

Psychologist Roger Walsh - *Staying Alive* page 24

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"Blessed are those who make sacrifices to preserve and sustain the non-human, human-containing world. Cursed are those who wilfully destroy Earth's creativity and beauty. If religions cannot incorporate such ethics in their theologies, they too stand condemned."

Quote by J. Stan Rowe, retired professor from the Department of Crops, Science and Plant Ecology, University of Saskatchewan. Quote from BioScience Vol.42, # 6

THE GAIA PRINCIPLES

PRINCIPLE ONE

To acknowledge that uncontrolled human population growth in conjunction with the unrestrained consumption of earth resources have brought about a crisis that threatens all life on earth. To work toward establishing an equilibrium of nature in which all life - Gaia - and future generations can enjoy and share the fruits of this unique planet.

PRINCIPLE TWO

To recognize that humans suffer individually and collectively from foibles which may inhibit our assessment of an unpleasant reality. By interacting with fellow humans we can help each other recognize, acknowledge, and understand these cognitive limitations.

PRINCIPLE THREE

To modify our personal expectations in life from expectations based on the past, to expectations consistent with a sustainable future.

PRINCIPLE FOUR

To assume responsibility for personal change because in a free society no government or world-wide organization can force upon us the required changes in attitude and behaviour. Personal long-lasting freedom requires personal responsibility and compromise.

PRINCIPLE FIVE

To be undaunted by the enormity of the task at hand and to work around problems that cannot be dealt with effectively and immediately.

PRINCIPLE SIX

To establish 'the common good' as the highest priority, while preserving individual human freedom and rights where possible. The long-term well-being of Gaia will be the primary consideration.

PRINCIPLE SEVEN

To work toward living within our global means with regard to energy usage and to recycle consumer goods rather than extract non-renewable resources from Earth.

PRINCIPLE EIGHT

To work toward the elimination of human classification barriers that have historically caused conflict between groups of humans.

PRINCIPLE NINE

To work for the maintenance of the democratic process in countries where the democratic process is functional, and to bring about change within the rule of law.

PRINCIPLE TEN

To recognize that humans must become stewards of the planet, but stewardship does not make humans superior to other life forms.

PRINCIPLE ELEVEN

To lobby governments to assess all legislation considering the full dimension of time, including life on Earth in the distant future.

PRINCIPLE TWELVE

To accept personal responsibility and to help in your own way toward communication of the GAIA PRINCIPLES, either individually or collectively, to others both at home and abroad.

THE APOCALYPTIC RACE

We are in a race. Which of the four Horsemen of the Apocalypse will cross the finish line first? The finish line represents the possible extinction of mankind and much of life on Earth and - it seems - the only life in the universe.

The general public's favourite - DESTRUCTION OF THE ECOSYSTEM

This horseman is represented by all the people whose ecological conscience is put to rest when they use their blue box, or when they attempt to save a rain forest, or when they protect one or two specific species of plants or animals, or when they buy a car that goes farther per unit of fossil fuel. Their efforts are all noble causes and will increase the distance to the finish line by a little bit, but will have little effect on slowing this race.

The one that no one but the experts believe - WORLD POPULATION
OUTSTRIPPING FOOD PRODUCTION

This horse turned the corner toward the finish line in 1984 according to people who study demography and food production. As world population increases at an increasing rate, food production capability decreases at an increasing rate. Some insiders give this horse the best odds.

The dark horse - DEPLETION OF NON-RENEWABLE ENERGY

This horse is very predictable. We know how much remains, and we know how fast we are using it. When this horse crosses the finish line, industry stops; therefore employment stops; therefore taxes stop; therefore governments stop - chaos reigns.

The horse that free enterprise nations refuse to talk about -
COLLAPSE OF THE ECONOMIC SYSTEM

Beautiful automation and labour-saving devices - friend or foe? With computerized processes IndCom can produce more and better goods with fewer and fewer people. In an intelligent world this trend would lead toward an abundant supply of goods and services and a world full of workers with enough time and affluence to enjoy the fruits of robotics. As we approach the 21st century our world moves toward an abundance of supply of high quality manufactured goods produced by a few frantic workers with the remainder unemployed and destitute. And our racy trends continue.

One way or the other, a significant population decrease is imminent - the means may be determined by the winners of the apocalyptic race, or it may be guided by the wisdom and intelligence found within the human race. If it is to be the latter, individual and collective intellectual efforts by responsible humans must start the process very soon.

Our personal attitudes and expectations in life were learned during the period while Earth's resources were being plundered with no regard to limits. Such personal attitudes and expectations must be reevaluated. Some of them must be altered to be in tune with what the planet can still provide. The exponential growth of human numbers coupled with high individual resource consumption and its associated pollution have seriously damaged Mother Earth.

In an evolutionary time frame, the apocalyptic racers are seconds from the finish line. We have only moments in which to cancel the race - or our race will be cancelled in a few moments.