Design for the future essay

In order to plan for the future we must first survey and Inventory all of our available planetary resources. This information must be compiled so that we know the parameters for humbugging social and technological development. * This can be accomplished using computers to assist in defining the most humane and appropriate way to manage the environment and human affairs. * Excellent technologies far exceed the human capacity for rolling at equitable and sustainable decisions concerning the development and distribution of physical resources.

With artificial intelligence money may become irrelevant, particularly in a high- energy civilization in which material abundance eliminates the mindset of scarcity. If human civilization is to endure, it must outgrow our conspicuous waste of time, effort, and natural resources. * Not only must we rebuild our thought patterns, but also much of our physical infrastructure, including Industrial plants, buildings, waterways, power systems, production and distribution process must be reconstructed from the ground up.

If we are genuinely concerned about the environment and the fellow human nines, and want to end territorial disputes, war, crime, poverty, hunger and other problems that confront us today, the intelligent use of science and technology are the tools with which to achieve a new direction – one that will serve all people, and not just a select few. ; The purpose of this technology Is to free people from the receptiveness and boring Jobs and allow them to experience the fullness of human relationships, denied to so many for so long. Looking back at the dimmest memories of human civilization, we see that the thoughts, dreams, and visions of humanity are limited by a perception of scarcity. Funding restricts even technological development,

which has the best potential to liberate humanity from its past insufficiencies. * Changing Values in an Emerging Culture * We must re-examine our traditional habits of thought if we wish to avoid the consequences that will occur If we do not prepare for the future. Framework, using values and traditions that come from the past. Superficial changes perpetuate the problems of today. The challenges we face now cannot be addressed with antiquated notions and values that are no longer relevant. * To prepare for the future we must be willing to test new concepts. This means we just acquire enough information to evaluate these concepts, and not be like travelers in a foreign land who compare everything with their own hometown. * To understand people of another place we must set aside our usual expectations of behavior, and not Judge by the values to which we are accustomed. The reality of the matter is that the world is still not a reasonable place. Many attempts to make it so have failed because of selfish individual and national interests. * Deeply rooted cultural norms that assume someone must lose for someone else to gain (scarcity at its most basic) still dictate most of our decisions. We still cling to the concept of competition and accept inadequate compensation for people's efforts, (I. E. , the minimum wage), when such concepts no longer apply to our capabilities of our resources. The future is our responsibility, but change will not take place until the majority lose confidence in their dictator's and elected officials' ability to solve problems. * It will likely take an economic catastrophe resulting in enormous human suffering to bring about true social change. Unfortunately, this does not guarantee that the change will be beneficial. In times of conflicts between nations, we still default to answering perceived threats with threats, developing weapons of mass destruction, and training

people to use them against others whom we regard as enemies. Many social reformers tried to solve problems of crime within the framework of the monetary system by building more prisons and enacting new laws. * This has accomplished little, yet requests for funding to build more prisons and hire more policemen fare far better in legislatures and voting referendums than do pleas for education or aid to the poor. * Somehow in an area of plenty, we have meanly approved punishment as an ND over again and expecting a different outcome. Our society is, in this sense, truly insane. * Shaping Human Values * Conformity in a population makes control of society much easier for its leaders.

Our leaders pay lip service to the freedoms that democracy provides, while actually supporting an economic structure that imprisons it citizens under more and more debt. * To appease those who work hard but do not achieve the good life, religion is there to assure them that if not in this life, they will obtain it in the next. * Our habits of thought and conduct show the effectiveness of constant and unrelenting propaganda on radio, television, in publications, and in most other media. * They are so effective that the average citizen is not insulted when categorized as a consumer – as if a citizen's sole worth to society was a user of goods. Most people expect that our televisions, computers, communication systems, methods of production and delivery of services, and even our concept of work and reward, will continue to improve without any disruption or distress within our present value systems. But this is not necessarily so. Our dominant values that emphasize competition and scarcity limit continued progress. The most disruptive period in a transition from an established social order to an

emergent system comes when people are not prepared emotionally or intellectually to adjust to change. People cannot simply erase all the beliefs and habits acquired in the past, which constitute their self-identity. Sudden changes in values without some preparation will cause many to lose their sense of identity and purpose, isolating them from a society they feel has passed them by. * Another factor limiting the evaluation of alternative social proposals is a lack of understanding of basic scientific principles and the factors shaping culture and behavior. * Work and the New Leisure * Today people attend schools to acquire marketable skills that enable them to earn a living in the " work-a-day' world. Ring tasks that hold back our intellectual growth. * At present there are no plans in government or industry to make economic adjustments to deal with the displacement of people by automated technology. * It is imperative that we explore alternatives so as to improve our social constructs, beliefs, and quality of life to secure and sustain a future for all * Language of Relevance * Language often contains ambiguity and uncertainty when important issues are at take, and fails to use a precise and universally intelligible means of conveying knowledge. It is difficult for the average person, or even those considered above average, including leaders of nations, to share ideas with others whose worldview may be at considerable variance with their own. * In the United States, supposedly the most technologically advanced country in the world, we lack unified, definitively stated direction. Our policies and goals are fragmented and contradictory. * Everywhere there is interracial and interpersonal disharmony, an inability of cabanas and wives to communicate with each other or their children. Most world leaders seek to achieve greater communication and understanding among the nations of the world.

Unfortunately, their efforts have met with little success. * One reason is that each comes to the table determined to achieve the optimal advantage for their own nation. * We talk a lot about global development and global cooperation. But the " global" in each case reflects the individual nation's interests and not those of all people. * Many of us lack the skills to communicate logically when we are emotionally invested in an outcome. If a person or group has difficulty in communicating a point in question, rather than seek clarification they will raise their voices. If this doesn't work, they may resort to physical violence, punishment, or deprivation as a means of achieving the desired * These tactics have never produced a heightened level of understanding. In fact, parties farther apart. * If communication is to improve, we need a language that correlates highly with the environment and human needs. We already have such a language in scientific and technological communities and many easily understand it.

If we apply the same methods used in the physical sciences to psychology, sociology, and the humanities, a lot of unnecessary conflict could be resolved. * The language used by the average person is inadequate for resolving conflict but the language of science is relatively free of ambiguities and the conflicts prevalent in our everyday, emotionally driven language. It is deliberately designed – as opposed to evolving haphazardly through centuries of cultural change – to state problems in terms that are verifiable and readily understood by most. Changing Language * With the development of newer technologies, our everyday language changes accordingly. But today our technology and culture are so pervasive that we need a language with more uniform meaning throughout the world. * This new language

should have symbols, which closely approximate real events in the physical world. An advanced descriptive language will eventually be designed by artificial intelligence, and then continuously updated to remain relevant to existing and new situations. The future language may transcend words, as we know them in favor of a series of sound sequentially arranged to produce a desired response in others. * Bridges over Troubling Water Our current values of right and wrong, or good and bad, are the products of older social systems. * Slogans and catch phrases like " God is on our side," " Think American," " successful person," " well adjusted," " mature outlook," " and " sharing ideas," are all Judgments and assessments reflecting the culture in which they originated. How then, in a society that is culture-bound and has limited language and ideas, can we introduce listeners to new concepts, which, even if they desire to learn them, have no connections in their experience and thinking? * There is no sharing of values and no communication at all if the parties don't eave a common starting point, or are unwilling/unable to conceive of experiences * We live in a perpetual " show me" state. When Nikolas Tests first introduced the wireless, there was no common understanding of the methods and dynamics of wireless transmission.

So Tests oriented the uninformed through a demonstration of the working processes. * From Superstition to Science * THE CHALLENGES WE FACE TODAY CANNOT BE RESOLVED by antiquated notions and values that are no longer relevant. Unfortunately, we tend to support basic values and traditions that reflect the past, without questioning their appropriateness o the present or the future. * For us to think creatively about the future and

examine our traditional habits of thought, we must become better informed. We must look at alternatives objectively, and not try to fit the future into our present social mold. Until scientific inquiry came of age, human beings could not comprehend their relationship to the physical world so they invented their own explanations. * A scientist engages in experiments to determine the nature of the physical world; this process also requires that others who must get the same results to verify the experiments. In contrast, metaphysics fabricate answers that are emotionally pleasing and require no verification, a process that is subjective and not in touch with the " real" or physical world. * Questions about the process we call life assume that life has " meaning. As difficult as it may be for many to accept, the only meaning life has is what we humans give it. * Real concern about such profound questions is better manifested by engaging in research into the characteristics and mechanics of living systems. * Long-standing thought patterns are hard to overcome because they often appear o serve the interests of the individual, and old ways of thinking are simpler and easier to handle. * In a two-valued way of thinking, as in good and bad, right and wrong, love and hate, cause and effects, very little logical analysis is involved. Science is taught as a series of discrete specialists, as if biology, chemistry, and physics were not really a single science. No school we know of presents science in a significantly holistic way. Way of thinking. This makes it very difficult for average people to apply scientific and analytical thinking in their everyday lives. * That is the main reason for continued ignorance. People want instant answers that they can easily grasp and use immediately, even when they have no basis in fact. * Most churches make

people feel guilty about natural human inclinations, making them feed dependent on the church for forgiveness.

Religion focuses on unresolved human problems of insecurity, shame, fear, and wish fulfillment, and offers hope for a better life in the next world. Science offers people the tools of reason and knowledge to help build self-reliance and free people from mythology and simple wish fulfillment * In seeking simplified answers, people blame social problems on minorities, regions, karma, auras believed to surround each individual, acts of demons or gods, or the position of the planets at the time of one's birth. To the uninformed, these things are easily understood because they do not demand proof or verifiable evidence. * Some insist that we return to the simpler life of the past, the " good old days. " This is another myth that some people cling to, the idea that things were somehow " better" in times of less technological development. * Science should not be used to conquer nature, but rather should point out our interdependence and connectivity to nature, and explore how to utilize our knowledge to live in accordance with the natural order of things. When we as a nation spend nearly five hundred billion dollars annually on defense and only two billion on understanding our environment one must question whether there is actually intelligent life on Earth. * The only hope for developing a new civilization is to accept responsibility for improving our lives through knowledge, understanding, and a deeper comprehension of humanity relationship to natural processes of evolution. Our future is determined by effort we put forth to achieve this transition. When we outgrow assumptions about superior and inferior races and realize he unity of humankind and its true relationship with the planet,

we will achieve the full potential of science for humane development. * New Frontiers of Social Change considerable resistance. * Those in charge, whether religious, military, socialist, capitalist, communist, or tribal, will attempt to hold back change because it threaten their control. * Even those oppressed may support a system and the status quo because it is familiar and known. No matter how oppressive one's surroundings, there is comfort in the familiar.

At every turn, vested interests oppose technological change. In Just a few decades the transfer of information moved from telegraph to radio, to television, to wireless transmission computers, to satellites that store trillions of bits of data and transmit it to any part of the globe instantly. * We forget that less than forty years ago, a pair of wires could carry a dozen conversations. Twenty years later, one cable carried thirty thousand conversations simultaneously. Today, a single laser beam carries more than a million. This explosion of technology can no longer be stopped. What is required and of great significance is that a sufficient number of world adders be able to comprehend development of this magnitude. The degree to which we comprehend such developments will determine our chances of survival. * Possibly in the next ten years we will see more change than in all of recorded history. If we as a nation fail to adapt to these changes, others will pass us by. The future belongs to those who meet these challenges. * If we attempt to alter our social evolution faster than society can adapt to change, there will be severe consequences.

Rapid change without proper preparation generates severe problems. * Social systems that are unresponsive to people and their environment only

increase internal strife. * Many people believe that in the event of social breakdown the government will ensure their survival. This is highly improbable. * A review of actions taken by governments facing social collapse over the last few decades shows that their primary concern is preserving existing institutions and power structures, even when these are a chief contributing factor to the problem. Government's principles are based on ownership and the accumulation of wealth, power, and property. Leaders had no real understanding of the forces shaping social evolution. They sought solutions within the framework of the monetary system, never realizing that physical resources – not money – are what matter in the ability off social system to sustain its people. * Outworn social institutions cannot adapt innovative technology to achieve good, nor can they overcome the in equities forced upon so many. * Competition and scarcity instill an atmosphere of Jealousy and mistrust among people and nations.

Concepts of proprietary rights, manifested in the corporate entity and in the sovereignty of nations, inhibit the free exchange of information necessary to meet global challenges. Many people fear change and yearn to return to a simpler time of " traditional" values. * Their vision is faulty. Those times were not, in fact, so good. In the first fifty years of that " simpler" time, we waged two world wars. In the intervening years a major agricultural and economic disaster sent million to soup kitchens and breadlines.

If they are honest, it is not the fantasy of the " good old days" that they wish to see realized, but more simplicity. * It is now mandatory that all nations engage in the Joint venture of planning on a global scale for new alternatives with emphasis on the nature of our social arrangements. This is our only

option if we are to avoid a decline of the civilized world. If humankind is to experience mutual prosperity, universal access to resources is essential. * If these ends are to be achieved, the monetary system must evolve into a world resource-based economy. To effectively and economically utilize resources, cybernetic and computerized technology must be applied in order to ensure a higher standard of living for everyone. * The design must be based upon the carrying capacity of the planet, its resources, and the needs of its inhabitants. * If we immobile the same resources for social problems as we do during a war, inefficient effects on a large scale can be achieved in a relatively short time. This could easily be accomplished by utilizing universities' training facilities and staffs to best determine different methods to solve problems. In a monetary system, the major aim is profit: maintaining the competitive edge and the bottom line is all that matters. The social and health problems that arise from mass unemployment of people rendered obsolete by automation are considered irrelevant, if they are considered at all. * Everything is subordinate to increasing the profit margin for shareholders. It goes not serve the interest of a money based society to engage in the production of goods and services to enhance the lives of people, Just as manmade laws enacted do not protect the lives of citizens. As long as a social system uses money or barter, people and nations will seek differential advantage by maintaining their economic competitive edge or by military intervention. * War represents the supreme failure of nations to resolve their differences. From a strictly pragmatic standpoint, it is the most inefficient waste of lives and resources ever conceived. * The use of money and the creation of debt foster economic insecurity, which repeaters crime, lawlessness, and resentment.

Paper proclamations and treaties do not alter the facts of scarcity and insecurity, and nationalism tends only to propagate the separation of nations and the world's people.