

# Indicators of the Great Turning

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The Turning Tide Coalition

October 2001

## Turning from Adversity to Opportunity

Although a number of “adversity trends” tend to dominate much thinking about the future (such as global climate change, species extinction, and poverty), there are simultaneously emerging a number of “opportunity trends” that offer great hope for a positive future. Quietly and without fanfare, seeds of new possibilities are growing at the grass-roots scale in the U.S. and elsewhere in the world that can enable the human family to live happily and sustainably on the Earth (from experiments in eco-villages and local currencies to solar energy and alternative livelihoods). Importantly, the costs of turning the tide from adversity to opportunity are well within our means and the rewards are enormous. We turn, then, to consider a dozen examples of shifting social energy in support of a sustainable and meaningful future for the Earth.

### 1. Growing Planetary-Wide Cooperation

A solid foundation of global communication, understanding, and cooperation already exists among the human family. This is evident in many examples of successful, planetary-wide teamwork<sup>1</sup>:

- **Weather**—The world weather system merges information from more than 100 countries every day to provide weather information globally.
- **Health**—Nations around the globe have cooperated to eradicate diseases such as smallpox, polio, and diphtheria.

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<sup>1</sup> This report was prepared by Duane Elgin under the direction of the Turning Tide Coalition.

- **Travel**—International civil aviation agreements assure the smooth functioning of global air transport. Global cooperation has enabled the International Space Station to be built by a consortium of nations.
- **Communications**—The international telecommunications union (ITU) allocates the electromagnetic spectrum so that television signals, cellular phones, and radio signals are not overwhelmed with noise.
- **Justice**—A new level of global ethics is emerging as world courts and tribunals are beginning, for example, to hold heads of state accountable for policies of genocide, torture, and crimes against humanity. In addition, some businesses are voluntarily adopting principles for ethical conduct.
- **Environment**—The nations of the world have reached important agreements such as: 1) banning CFC's that damage the ozone layer of the atmosphere, 2) restricting fishing for whales and other endangered species, and 3) limiting carbon dioxide emissions (despite the opposition of the US government).

Beyond the basics such as weather, health, aviation, telecommunications, justice, and the environment, the human family is being exposed to different music, art, food, and ideas from diverse cultures. Together, we are beginning to develop an appreciation for the unique tastes and qualities of different parts of the world. A global consciousness and community is also fostered by televised events such as Olympic games that reach billions of persons. Pictures of Earth from space are now common and with the Hubble telescope, we can peer to the very edges of the universe. Humanity is acquiring a realistic sense of its identity as a single species that inhabits a small and precious planet within an immense cosmos.

## **2. Global Ecological Awareness and Concern**

One key indicator of a great turning in attitudes is whether the human family supports restoration of the global environment? This question was addressed by a major

environmental opinion poll, the *Health of the Planet* survey, conducted in 1993 by Gallup International.<sup>2</sup> Involving 24 nations, Gallup's objective was to survey citizens in a wide range of nations, which varied in both geographic location and levels of economic development. The survey director Dr. Riley E. Dunlap concluded: "The survey demonstrates virtually world-wide citizen awareness that our planet is indeed in poor health, and great concern for its future well-being."<sup>3</sup>

It may be assumed that persons living in poorer nations are so busy meeting the challenges of everyday living that they are less concerned about environmental problems. Dunlap found, however, that "environmental problems are salient and important issues in both wealthy and poor nations, and residents of poor nations express as much concern about environmental quality as do those living in wealthy nations."<sup>4</sup>

One finding from the survey seems particularly promising with regard to the eventual possibility of global reconciliation around a shared vision of a sustainable future. When asked who is "more responsible for today's environmental problems in the world," people from rich and poor nations were not as polarized as they are widely assumed to be. The most frequent response was that industrialized and developing countries are "both equally responsible."<sup>5</sup> There is little evidence of the poor blaming the rich for environmental problems, or vice versa. Instead, there tends to be widespread acceptance of mutual responsibility.<sup>6</sup>

Another important survey is the "World Environmental Law Survey" which is the largest environmental survey ever conducted and was done in the spring of 1998 for the International Environmental Monitor. Involving more than 35,000 respondents in 30 countries, the survey found that "majorities of people in the world's most populous countries want sharper teeth put into laws to protect the environment."<sup>7</sup> Majorities in 28 of the 30 countries surveyed (ranging from 91 percent in Greece to 54 percent in India) said that environmental laws as currently applied in their country "don't go far enough." The survey report concludes, "Overall, these findings will serve as a wake-up call to national governments and private corporations to get moving on environmental issues or get bitten by their citizens and consumers who will not stand for inaction on what they see as key survival issues."

### 3. Responding to Climate Change

A promising future depends on responding to critical global problems such as climate change. Is there public support for action in the U.S. (the world's primary contributor to carbon dioxide emissions)? A national U.S. survey in July 2000 (conducted on behalf of the World Wildlife Fund) found that a strong majority (73%) of Americans view global warming as a serious threat. In addition, the survey found that:

- A majority of the respondents believed reducing carbon dioxide emissions will help, not hurt the economy, and the vast majority wanted the US to take action regardless of what other countries do.
- A clear majority (62 per cent) felt “global warming is an environmental problem that is happening now.” Another fourth (24 per cent) felt it is a problem that will happen in the future. Fewer than one in 10 (8 per cent) believe global warming will not happen.
- Americans also perceive a connection between global warming and recent extreme weather patterns. Three-quarters (75 per cent) felt it is likely that global warming is causing extreme weather patterns to be more frequent.
- Voters expressed strong support for US government action to reduce the carbon dioxide emissions that cause global warming. By 8 to 1, (80 per cent to 10 per cent), Americans supported such action, with nearly two-thirds (63 per cent) strongly supporting action.
- Not only do Americans support action, they believe that taking such action is important. The electorate was almost unanimous (88 per cent) in believing that reduction of CO<sub>2</sub> emissions is important. A majority (57 per cent) said it is very important to reduce carbon dioxide emissions.

- More than two-thirds of Americans (67 per cent) believe the US should take action to reduce carbon dioxide emissions regardless of what any other country does.
- Only 1 in 5 (20 per cent) believe the agreement will hurt the economy and cost jobs.

#### **4. Choosing Sustainable Ways of Living**

Are more and more people are “walking their talk” and adopting ecological ways of living? An important indication is the 1995 study of U.S. citizens' views on the issue of consumption. The report, *Yearning for Balance*, found that respondents' deepest aspirations are non-material.<sup>8</sup> Asked what would make them much more satisfied with their lives:

- 66 percent said "if I were able to spend more time with my family and friends."
- 47 percent said "if I felt like I was doing more to make a difference in my community."
- 21 percent said "if I had a nicer car."
- 19 percent said "if I had a bigger house or apartment."

Twenty-eight percent of the survey respondents said that, in the last five years, they had voluntarily made changes in their lives that resulted in making less money, such as reducing work hours, changing to a lower-paying job, or even quitting work. The most frequent reasons given for downshifting were:

- Wanting a more balanced life (68 percent)

- Wanting more time (66 percent)
- Wanting a less stressful life (63 percent).

Has it been worth it? Eighty-seven percent of the downshiffters surveyed described themselves as happy with the change. On other questions, they were more likely than others to say that they are happier than their parents were at the same age, and that they are more involved in their communities. When questioned about "our culture of materialism,"

- 88 percent agreed that "Protecting the environment will require most of us to make major changes in the way we live."
- 82 percent agreed that "Most of us buy and consume far more than we need; it's wasteful."
- 91 percent agreed that "We focus too much on getting what we want now and not enough on future generations."

Overall, the Merck/Harwood survey found that people of all backgrounds believe that materialism, greed, and selfishness are increasingly dominating life and are "crowding out a more meaningful set of values centered on family, responsibility, and community."<sup>9</sup> In summing up the survey's findings, the report states, "People express a strong desire for a greater sense of balance in their lives--not to repudiate material gain, but to bring it more into proportion with the non-material rewards of life."<sup>10</sup>

Another indication of a sea-change in values and attitudes is the emergence of simpler ways of living in the United States. In the 1960s, a life-way of simplicity was adopted by a handful of social mavericks; today, a little more than 30 years later, it is a mainstream wave of social invention involving millions of people. Gerald Celente, president of the Trends Research Institute, reported in 1997 on how the voluntary simplicity trend is growing throughout the industrialized world: "Never before in the Institute's 17 years of

tracking has a societal trend grown so quickly, spread so broadly and been embraced so eagerly.”<sup>11</sup> In the U.S., a conservative estimate is that, in the late 1990s, 10 percent of the adult population—or more than 20 million people—are opting out of the rat race of consumerism and into soulful simplicity.<sup>12</sup>

## 5. Changing World Values

Are world values shifting in a direction consistent with a sustainable future for the Earth? The massive *World Values Survey*, 1990-1991, was drawn from 43 nations, representing almost 70 percent of the world's population and covering the full range of economic and political variation.<sup>13</sup> Ronald Inglehart, global coordinator for the survey concluded that, over the last 25 years, a major shift in values has been occurring in a cluster of a dozen or so nations, a change that he calls the "postmodern shift." This shift in values has been growing in societies such as Sweden, the Netherlands, Denmark, Finland, Norway, Iceland, Switzerland, Britain, Canada, and the United States. Here are some major attributes of the postmodern shift:

- People in the postmodern cluster of nations are losing confidence in all kinds of hierarchical institutions, including government, business, and religion. There is also declining trust in science and technology to solve problems, and a general questioning of authority.
- At the same time that people in these nations are losing trust in traditional institutions, they are placing more emphasis on personal authority or the authority that comes from an inner sense of what is appropriate.
- People feel relatively secure materially, and tend to be more concerned with their subjective well-being than with maximizing their material well-being. As economic gain fades from top priority, people give much greater importance to their desire for meaningful work and the quality of the work experience.

- There is a tendency for economic growth to be subordinate to concerns for environmental sustainability,
- Although postmodernism is associated with a decline in traditional religious involvement, it is linked with a growing interest in discovering personal meaning and purpose in life.
- People from these nations show a greater tolerance for ethnic, sexual, and political differences, including new roles for women that allow for greater self-realization.

Ingelhart describes this shift as a rational one, calling it "a shift in survival strategies, from maximizing economic growth to maximizing survival and well-being through lifestyle changes."<sup>14</sup>

## **6. Awakening to Gender**

There is nearly universal agreement that improving the status and opportunities for women is fundamental to building an improving future. An important shift in social values is revealed in the international poll Gender and Society that the Gallup organization conducted in 22 countries in Asia, Europe, North America, and Latin America in 1995.<sup>15</sup> These countries, with a combined population of three billion people, account for a majority of the world's population. Here are Gallup's key findings:

- People in most countries believe society currently favors men over women.
- In most countries, majorities believe that the position of women in their country has improved in the past five years.
- Large majorities in all countries say that job opportunities should be equal for men and women.



- In every country surveyed but one, more people believe their country would be governed better if more women were involved in politics.

While gender discrimination still exists around the world, these findings nations indicate there has been a widespread awakening to gender issues and concerns.

## **7. Growth of Democracy**

Self-determination, individual responsibility, and participation are vital to a positive future. Here is how the organization Freedom House describes the status of democratically elected governments in the world at the turn of the millennium:<sup>16</sup>

Freedom House's end-of-the-century *Freedom in the World* survey finds that 85 of the world's 192 countries (44.27 percent) are Free, meaning these countries maintain a high degree of political and economic freedom and respect basic civil liberties. This figure represents a decrease of 3 countries from last year. Another 60 countries (31.25 percent of all states) were rated as Partly Free, enjoying more limited political rights and civil liberties, often in a context of corruption, weak rule of law, ethnic strife, or civil war. This represents an increase of 7 from the previous year. Finally, 47 countries (24.45 percent of all states) that deny their citizens basic rights and civil liberties and were rated Not Free, a decrease of 3 from the previous year. In all, 38.9 percent of the world's population lives in Free societies, 25.58 percent lives in Partly Free states, and 35.51 percent lives in Not Free countries. The dramatic gains for freedom registered in the 1980s and through most of the 1990s did not continue in 1999. Nevertheless, the survey's findings registered more significant upward than downward change, with 24 countries moving up and 17 down, indicating that freedom continues to make incremental gains.

## 8. A New Spirituality

Is a revolution occurring in the sphere of human consciousness? Veteran pollster George Barna has explored trends in spirituality in the U.S. for many years. He concludes his book *The Index of Leading Spiritual Indicators* with this observation:

The religious scene in America today is undergoing fundamental changes of seismic proportions. Like almost everything in our culture today, there is nothing sacred anymore, even in the realm of the sacred. Americans are questioning everything about religion and faith. . . .<sup>17</sup>

What Barna sees emerging from this spiritual upheaval is a personalized, customized form of faith, which minimizes rules and absolutes, and bears little resemblance to the "pure" form of any of the world's major religions. The following trends suggest some of the additional changes occurring in American spiritual experience:

- There seems to be a merging of spirituality and ecological concerns. A 1994 study found that 55 percent of Americans considered nature to be sacred and/or spiritual.<sup>18</sup>
- A 1996 ABC News/*Washington Post* poll found that 19 percent of Americans said they have practiced meditation, and 12 percent said they had practiced within the past year. Furthermore, 47 percent said that it helped a lot, and 41 percent said that it helped some.<sup>19</sup>
- The percentage of the U.S. population who believe in telepathy (communicating through means other than the five senses) grew from 37 percent in 1949 to 56 percent in 1996.<sup>20</sup>

Overall, there seems to be an increase in experiential spirituality, where people are validating the importance their inner experience for guidance. Often this approach to

spirituality involves a deeply personal synthesis that draws from several of the world's wisdom traditions.

## **9. Holistic Health and Alternative Medicine**

Another useful indicator that a new way of living is emerging concerns the growth of alternative forms of medicine that involve a significant mind-body connection. In "Unconventional Medicine in the United States," a study published in 1993 in the *New England Journal of Medicine*, David Eisenberg and his collaborators found that unconventional therapy is used more often in the U.S. than previously reported: "An estimated one in three persons in the U.S. adult population used unconventional therapy in 1990."<sup>21</sup> Moreover, the amount of money spent out of pocket for unconventional therapy--such as relaxation techniques, massage, chiropractic, lifestyle diet--was roughly equal to the out-of-pocket costs that people paid for conventional hospitalizations (approximately \$13 billion). Eisenberg further estimated that Americans made more visits to providers of unconventional therapy in 1990 than to all primary care physicians (425 million visits compared to 388 million visits).

Whether measured by use or spending, unconventional modes of therapy and health care are an integral part of the culture and economy of both Europe and the U.S. Other indicators of this trend include:

- In Europe, the trend for physicians to use alternative therapies is "overwhelming," according to a *Time* magazine article. "Out of 88,000 practicing acupuncturists [in Europe], 62,000 are medical doctors."<sup>22</sup>
- Americans spend \$165 million per year on homeopathic remedies, and the amount is rising roughly 35 percent each year.<sup>23</sup>
- A June 1996 survey on the subject of health found that 23 percent of U.S. citizens say they "regularly do yoga, meditation, or other stress reducing exercises."<sup>24</sup>

- A 1996 U.S. survey found that 82 percent of the respondents believed in the healing power of personal prayer, while only 13 percent did not.<sup>25</sup>

## 10. An Explosion of Communications

It was our ability to communicate that enabled humans to move from awakening hunter-gatherers approximately 35,000 years ago and to the verge of a planetary civilization today. Anything that dramatically improves our ability to communicate will have an equally dramatic impact on our ability to move ahead and live together successfully on this Earth.

- **The scope of communication:** A century ago, it could easily take months to communicate with someone elsewhere in the world. Today, with the international telephone system, it is possible to connect with any one of nearly two billion persons around the world in a matter of moments.<sup>26</sup> Worldwide, an estimated 40 million persons were Internet users in 1996. This number is expected to jump to 500 million by 2001.<sup>27</sup> By 2010, there will be an estimated one billion people continuously connected to the World Wide Web.<sup>28</sup>
- **The cost of communication:** To illustrate how the cost of communication is plummeting, in 1915, a 3 minute phone call from New York to San Francisco cost \$345. In the year 2000, that same phone call costs only \$.36.<sup>29</sup>
- **The amount of communication:** Currently, a single advanced satellite or an advanced fiber optic cable has the capability to send the entire *Encyclopedia Britannica* with all of its illustrations every three seconds.<sup>30</sup> Future prospects are even more breathtaking. "In another quarter of a century these are likely to be . . . systems that could send the equivalent of the entire U.S. Library of Congress in less than 10 seconds."<sup>31</sup>

- **The speed of communication:** Nearly 7 million U.S. households now have some sort of high-speed Internet access, either via cable modem or DSL services, according to Telecommunications Reports International <sup>32</sup>
- **An awakening global brain?** How soon might the global brain achieve some sort of critical mass and turn on? An important indicator comes from a report by the Institute for Information Studies: “The universal global telecommunications network will serve as the main... telecommunications conduit for economic, social, cultural, and political exchange among the peoples of the planet Earth in the 21st century. *This network may start to come into place around the second decade of the 21st century.*”<sup>33</sup> [emphasis added]

The net result of all this can be summarized in a word: transparency. The veils are being lifted and institutions are being scrutinized by the global community in entirely new ways and levels.

## 11. “Cultural Creatives” in the US and Europe

Is there a discernible shift in U.S. values in favor of a more sustainable and meaningful future? Paul Ray of American Lives, Inc., conducted a pioneering inquiry in 1995. His random national survey explicitly looked for a new pattern of living, and discovered the emergence of a rapidly growing sector of the U.S. population.<sup>34</sup> He calls this group the "cultural creatives" because, he says, these are "the ones who are coming up with most new ideas in American culture, operating on the leading edge of cultural change." According to Ray, the emergence of the cultural creatives in the U.S. since the 1970s represents the birth of a new and distinctive social force that he describes as an integral culture. A defining characteristic of integral culture, says Ray, is its toleration for ambiguity--an ability to look beyond either/or choices and embrace a larger whole. An integral culture is inclusive by its very nature and will seek to include and integrate the best aspects of both traditional and modern cultures into its postmodern expression.

Thirty years ago, Ray states, there were so few people in this emerging culture that no one bothered to count them. By 1995, however, the core group of cultural

creatives had grown to represent about 10 percent of the U.S. adult population, or roughly 20 million people. They are pioneers in integrating different aspects of their lives. As a group, they have both a strong inner or spiritual life and a strong outer or ecological concern. They also have a global outlook and interest (a love of the foreign), as well as a strong concern for local community. They enjoy mastering new ideas, are socially concerned, and advocate "women's issues" and ecological sustainability. They tend to be upper-middle class, and nearly twice as many are women than are men.

## 12. The Affordability of Opportunity

The cost of compassion is far less than we might think. The world does have the material resources for all of us to live together sustainably. As the *United Nations 1998 Human Development Report* concludes, we have “more than enough” resources to accomplish this.<sup>35</sup> To make this point, the report presents these stark contrasts:

- To achieve universal access to water and sanitation, the estimated additional annual cost is \$12 billion, which is what is spent on perfumes in Europe and the United States each year.
- To achieve universal basic health and nutrition, the estimated additional annual cost is \$13 billion, which is \$4 billion less than annual expenditures on pet foods in Europe and the United States.
- The world’s spending priorities are further reflected in these figures: Annual expenditures on business entertainment in Japan amount to \$35 billion; on cigarettes in Europe, \$50 billion; on alcoholic drinks in Europe, \$105 billion; and on military spending in the world, \$780 billion.

The *Human Development Report* concludes that “advancing human development is not an exorbitant undertaking.” The added bill to provide universal access to basic services—education, health, nutrition, reproductive health, family planning, safe water, and sanitation—is estimated to be an additional \$40 billion per year.<sup>36</sup> This is less than

one-tenth of one-percent of world income. The resources exist to make a dramatic improvement in the quality of life for a majority of humanity.

### 13. A Self-Turning Tide

When all of these trends are considered together, they strongly indicate that a “pattern shift” is underway in human values around the world. What is more, these thematic areas do not tell the whole story of positive changes that are happening. For example, seismic shifts are occurring in business, the arts, science, education, and voluntary associations—and these are not addressed in this brief report. Although a much broader inquiry is needed, this overview covers a sufficiently wide scope to reveal how new perceptions, values, and behaviors are rapidly emerging in the world.

At the same time, this coalition acknowledges the magnitude of the challenges the human family faces within this generation. We agree with the assessment of more than 1,600 of the world’s senior scientists (including a majority of the living Nobel laureates) who, in 1993, signed a “Warning to Humanity” that declared, “a great change in our stewardship of the earth and the life on it is required if vast human misery is to be avoided and our global home on this planet is not to be irretrievably mutilated.”<sup>37</sup> However, this is not the end of the story, but its very beginning as the human family is only starting to engage with a creative and full response. From this perspective, we find compelling evidence that a “great change in our stewardship of the earth” is underway. In the race between adversity and opportunity, we see a whole garden of opportunity blossoming that is enabling the human family to make the turn toward community and sustainability.

We want to acknowledge the importance of the metaphors we use to portray changes happening in the world. The turning tide metaphor evokes the image of a deep, sea change in direction. Other metaphors are also helpful in viewing our times:

- **Birth**—an authentic human family is being born and we are experiencing the labor pains of that birth.
- **Maturation**—humanity is growing up, moving from its adolescence and into its adulthood.

- **Initiation**—humanity is going through a rite of passage or a time of initiation into our adulthood.

Whatever the metaphor, indicators in various areas show that civilizations are awakening and change is happening. Will the changes be broad enough, deep enough, and swift enough to transform adversity into opportunity? That depends upon us. By virtue of history and circumstance, we are the generation upon whose shoulders the world will begin to pivot and turn toward a more favorable future—or not. We need to encourage the constructive changes happening in the world and recognize the great opportunity before us.

## **14. Conclusion**

If an opportunity recognized is an opportunity half-realized, then a key challenge is to simply recognize the great opportunity that is before the human family. Because communication is the lifeblood of society, with a renaissance in communication, the people of the United States could deliberately expand the vision we hold of ourselves from that of a civilization focused on narrow concerns of consumption and economic growth to that of a nation that contributes the most generously and creatively in building a positive future for the Earth and future generations. In turn, we could move from a nation that is perceived by many as an arrogant superpower, obsessed with our own levels of consumption and indifferent to our impact on the rest of the world, to a respectful partner with a vision of mutually assured development and conscious concern for the well-being of the world.



## Appendix: Indicators of a Great Turning

What are the most relevant indicators for revealing whether a turning toward a new paradigm or view of reality and humanity identity is emerging? With this question in mind, an extensive review of the diverse literature pertaining to the new paradigm was made (see the *Global Consciousness Change* report on the website: [www.awakeningearth.org](http://www.awakeningearth.org)). From this review, a list of the major, recurring themes was developed and these, in turn, were the primary guides in the search for relevant indicators of transformation.

- **Environmental protection** is a major concern and takes priority over economic growth.
- **Eating lower on the food chain**—diet tends to shift away from highly processed foods, meat and sugar and toward grains, fruits, vegetables, legumes. These changes reflect a compassionate concern for the animals that are being eaten as well as for diets that support a sustainable future for the entire human family.
- **Sustainable ways of living** that de-emphasize materialism as the primary goal in life and, instead, focus on “having enough.” A global view that we need to develop a whole new way of life if we are to live sustainably on the Earth.
- **Holistic health** care and alternative medicine that emphasizes the power of the mind to influence the healing and health of the body
- Strong support for rebuilding the physical infrastructure of **communities**. Support for living in and experimenting with **new ways of life** appropriate to decentralized, sustainable living (e.g., eco-villages and co-housing).
- **Feminine** consciousness or mindset growing and manifest as an emphasis on relationships, emotional intelligence, and the importance of family and community. These concerns take priority over material success and status.
- **Volunteerism** growing and manifest through involvement with schools, churches, and organizations at every level, local to global.
- **Meaningful work** that contributes to the well-being of others is highly valued.
- A concern for how current actions will affect **future generations**; an expanded time horizon as we consider the impact of our actions many generations hence.
- Initiatives grow at every level that promote **social healing, reconciliation, and conflict resolution** across areas such as gender, wealth, race, generations, ethnicity, geography, etc.

- **Rejection of rampant commercialism** and consumerism on television, in business, and in society.
- **Global outlook and interests**; appreciation of foreign lands, foods, cultures; a desire for travel.
- **Participatory democracy** growing as citizens find new ways to be involved and give feedback (e.g., “electronic town meetings”).
- A view of **nature as sacred** and worthy of reverence. The Earth is viewed as a giant, living organism. In feeling that humans are a natural part of the “body” of the Earth, people act in ways that express care for its well-being.
- **Empathy for other life-forms** that inhabit the Earth and a concern with saving endangered species from extinction.
- Sense of **self-esteem and self-empowerment growing** as people feel they are responsible for their own life and future.
- **Human interconnections** growing as the “global brain” is wired; reflected in growth of the world wide web, and other forms of global telecommunications (e.g., access to television). Also reflected in new global gatherings (e.g., Rio and Cairo), as well as face-to-face connections (e.g., study-circles).
- **Compassionate concern for the world’s poor** and thus a concern for fairness and **equity** in the use of the world’s natural resources.
- Developing **human potentials** (physical, emotional, intellectual, spiritual) in every area of life (e.g., sports, business, relationships, parenting).
- **Love** is recognized as a core, shared experience among all people of the world.
- “Transcendent” or “peak” or “**mystical**” **experiences** becoming more widespread and experienced at younger ages.
- **Conscious of consciousness**—humanity is conscious of its potential for evolving consciousness or its capacity for “knowing that we know” and seeks to unfold this potential.
- **Inner growth** processes (e.g., meditation, yoga, hiking, the “inner game” of sports, journal writing, gardening, cooking, or some other process done consciously that fosters feelings of inner peace, balance and connection).

- **Soulful nature** is recognized and affirmed—we are more than consumers to be entertained, we are spiritual beings that are here to know and cultivate our soulful nature (e.g., as a body of love, light and knowing).
- **Sense of species-consciousness** is growing; despite differences in ethnicity, gender, and race, a feeling that we are all one, human family.
- Belief in and/or interest in life **after the physical body dies** as well as interest in near-death experiences.
- Belief and/or experience with **parapsychology** or extra-sensory perception and action (e.g., telepathy, remote viewing, and healing).
- **Cosmic perspective** reflected in interest in the possibility of civilizations beyond Earth (e.g., belief in UFOs, interest in science-fiction themes in movies, have seen pictures of the Earth from space).
- Sensing a deeper “spiritual” unity, people are more **tolerant of human diversity** (e.g., acceptance of different religions, gay sexuality).
- A shift to **whole-systems thinking** and “global consciousness” (e.g., reflected in a shift from human-centered values to Earth-centered values; from nation-state competition to favoring global cooperation and partnership).

Considered individually, these indicator areas cannot prove that a new pattern of perception and behavior is emerging in the world. However, taken together, these diverse indicators may point to a larger pattern—a “weather report” on the emergence (or not) of a new culture and consciousness.

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<sup>1</sup> Harlan Cleveland, *Birth of a New World* (San Francisco: Jossey-Bass, 1993), Chapter 4.

<sup>2</sup> Riley E. Dunlap, George H. Gallup, Jr., Alec M. Gallup, *Health of the Planet, Results of a 1992 International Environmental Opinion Survey of Citizens in 24 Nations* (Princeton, New Jersey: The George H. Gallup International Institute, May, 1993).

<sup>3</sup> Riley E. Dunlap, "International Attitudes Towards Environment and Development," in *Green Globe Yearbook 1994*, an independent publication from the Fritjof Nansen Institute, Norway, (Oxford University Press, 1994), p. 125.

<sup>4</sup> Dunlap, *Ibid*

<sup>5</sup> *Ibid.*, p. vi.

<sup>6</sup> Dunlap, "International Attitudes Towards Environment and Development,"

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op. cit., p. 122.

<sup>7</sup> Environics International, news release, June 5, 1998, "Citizens Worldwide Want Teeth Added to Environmental Laws," Washington, D.C.

<sup>8</sup> *Yearning for Balance: Views of Americans on Consumption, Materialism, and the Environment*, A report by the Harwood Group about a survey conducted for the Merck Family Fund, 6930 Carroll Ave., Takoma Park, MD (July, 1995).

<sup>9</sup> *Ibid.*, p. 1.

<sup>10</sup> *Ibid.*

<sup>11</sup> Richard Celente, *Trends Journal*, Winter, 1997

<sup>12</sup> Paul Ray, "The Rise of Integral Culture," *Noetic Sciences Review*, Sausalito, CA: Institute of Noetic Sciences, Spring 1996.

<sup>13</sup> Ronald Inglehart summarized the results of the World Values Survey in his article, "Changing Values, Economic Development, and Political Change," in *International Social Science Journal*, No. 145, (Sept. 1995) and the book: *Modernization and Postmodernization, Cultural, Economic, and Political Change in 43 Societies*, 1997.

<sup>14</sup> Inglehart, "Changing Values, Economic Development, and Political Change," p. 401.

<sup>15</sup> *Gender and Society: Status and Stereotypes*, an International Gallup Poll Report (Princeton, NJ: The Gallup Organization, March 1996).

<sup>16</sup> *Freedom in the World Survey* by Freedom House, 1319 18th Street, NW Washington, D.C. 20036.

<sup>17</sup> George Barna, *The Index of Leading Spiritual Indicators* (Dallas, TX: Word Publishing, 1996), p. 129.

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<sup>25</sup> *Time/CNN*, June 1996, p. 62.

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<sup>32</sup> *Industry Standard*, April 2, 2001.

<sup>33</sup> Joseph N. Pelton, *op. cit.*, p. 171.

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