

**MULTIs and MONOs**

**What the Multi-Cultured  
Can Teach the Mono-Cultured**

**Towards the Creation of a Global State**

**Prof. Dr. Hugo de GARIS**

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## FOREWORD

Long ago in Ancient Greece, the great philosopher Socrates reputedly stated “I am not an Athenian or a Greek, but a citizen of the world”. Hugo de Garis is the latest model of a world citizen. Born in Sydney, Australia, he has lived for extended periods in seven different countries and different cultures, including England, Holland, Belgium, Japan, the USA, and finally China. This gives him an unrivalled basis for comparison between them. In the first part of the book, he gives a forthright analysis of the strengths and weaknesses of different cultures, which may be somewhat challenging for the “*monos*”, i.e. the mono-cultured or simple nationalists among us. Readers should enjoy thinking about his comments on their own cultures, though his blunt comments may be confronting for some. He argues that each culture has its own strengths and weaknesses, and each has useful lessons that could be learnt from the others. Thus the “*multis*”, or multi-cultured world citizens, have an advantage over monos by absorbing the superior aspects of other cultures.

In a fundamental sense we are all world citizens nowadays. We are all inhabitants of the same small planet, with common basic needs for food, shelter and companionship. We are also facing some major

common problems, which humanity has brought upon itself. Global warming and other forms of damage to the environment have become an alarming and increasing threat to our children's heritage. Sixty years after World War II, mankind still faces a looming danger from the proliferation of nuclear weapons and other forms of mass destruction. Billions of the world's poor still face the ever-present dangers of famine, disease and war. And the basic human rights of many thousands of people are horribly violated every day, without hope of redress, as has been seen most recently in Darfur.

These are deep and difficult problems, and many people are no doubt in despair, feeling that they can never be solved. They *can* be solved, however, and they must be solved, if humanity is to progress towards a bright and prosperous future. But they will only be solved if the peoples of the world work harmoniously together to construct a system of democratic global governance and binding international law. "Government", after all, simply means controlling and directing the affairs of a state or society. Our present system of global governance, consisting primarily of the United Nations, is striving earnestly to deal with our problems, but is clearly inadequate to the task.

This theme is developed in the second half of the book, which discusses in detail the concept of “*Globa*”, or global state. Everyone is aware of those forces which are inexorably pulling us together: economic globalisation, the internet, the global media, and the surging tides of international travellers. And yet on the political front, progress seems to have stalled since World War II. Despite many and repeated calls for reform, the United Nations has remained clamped in its rigid constitutional framework for over sixty years. On the regional scale, however, much more progress has been achieved, led by the gradual development of the European Union. If this example can somehow be extended to the global stage, the ideal of democratic global governance may at last come within our reach.

The book deals with these questions in a clear and forthright language. It delves into the detailed structure and functions of the forthcoming global state, discusses the factors which are holding it back, and discusses numerous possible routes to its creation. The consequences of a global state, both positive and negative, are explored in an even-handed fashion. In the long run, the establishment of a global state is inevitable, unless humanity succeeds in destroying itself beforehand. This is simply because the increasing global problems of our human society



demand a global response, and global mechanisms for dealing with them. Hugo de Garis is optimistic on this point, and predicts that the goal will be achieved by the end of this century, and quite probably by mid-century. The “*globists*” among us must pray that he is right, and work hard to make it so. Citizens of all political stripes, however, will enjoy reading the new ideas and challenging arguments presented in this book. It is an important new contribution to the debate.

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## **Chapter 1. Introduction**

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### ***a) Overview of the Book***

This book is based on several basic ideas.

- a) “Monos” (i.e. mono-cultured people) suffer unnecessarily, due to the limitations of the single culture that programs them. Monos would be happier if they became more “multi” (i.e.

multi-cultured), by absorbing the superior aspects of other cultures.

- b) Extrapolating the above argument to its logical limit of absorbing the superior aspects of all cultures on the planet motivates the creation of a global state.

This book attempts to educate people that they are indeed limited as individuals by the limitations of the single culture that programs them. As the author of this book I am unusual in the sense of having lived more than a year in each of 7 different countries, and hence have a multi-cultured perspective on the world.

One of the main lessons I have gleaned from this multi-cultured experience is that “monos” suffer unnecessarily, due to their mono-cultured ignorance of the superiorities of other cultures. Characteristic of monos is that they are not even aware that they are monos.

All peoples are products of their cultures, e.g. the languages they speak, the values they hold, the ways they laugh, the ways they walk, the ways they carry their bodies, the ways they smile, the types of jobs they have, their lifestyles, their standards of living, their levels of education, etc.

Monos are typically culture shocked when they start living in a second culture. They are forced to become conscious that they have been “monoed” by their first culture, i.e. that they have been programmed to think and behave in a certain way, and that there are other ways to think and behave, that are characteristic of other cultures.

Most people choose not to become “multis”. They avoid the experience of actually living in another culture, a choice that is often based on a fleeting experience of being a tourist in another culture and feeling discomforted by its “alien” differences. They prefer their “Home Sweet Home” with the comfortable familiarities they grew up with and absorbed as babies and children.

The basic reality of the world at the present time is that most people around the world are monos, but modern life is inevitably generating more and more “multis”. For example, we live in an economy that is more and more global, thanks to modern passenger jets, telecommunications, the internet, satellites, high speed trains, etc. A global economy implies the need for global business deals, so that millions of people are now spending a non negligible proportion of their

time sitting in airplanes traveling from continent to continent to do business.

The internet is spreading ideas more readily across the planet. Internet telephone and web cameras are allowing more cross cultural relationships and marriages, etc. There are many factors that are pushing people to expand their cultural horizons from the national level to the global level. I believe I am one of those people, so have coined the terms “mono” and “multi” to make the distinction between people who have been mono-cultured and those who have been multi-cultured.

What is interesting with multiculturals is that they usually prefer the company of other multiculturals. Why is this? Typically, when a multicultural is dealing with a mono-cultural, the unconscious limitations of the mono-cultural programming of the mono seem limiting and provincial to the multicultural. If the multicultural actually complains to the mono about this, the mono will not have a clue what the multicultural is talking about.

The mono will not have a sense of cultural relativity, meaning that the values of the mono will be largely unquestioned, unconscious. A mono is typically unaware that he has been programmed by his culture, and will judge others according to the values that his

culture programmed him to accept. In most cases, these values are deeply unconscious and therefore unquestioned.

So when a mono starts judging the multi according to the mono's mono-cultured values, and doesn't question them, then to the multi, this seems very limiting, narrow, provincial, even boring. To multIs, monos are unable, on the whole, to "step back" from their own culture's values and look "at" them from a more global perspective. The mono simply does not have that perspective. The mono is a mono, and just does not possess that wider framework in which to question and even reject certain aspects of his mono-cultured conditioning.

These limitations of the mono from the perspective of the multi are a real disadvantage of the mono. It is therefore not surprising that multIs much prefer the company and conversation of other multIs. Monos to multIs seem almost like children, in the sense of blindly accepting customs and values of the mono-cultures that the monos grow up in.

Once a mono becomes a multi, i.e. starts absorbing the values and customs of a second (or third, or fourth, ...) culture, then that person obviously becomes much richer culturally. Unfortunately, the

desire to become a multi under present circumstances is still a minority interest. Admittedly millions of people are forced by their jobs etc to become more multi but, they still prefer the comforts of their mono-cultured familiarity.

As will be stated several times in this book, when a multi interacts with another multi, even if their two sets of cultures do not overlap at all (provided they can speak to each other in a shared language) there will be a sense of the other person having a sense of cultural relativity, and hence a greater tolerance of cultural difference. A mono however, will probably find the “foreignness” of the multi alien and disturbing. It is thus difficult and frustrating for the multi to deal with this. With two mults however, each will expect the cultural differences of the other and not be so disturbed by them.

Also, the mults may, by personality, be more curious about the cultural differences and be motivated to explore the minds of other mults. Mults tend to be curious people. They often like to explore other cultural worlds, absorbing what they feel to be the superior aspects of the new cultures into their personalities.

This absorption of superior aspects of other cultures into one's head is one of the major themes of this book. To make the point that there are definitely superior aspects of other cultures, and that monos could become happier people by becoming conscious of them, (and by implication becoming conscious of the relative inferiorities of their own mono-cultures) is the topic of the first several chapters of this book.

These chapters deal with the superiorities and the inferiorities as seen through my eyes of the cultures I have lived in (in most cases). The point of this presentation of "Pros" and "Cons" of each culture is to attempt to make mono-cultured readers aware that it is possible they might be doing themselves damage by continuing to adhere blindly to their own mono-cultured values.

By stating quite bluntly and clearly, the disadvantages and inferiorities of each culture (as I see them), I am hoping that my mono readers will be shocked into recognition that they have something to learn from the superiorities of other cultures, that they too can become multicultis, at least to some extent. Of course, the most effective way to become a multi is simply to live for some time in (an)other culture(s).



The bluntness of the presentation of the “Cons” of each culture is deliberate. I chose not to pull punches, i.e. I prefer negative honesty to diplomatic lies. If one is trying to teach monos of the “wickedness of their ways”, it is my experience that the most effective way in the long term is to simply tell the truth, warts and all. This may not be the best strategy in the short term, because negative truths can hurt, and in fact hurt so much that the reader is inclined to stop reading, and hence will not continue to learn.

But a bruised ego tends to remain bruised and thus “motivated to return to the scene of the crime”, so to speak. If the cons are stated coherently, honestly and critically, then an intellectually honest person, even though bruised by the harshness of the criticism, should be open enough to begin to accept the idea that the cons of his own culture may make sense, and if so, then to the extent that that person is a victim of those cultural disadvantages, he may actually benefit by changing his customs towards the superiorities of other cultures.

I gave an early draft of this book to a handful of people of different cultures, whose pros and cons are discussed in this book. It was most interesting to note their reactions, which I report on here.

Most of the people were multiculturals who had lived in 2 or more of the cultures I talk about in this book. Let us say they lived in both countries X and Y. Let us also assume that my criticisms of both countries were more or less equally harsh. Then it was interesting to watch the reactions of two such multiculturals, one who grew up in X and the other in Y.

The person who grew up in X (but lived in Y) would get quite emotional and feel disturbed by the criticisms (the “Cons”) of X. The person who grew up in Y (but lived in X) was much less disturbed by the Cons of X. I would hear from the second person, “Yes, your criticisms of X are valid. I have felt this too.” Whereas the person who grew up in X would tend to say “Intellectually I see what you are saying about my childhood country is valid. My experience living in Y has taught me that. Nevertheless, it hurts. I suppose I’m emotionally attached to my childhood country”.

The above paragraphs dealt with multiculturals, i.e. those with a sense of cultural relativity. The reactions from the monoculturals were far more emotional. As monoculturals, they did not have the experience of having lived in another culture/country to be able to relativize the inferiorities of their own culture as seen by a “cold eyed” multicultural. They would feel that they had been

attacked personally, and would react very emotionally, even sometimes getting verbally violent.

Let me illustrate this with a concrete example. Shortly before finishing this book, I went to visit my aging father in Australia, the first of my seven cultures. Australia is a migrant nation, rather like the US or Canada, i.e. a British colony. Many of the migrants in earlier decades were from Britain. The Australian slang word for a Brit is a “Pom”. This term is thought to have been derived from the acronym P.O.H.M. (Prisoner of His Majesty (i.e. the king of England)). After a generation or two of settling in Australia, the settlers started to develop their own cultural folkways and values that had to adapt to the geographical and cultural realities of their migrant lives. The newly arrived P.O.H.M.s were mono-cultured Brits and hence were different from the “Australians”.

In the post WW2 years, migration rates rose, as the Australian government learned its lesson that a small country, in population terms, is vulnerable to invasion, as the threat of a Japanese invasion in WW2 illustrated. Many Brits, impoverished by the privations of the war with the Nazis, chose to migrate to Australia. So, in the post WW2 years, a new expression became current in Australia, i.e.

“wingeing bloody pom”, i.e. Australian slang for “complaining damned Brit”. This is a typical mono reaction.

When the “poms” arrived in Australia, they came to a culture quite different from the one they were accustomed to, far less sophisticated, no upper class, extremely provincial minded (a European culture tucked away in South East Asia) with a British working class mentality of “brawn over brain”, and a sport dominated anti-intellectualism. No wonder the newly arrived Brits were shocked. Because they could speak the language (they were after all the colonizing power, the mother country) they had immediate access to Australian culture and were often bitterly disappointed by what they saw and heard. Many returned to Britain.

For the majority who stayed, it was inevitable that they would complain, and complain hard. The migrant Brits felt in many ways they were superior to the native Australians, because they felt they came from a superior culture, and that they felt they could teach the mono-cultured Australians (the Australian monos) about the superiorities of Britain. So they complained. They “winged”.

From the perspective of the Australian monos, all they saw were “wingeing pommy bastards (WPBs)”. Of course, as monos, they had no idea what the WPBs were talking about. The basis for comparison used by the migrant Brits to criticize Australia (i.e. based on their experiences of life as they lived it in Britain), was totally outside the life experience of the Australian monos.

We now have a classic interaction between mults and monos. The monos don't understand why the mults are complaining, and the mults get frustrated by the inter-cultural ignorance of the monos. If the mults push their views onto the monos, there is a good chance the monos will end up telling the mults to “go to hell”.

However, since the rise of the jumbo jet, millions of monos have started to travel to other countries and to become “multied” to some extent. Now millions of people are beginning to understand what the mults are talking about. The impact of the multi mentality is becoming stronger.

Let me now give another example of what a multi-cultural life can teach a mono. Take the case of a hypothetical young American mono who is curious, adventurous, and hungry to learn, who decides to

take himself off to Europe for several years to increase his “life experience”. He stays a year or two in each of London, Paris, and Berlin, picking up the languages each time, getting fairly fluent, to the point that for the rest of his life, he can absorb the media from those countries. Ask yourself what impact such life experience would have upon the mentality of that now not-so-young American?

He would have absorbed into his personality the cultural riches of four of the world’s top cultures. Imagine how that experience would have changed his outlook on the world. Imagine how he would interact with a mono from any of those four cultures. He would inevitably compare the strengths and weaknesses of the four cultures he had lived in. He would praise and condemn each culture in turn.

He would have mixed feelings about each country he had lived in, because he would have such a strong basis for comparison. For each trait of each culture, he could compare how the other 3 rank with it. He would be ranking the whole time. “Oh, custom X was better in culture Y than in culture Z, because of ...”.

In my own case, I can identify strongly with that hypothetical young American, because I have lived in 7 countries/cultures, which I list here, so you know.

1. (Sydney, Melbourne) Australia (0-23, and 35-36 years old)
2. (London, Cambridge) England (23-29 years old)
3. (Eindhoven) Holland (29-30 years old)
4. (Brussels) Belgium (30-44, and 53-54 years old)
5. (Kyoto) Japan (44-52 years old)
6. (Utah) USA (54-59 years old)
7. (Wuhan, **Xiamen**) China (59-now)

Having lived in seven countries gives me a strong basis for comparison. I have lived in the new and the old worlds, in the northern and southern hemispheres, in the east and the west. This unique experience has given me a wonderful basis for comparison, although to be honest it is not all wine and roses. I still have to live in the world, and the reality of the present time is that most people in most countries are still monos. It is therefore not surprising that there are times when I get very frustrated when I have to deal with real monos in daily life.

There are times when I feel like jumping up and down, saying “Look, there are better ways to live. Look at country X and your custom C. The Xers do it better. Learn from them”. I could stand on a soap box at the corner of the street, haranguing the monos passing by, but that would be a total waste of time.

So instead, I'm writing this book, because that way I can reach a much larger public.

Also, a book lives on, after the death of its author (unless it goes out of print and is totally forgotten about, which is often the case unfortunately). Often the ideas of authors can seem crazy, or ahead of their time. But as the years pass, there is a chance that the rest of society catches up, so that there is a revival of interest in the ideas expressed in their books.

In my own view, based on my own life experience, it is all too clear to me that the monos have a ton to learn from the multis. There are roughly 200 countries in the world, and most of them are almost totally mono. Due to our current state of telecommunications technology, it is very difficult for people to be exposed to the life experiences of other cultures.

But, that is about to change. We already have the internet, and it is having a revolutionary effect on the world, as great if not greater than the invention of the printing of books, which democratized the reading of ideas to the masses instead of only to the priesthood. In a mere human generation we will have an internet with a bit rate (i.e. the number of bits of information



passed down a cable per second) that will be a *billion* times faster than current speeds.

This increase in speed will revolutionize the planet culturally, socially, politically, intellectually, because it will enable the creation of a world media so vast that all sources of information, all media from the whole planet will be able to be delivered to everyone on the planet (“everyone gets everything”). The images transmitted by this media will be in vivid 3D (three dimensions) and with the same level of resolution (almost) as a real life image.

With such telecom technology, will come the growth of a world language, which will very probably be English, since it is already the world’s most understood second language. The creation of a world language will probably only happen once, since most people will not bother to learn a second world language that is foreign to them. It takes too much time and effort.

With the development of a world language and a global media, it is then likely that the planet will “culturally homogenize”.

This book argues that there are certain preconditions for the formation of a global state. They are :-

- a) The establishment of a global media (called “GloMedia” in this book) that delivers the entire planet’s media to every person on the planet, so that everyone is exposed to the best ideas from the globe.
  
- b) The use of a global language (probably English) so that everyone can communicate with everyone on the planet.
  
- c) Global cultural homogenization, which I believe will be the consequence of the above 2 prerequisites. Once the planet thinks the same, has the same values, ideas, and lifestyles, absorbing the best the planet has to offer, the world’s cultures will understand each other better, and be more inclined to unify politically, to form a global state.

There are now so many technological, economic, social, and political forces pushing towards the creation of a more global culture, that I believe the time is now ripe for billions (not just millions) of people to become more multi in their outlook, as a stepping stone towards the creation of a global state.

This second major theme of this book (i.e. the creation of a global state), is the more important one. In effect, the first major theme (i.e. that the multis have a lot to teach the monos) is almost irrelevant compared to the importance of the second. Creating a global state will rid the world of war, of poverty, and will allow its global citizens to live in a truly global culture, benefiting from the best that its constituent cultures have to offer.

Two thirds of this book, i.e. the later chapters, deals with this topic. They talk about why I feel a global state is coming (very probably this century, and in fact probably even before mid century). It discusses what the preconditions are for the creation of a global state, what the obstacles and resistances will be against its creation, how existing institutions might be modified to create a global state, and what new institutions a global state will probably need.

It also discusses what a global state needs to do, once it has been created, to make the world a happier place, e.g. by making war impossible, by ridding the world of nuclear missiles, by channeling funds to eliminate poverty from the world, by spreading the best features of the worlds cultures to the whole planet, by continuing to foster the development of a world media and a world language etc.

In more detail, the chapters deal with the following topics.

Chapter 1 is this introductory chapter that touches on the two major themes of this book, namely that the multiculturals have a lot to teach the monoculturals, and that the citizens of the world would be a lot better off in many respects if it were to create a global state. This chapter gives an overview of what this book is about.

Chapter 2 is a long chapter presenting the pros and cons (i.e. the superiorities and inferiorities) of 8 different countries/cultures. These cultures are in most cases world class cultures, i.e. those that have the highest status in the world, that are the most prestigious, or have the most potential to be prestigious. I have lived in most of these cultures, so I can speak from first hand experience. I hope that this fact will give this book and its major themes, a greater level of credibility than if it were written by a mono trying to make similar points. Frankly, I don't see how a mono could have written these early chapters. A mono would not have the depth of intercultural life experience.

Chapter 3 is the sequel to Chapter 2. It takes the cons of each country discussed in the previous chapter and

suggests how these cons could be overcome by having the country/culture concerned adapt new customs, by learning how other cultures do things better. This chapter shows what the multis can teach the monos, which is one of the major themes of the book, and even features in the book's title.

Chapter 4 is devoted to the costs that we pay by currently not living in a global state, e.g. war, conscription, defense budgets, the arms trade, ignorance of better ways to live, inability to learn the superiorities of other cultures, etc.

Chapter 5 presents a long list of well over a dozen factors (technological, economic, etc) that make the creation of a global state increasingly probable this century.

Chapter 6 describes the many institutions that will be needed to actually run a global state.

Chapter 7 talks about the many cultural, social, political, psychological factors that will oppose or resist the creation of a global state, for example, national sovereignty, ideological and religious differences, alienation, etc.

Chapter 8 discusses the various *routes to achieving Globala*. For example, one could continue to expand the number of countries joining the EU (European Union), or bring together the various economic blocs such as the EU, NAFTA (North American Free Trade Area), create an Atlantic Union (i.e. a merge between the EU and the FTAA (Free Trade Area of the Americas, i.e. 30+ countries). One could modify the UN (United Nations), etc.

Chapter 9 is concerned with the *agenda* of the global state once it is created. What are the tasks that need to be completed that really only a global state can perform, e.g. making war impossible, tackling global environmental problems like climate change, ridding the world of poverty, sharing out the wealth, the raw materials, etc.

Chapter 10 talks about some of the consequences, both positive and negative, for humanity of having a global state. How might life improve if we lived in a global state and what kinds of things could go wrong?

Chapter 11 is speculative and more futuristic. It ponders what might happen *after* the creation of a global state. Once human colonies are established on other planets, could the political unification that exists on the earth no longer exist between the planets?

Could a solar system level state (a *solar* state) be formed? What about an interstellar state? What impact will the rise of massively intelligent machines later in this century have upon the global state?

Chapter 12 *summarizes* the main ideas of the book, and is a condensed version of the first chapter. It highlights the dominant concepts. For readers who don't have much time, and want only to read the essence of this book, then read this brief summary.

There is also a *glossary* at the end. This book contains so many new ideas and concepts, that there is a corresponding need for a long list of *new* terms and phrases (100+ of them) to express these ideas and concepts. The glossary can be viewed as almost a little book in itself, worthy of separate study. Readers may even stop reading at this point in the first chapter and jump to the glossary to obtain a quick overview of what the book is about, and then return to this point. Many of the terms in the glossary use several paragraphs to explain them, so are little essays in their own right. By reading over 100 glossary items, readers should acquire a new vocabulary to express the ideas of this book.

***b) Multis and Monos***

One of the recurring themes of this book, is that people who are mono-cultured, i.e. who have lived in only one culture, are limited as individuals by the limitations of the single culture that programs them. Such people are labeled “*monos*” in this book.

As will be stated multiple times in these chapters, based on my experience of having lived in 7 countries, it has become clear to me that “monos suffer”, i.e. they unconsciously accept customs given to them by their monoculture, that are actually harmful, but due to the fact that customs are usually unquestioned, simply because they are customs, the damage done continues unchecked, and affects the quality of life of millions, if not billions of people.

One of the main aims of this book is to make its readers conscious that monos suffer, by providing many examples of how this occurs, presenting in a case by case basis, the superiorities and inferiorities (as I see them, of course) of several world class cultures, most of which I have either lived in or know well.

Chapter 2 therefore is devoted to a list of the pros and cons, as I see them, of the habits, lifestyles, values, ideas, of the countries concerned.



A multi-cultured person by definition has lived in more than one culture, and is therefore capable of making comparisons between them. Such people are labeled “*multis*” in this book.

In my own case, I have lived in 7 countries, each for more than a year, so I have an international basis for comparison that is a lot stronger than most people’s. In practice, most people are monos. I would “guesstimate” that about 90% of the peoples of the world are monos. But, due to a list of technological, social, and economic factors (as discussed in Chapter 5), a growing percentage of people are becoming multis, and are hence seeing the world through different eyes.

In my own case, I look at each culture I have lived in with a very “cold eye”, i.e. I observe, almost as a “cultural anthropologist”, at the various values, customs, habits, institutions etc, and compare, rank, praise, and condemn. To any multi, this tendency to compare cultures is only natural. Anyone who has lived in at least two cultures or countries does this.

Multis then are in a much stronger position to judge the advantages-disadvantages or superiorities-

inferiorities of the culture they are currently living in, than are monos.

Monos are blind. Monos typically are not even aware that a particular custom they adhere to may be doing them damage, for the simple reason it simply has not occurred to them that there may be alternative customs concerning some activity. To use a popular analogy, “A fish is not conscious of the water it lives in”. The water is so ubiquitous to the fish that it is probably not conscious of its presence until it is taken out of the water, and then it really suffers.

One of the great attractions of traveling for me is to observe the differences in the way people do things, and to make comparisons. I guess I’m somewhat of a “cultural adventurer”, who likes to change from culture to culture every 5-10 years or so, on average.

As I traveled or lived in one culture after another, I would often question why a particular culture did something in a particular way, or had a particular attitude or value regarding something. I would think that country X “did it better”, or “This is great. Why doesn't everyone do this?” Over the years, my outlook changed. I became more and more a multi, and began to think that being a mono had distinct disadvantages.

Over time, the idea of writing a book on my thoughts and experiences about monos and multis crystallized, and you are now reading the product of that intellectual development.

Once you have read Chapters 2 and 3, I hope you will be conscious that, at least in my view, there are better ways of doing things, and that it might be useful to try to adopt alternative customs that lead to a greater level of general happiness.

As mentioned above, at the time of writing most people are monos, and seem to be quite content to remain that way, and not to have to bother changing their customs or values. This is true, so what then is the point of writing this book, if most people will simply ignore its lessons?

The quick answer to this question is “because of the impact of new technologies this century”. The advances of several technologies in the coming decades (plus other factors) e.g. a much faster internet, super jumbo jets, high speed trains, a world economy, higher living standards, mass tourism, etc, will impact strongly on millions of people’s lives, and whether they like it or not, they will be “multied” to some extent.

In my view, one particular technology stands out from the others, in terms of its impact on “shrinking the world”, i.e. in making people of different cultures more aware of each other, and of the cultural differences. That technology is the internet, and it’s ever growing speed.

For the past few decades, it has doubled its speed (i.e. the number of bits it can send down a communication channel per second) *every 12 months*. This phenomenon is labeled “BRAD” in this book, i.e. “Bit Rate Annual Doubling”, so that one can refer to the “BRAD Law”, i.e. that the internet bit rate will keep doubling each year.

This technological phenomenon will have profound effects on our daily lives in the coming decades. As stressed frequently in this book, the BRAD Law will create an internet a billion times more powerful in 30 years from the time of writing.

This hugely more powerful internet will allow the whole planet to become far more multi than is the case today. In the world at the time of writing, the media, i.e. TV, radio, newspapers, magazines, books, pamphlets, etc are largely *mono-cultured*. Hence the people who are exposed to this media receive input

from (largely) only one culture. If the journalists who create the media reports are themselves monos, then we have a case of monos influencing monos, thus maintaining a vicious circle (although a large monoculture can be quite self sustaining, e.g. the US, China, India, etc).

However, with a powerful internet, it will become technologically possible for everyone on the planet to be provided with the media of the whole planet, i.e. every TV channel on the planet could be brought into the living room of every person on the earth (or at least at first in the richer countries). As mentioned above, such a world media is labeled “GloMedia” (global media) in this book. It is a term that will be seen frequently in the coming chapters.

This book will elaborate on this idea extensively, given its critical importance for converting monos into multitis.

With a global media will come the development of a global language (almost certainly to be English), so that ideas can travel rapidly across the planet. People’s minds will be expanded from being “national” to being “global” because the media they are exposed to every day will be global, and understandable.

This media will be hypnotically seductive, due to technological advances, e.g. the images will be in 3D, and with very high resolution, so that the images will look as real as the real world. People will be able to be “virtual tourists” sitting in their arm chairs in their living rooms, and “travel the world” with their “vids” (i.e. 3D video sets).

People’s minds are strongly influenced by what they absorb on the mass media. If that media is no longer mono-cultured, but global, presented largely in a world language, then inevitably the millions/billions of people exposed to it, will become more cosmopolitan, more multi, more inter-culturally sophisticated.

These people will then be exposed to the views, attitudes, customs, habits, etc of many other cultures, which will cause them to question their own. Millions of minds will thus be “expanded”, by being made “multi”. They will be “multified”.

Multification will free people. If millions of people start looking at a particular custom of their own mono-culture as somehow inferior, then they are much more likely to reject it and adopt what they see as being a superior custom, as seen on the GloMedia.

*c) From Multis to Globals*

The above “multification” process, due largely to the creation of a global media, can be generalized, so that not only will we see millions of people becoming multitis, they will become “globals” (or “globans”, once a global state has been created).

Take the case of a multi who has lived in two countries. There are millions of such people in the world now, and with cheaper and more effective mass transport, the percentage of people in the world who have lived in two or more cultures keeps rising.

It is therefore not surprising that a growing consciousness amongst multitis has arisen. Multitis tend to prefer the company of other multitis because multitis are more “interesting”, have broader views of the world, and are more culturally tolerant than monos.

Once people have lived in two cultures, they become multitis and are then in a position to absorb the superiorities of the second culture into their personalities, and to reject the inferiorities of their first culture. Of course, for this to be possible, these

people need to be “exposed” to the alternatives of a second culture.

In the world at the time of writing, to become a multi, virtually necessitates living in a second (or subsequent) culture. But with GloMedia, with 3D images almost as good as the real world, “travel” and “living” in other cultures will be made much easier.

People will be able to talk with each other in the world language, across continents, and in vivid 3D images. This will have a profound effect on people’s minds. It will make possible the *globification* of the planet, i.e. it will cause millions, and later billions of people to think globally. They will no longer be limited by the narrow minded conceptions of a mono-cultured media. They will think globally, not nationally.

Once this happens, then simply being a multi will no longer be enough. The GloMedia will make possible the globification of the planet, and of the individuals who absorb it. Such people are labeled “*globals*” in this book.

Thus we can claim that globals are to multIs, as multIs are to monos. Globals will think globally. They will not identify themselves so much with their



traditional nation state, but shift their loyalties and viewpoints to a global state. They will be much more inclined to be sympathetic to other like minded globals than to monos whom the globals will perceive as rather selfish and very narrow minded, with blinkered, ignorant mentalities.

Thus, it is likely this century, that we will see the mass globification of billions of people, as the technologies allow it. This shift in the national vs. global attitudes of billions of people will make the formation of a truly global state much more likely, which is the topic of the next section.

#### *d) Globa – the Idea of a Global State*

The major idea of this book is that humanity should construct a global state this century, and perhaps even by mid century. There are so many advantages to living in a global state compared to our current “sovereign nation-state system” that it is a goal that we should push for strongly, given that our 21<sup>st</sup> century technologies will make it practical.

Given its practicality, we then have to make it happen. Billions of people will need to be convinced that it is preferable to live in a global state (that we call

“Globa”) than in a traditional sovereign nation state or country.

Hence, to accelerate this persuasion, an appropriate ideology is needed, which in this book is labeled “*globism*”. This book is a globist book. It is aimed at persuading its readers to adopt a globist philosophy, a globist political outlook, and then hopefully to see millions of people in the next few decades pushing towards Globa’s creation, by becoming globists themselves, forming globist political parties, etc.

However, before a global state can be created, those technological, economic, social, etc forces that are pushing in the direction of its creation, need to become stronger. Chapter 5 lists and discusses these forces that will probably make the creation of a global state inevitable, given enough time.

But, creating a global state will not be easy, even if it is technologically practical. There are considerable counter forces, as discussed in Chapter 7, which will resist, and perhaps even resist powerfully its creation. It would be naive to assume that creating the most powerful political unit that has ever existed in human history will be straightforward.

There will be conservatives, the “anti-globists” who will despise the idea of a global state, and fight against its creation. They will have their nationalist ideologies and values, and will need to be overcome by the globists.

It is thus to be expected that there will be ideological clashes in the coming decades between the nationalists and the globists. This clash need not be military in nature.

One of the many topics discussed in this book, is that of the phenomenon of “global democratization”. At the time of writing, 120+ countries in the world are already democratic, with multi-party elections. Democratic countries do not go to war with each other, so any nationalist-globist ideological clash would be settled mostly by the ballot box.

In about 40 years from the time of writing, it is probable that almost all nations on the planet will be democracies (e.g. see Fig. 1 in Chapter 3). So then, any creation of a global state will be a voluntary process. There will be no more dictatorships in the 21<sup>st</sup> century, to *force* the creation of a global state.

Almost certainly, a global state will be created incrementally, by using very probably the “accretion model”, as discussed in Chapter 8.

In my view, the most probable route to the creation of Globa will be via the expansion of the EU (European Union). As more countries join the EU, it will need to change its *raison d’être* from being a “European club” of nations, to serving as the major stepping stone towards the creation of a global state.

Thus the EU will need to change its name, and its self conception. This alone will imply a major shift in ideological viewpoint. There will be conservatives in the EU who will oppose globism and resist its rise, especially using the EU as the vehicle to its creation.

Of course, there are other routes to creating a global state besides the “expansion of the EU” route. Many of them are discussed in Chapter 8.

Other chapters in the book deal mainly with ideas on what institutions a global state would need, what their agenda would be, and what impact their creation would have on people’s lives.

The creation of Globa will be one of the most significant political events of the century, in fact in

all of history, but it is not a new idea. In case some readers feel that the idea of building a global state is novel, then the next section should disillusion them of that impression. The dream of creating a global state has been around for thousands of years, but of course it has always remained a pipe dream, due to the overwhelming strengths of the many counter forces against it.

But this century, it is no longer a pipe dream. In the next few decades, we will have the technological means to make the dream a reality. One of the major goals of this book is to convince you of that.

### *e) History of Ideas for Creating a Global State*

This rather long section presents some of the history of ideas on the creation of a global state. As will quickly be seen, people have been dreaming of creating a global state for many centuries. In the past, these ideas have seemed like pipe dreams. It is only this century that the creation of a global state seems at long last to be realistic and obtainable.

Each person or institution mentioned below proposed some kind of (quasi) global (or at least European) state. I obtained this information from an informative

little book entitled “A Global Parliament : Principles of World Federation”, by Christopher Hamer, an Australian theoretical physicist, who has a similar background to mine. I quote or paraphrase below whole paragraphs of his, so I am indebted to him. **In fact I am doubly indebted to him, since he kindly agreed to write the foreword of this book, that you have probably already read.**

*i) Socrates*

Socrates, the famous ancient Greek philosopher, and teacher of Plato, who lived 2400 years ago, is known to have said, “I am not an Athenian or a Greek, but a citizen of the world”.

*ii) Dante*

Dante, the Italian author of *The Divine Comedy*, with its graphic descriptions of the horrors of hell “*Inferno*”, lived in the 13<sup>th</sup> century. He thought that the Holy Roman Empire, supported by the authority of the church, might provide an authority, analogous to the Roman Empire, that could provide a supra-national authority to preserve the peace between nations.

### *iii) Pierre Dubois*

Dubois was a lawyer and advisor to Philip IV of France, who in 1306 proposed in his treatise “*De Recuperatione Terre Sancte*” (The Recovery of the Holy Land), that an alliance between the Christian states of Europe be formed, that would be led by France, which would keep the peace between the states of the alliance, and reconquer the Holy Land from the Moslems.

Each sovereign would swear an oath to keep the peace. Dubois proposed the creation of a permanent court of arbitration that would adjudicate disputes between the states, and a General Council, convened by the Pope, to discuss common problems.

### *iv) George Podiebrad*

Podiebrad was the king of Bohemia in the 15<sup>th</sup> century. He proposed the creation of a European Assembly of Princes that would have a court and a treasury. He wanted to see a holy war against the Turks.

### *v) Erasmus, Pope Leo X, Cardinal Wolsey*

Erasmus, the famous Dutch medieval scholar, who lived in the 16<sup>th</sup> century, as well as the Italian Pope Leo X, and the English Cardinal Wolsey, all advocated that the European nations should ally themselves with a universal treaty, which would arbitrate disputes, and apply collective sanctions against transgressors. The aims of the treaty were to defend themselves against the Turks, and to assure peace among themselves.

*vi) Duc de Sully*

In 1617, the Duc de Sully, former Chief Minister to Henry IV of France, produced a similar scheme to the three above, which he called “The Grand Design of Henry IV”. He proposed that the Hapsburg Empire be dismembered, and then a great federation be formed of all the hereditary monarchies, elective monarchies, and republics of Europe. The aims of the federation would be to preserve peace amongst themselves and (once again) to attack the Turks. (Note, at the time, the Turks were a major threat to the Europeans). He proposed, to settle religious problems, that each state would choose a single religion (either Catholic, Lutheran or Calvinist). His federation would be governed by a Senate of 66 persons, commissioned every three years from the participating States.



*vii) Emeric Cruce*

At about the same time as Duc de Sully, a French scholar named Cruce published another scheme called “*The New Cyneas*”, which emphasized that war could be entirely superseded by a regulated system of arbitration. He proposed the inclusion of non-Christian states, even the Turks, who would rank second to the Pope, in his proposed League.

*viii) Hugo Grotius*

Grotius was the great Dutch jurist. In 1625, he wrote his famous treatise “*De Jure Belli ac Pacis*” (The Laws of War and Peace), which is thought to be the historical basis of modern international law. This book went through dozens of editions and was a leading text book for centuries. In it, Grotius discussed the idea of “Natural Law”, i.e. law established by mutual consent between the members of a society, aimed at the common good. From this was derived the Law of Nations, i.e. “There is some law common to all nations which applies both to the initiation of war and to the manner in which war should be carried on”.

He lay down permissible rules for the conduct of a war. He called for clemency in victory, as the only

way to a just and lasting peace. He did not however propose any way in which the law might be enforced, but relied on mutual consent, and “good faith” among the nations. Grotius’s ideas became the cornerstone of the Peace Treaties of Westphalia, which ended the Thirty Years War in Germany in 1648. Lawyers mark this date as the beginning of the era of the modern nation state.

Holland has remained the center of international law ever since, e.g. the World Court is currently located in The Hague.

*ix) William Penn*

William Penn was the son of Admiral Sir William Penn, a high official in the British Navy under Charles II. The younger Penn became a Quaker and in payment of debts owed to this father, the British crown gave him some land in the American colonies, where he founded a model colony called Pennsylvania, with Philadelphia (“City of Brotherly Love”) as the capital. He drafted a constitution for the colony which provided an assembly elected by all taxpayers, and guaranteed religious toleration – advanced ideas at the time.

In 1692, during the wars of the Grand Alliance against Louis XIV, Penn wrote a well-known essay called “*Towards the Present and Future Peace of Europe*” which stated clearly the guiding principle that “Government is from Society, and Society from Consent”. He was influenced by Grotius and by the British philosopher John Locke, in the sense that a government be established by the mutual consent of society.

Penn then proposed that the “Sovereign Princes of Europe” or their delegates should agree to meet in a “European Parliament” and to establish “rules of Justice for the Princes to observe one to another, and thus prevent war”. The meetings were to occur once a year, and if any sovereign should refuse to submit to the Judgment of the Parliament, then the other Sovereigns should “unite as One Strength” to compel his submission.

The Quakers and other religious sects have been at the forefront of movements for world peace and the abolition of slavery.

#### *x) Abbe de Saint-Pierre*

A little later, in France, the Abbe de Saint-Pierre made an elaborate proposal called a “*Plan for*

*Perpetual Peace*”, for the creation of a federation of European states designed to settle disputes peacefully, following on from the ideas of Sully. Unfortunately he chose to present his ideas in a Cartesian “lemma, theorem, proof” style from geometry, that made his work unreadable.

### *xi) Rousseau*

In 1761, San Pierre’s ideas were taken up by the famous political philosopher of the French Enlightenment and Revolution, Jean-Jacques Rousseau, who disagreed with San Pierre, saying that the federation should be run by the *citizens* of the member states, not by the rulers, because the citizens bear the cost of war, while the rulers reap the glory. In a later commentary of his called “*Criticism on Perpetual Peace*” he expressed his fear that the plan would never be adopted, due to the selfishness of kings.

### *xii) George Washington*

The American War of Independence led to the federation of 13 former British colonies into the United States of America in 1788. The event was seen as an example to Europe, although it occurred on a smaller scale, and amongst a more homogeneous

population. George Washington, the US's first president, wrote "I am a citizen of the Great Republic of Humanity. We have sown a seed of liberty and union which will gradually spring up throughout the earth. One day, on the model of the United States of America, there will be created the United States of Europe".

### *xiii) Immanuel Kant*

Immanuel Kant, thought by many to have been the greatest and deepest thinking philosopher to have ever lived, also wished to live in a Europe of free republics, which should bind themselves to one another in friendly pacts, and thus ensure perpetual peace. "At the tribunal of reason", he wrote, "there is but one means of extricating states from the turbulent situation, in which they are constantly menaced by war; namely to renounce like individuals, the anarchic liberty of savages, in order to submit themselves to coercive laws, and thus form a society of nations, which would insensibly embrace all the nations of the earth". He felt that "The law of nations shall be founded on a federation of free states".

### *xiv) Jeremy Bentham*

During the Napoleonic wars, the English philosopher Jeremy Bentham thought that peace would ensue if England and France both disarmed and gave up their overseas colonies.

*xv) Comte de Saint-Simon*

In France, the Comte de Saint-Simon proposed in 1814 that the establishment of a European federation should begin with a union of England and France, who were at the time, the most democratic of powers, to be joined gradually by other nations. Saint-Simon proposed a democratic parliamentary system based on the English model that would consist of a European government, complete with a King, a House of Lords, and House of Commons, with similar governments for each of the Subsidiary nations. Saint-Simon's ideas were greatly influential, and foreshadowed some important modern schemes.

*xvi) Krause*

In 1811, the German religious philosopher Karl Christian Friedrich Krause first distinguished the concept of European federation and world wide government. In his "*Das Urbild der Menschheit*" (The Archetype of Humanity), he proposed regional federations of Europe, Asia, Africa, America and

Australia. The European federation would use the German language, with its capital in Berlin. Each regional federation would be part of a sovereign world republic with its capital in Polynesia! His ideas were the harbinger of modern trends towards regionalism.

### *xvii) Czar Alexander I*

Czar Alexander I of Russia, whose country was nearly overrun by Napoleon's "Grande Armee" was interested in maintaining peace, so he proposed his "Holy Alliance" led by Russia, Austria, and Prussia, which aimed at promoting Christian principles, and would obligate all nations to the arbitration of disputes. Unfortunately for the czar, his alliance later became seen as a "bulwark" of autocracy.

### *xviii) Metternich*

Metternich was a German-Austrian politician and statesman, and one of the most important diplomats of his post Napoleonic era. His "Concert of Europe" (with Castlereagh) maintained peace on the European continent for many years. It began as an alliance of the Great Powers which had been victorious over Napoleon, i.e. Austria, Prussia, Great Britain and Russia. Their leaders met at a series of Congresses

and Conferences in the years after 1815, to discuss international problems and take measures to maintain the peace. The Concert was the forerunner of both the League of Nations and the United Nations, and established a pattern that has persisted until the present day.

*xix) Bahai Faith*

The Bahai faith is an offshoot of the Shiite Islamic religion in the Middle East, which got off the ground in the mid 19<sup>th</sup> century. One of its central concepts is its belief in a new world order in which the peoples of the world will be united to live together in peace and harmony. “The earth is but one country and mankind its citizens”. There are some 4 million Bahai faith adherents at the time of writing, helping wherever they can to bring about this new world order. An analogy can be made with the teachings of the Bahai faith and those of the Quakers.

*xx) Kang Yu-Wei*

The Chinese scholar Kang Yu-Wei looked forward to the establishment of a Confucian Era of peace-and-equality. “Now that we seek to save the human race from its miseries, to bring about the happiness and advantages of complete peace and equality, to seek



the universal benefits of One World, we must begin with the destruction of state boundaries and the abolishment of nationalism”.

*xxi) Quakers*

After the industrial revolution had started, the notions of peace and progress were commonplace. In 1815, the first Peace Societies were established by the Quakers and other religious groups. The themes they established are still current in today's peace movements.

*xxii) William Ladd*

In the US, William Ladd, advocated a Court of Nations for the settlement of all international disputes by means of arbitration. A resolution to this effect was passed by the Senate of Massachusetts in 1837. Proposals for disarmament were circulated.

*xxiii) Victor Hugo*

In 1843, the first worldwide Peace Convention was held in London but was largely ridiculed. Nevertheless, 2000 people attended. These International Peace Congresses were held every two years thereafter until the year 1853. The president of

the 1849 Paris Congress was the famous French author Victor Hugo, who made an impassioned speech that looked forward to the future establishment of a United States of Europe. But then came the Crimean War in Europe, and the American Civil War, so the peace movement declined for some years.

#### *xxiv) International Utilities*

In 1855, the first international utilities were established, e.g. the International Telegraph Convention was signed, that led to the formation of the Telegraphic Union in 1865. In 1874, the Universal Postal Union was created, that guaranteed freedom of transit for mail services, and set uniform rates for postage. Other treaties followed, covering many aspects of international communications, travel and commerce.

#### *xxv) International Interest Groups*

At the same time, many international interest groups sprang up, e.g. an International Federation of Miners, an International Union of Woodworkers, etc. By 1914, there were some 450 non-government international organizations (NGOs) in existence.

### *xxvi) Dunant*

In 1863, the great Swiss philanthropist Jean Henri Dunant, founded the international Red Cross association, and the first Geneva Convention was organized that established rules for the treatment of wounded soldiers in war, and the protection of hospitals and medical personnel. Later conventions were held in 1906, dealing with rules for armed forces at sea, and again in 1929, dealing with the treatment of prisoners of war, and in 1949, dealing with the protection of civilians in war. Dunant was awarded the first Nobel Peace Prize in 1901 for his work.

### *xxvii) Richard, Bluntschli and Lorimer*

Codes of International Law were established at around this time. For example, the House of Commons in Britain carried a motion in 1873 calling for a permanent system of International Arbitration moved by Henry Richard. Some elaborate proposals appeared, such as the draft code produced by Professor J. C. Bluntschli of Heidelberg, which ran to 862 articles, and the two-volume work of Professor James Lorimer of Edinburgh, Scotland. To implement these codes, Bluntschli once more

proposed a federation of European states, while Lorimer outlined a plan for International Government.

### *xxviii) Cremer and Passy*

The first (embryonic) world parliament, called the “Inter-Parliamentary Union” was organized in 1886 by William Randal Cremer, a British labor leader, together with Frederic Passy, a French economist. It was composed of legislators from many countries, and played a role in the Hague Conferences which followed soon after. In 1904 the Union formally proposed “an international congress which should meet periodically to discuss international questions”.

### *xxix) The Hague Conferences*

The Czar of Russia, Nicholas II convened the first Hague Conference in 1899. The aim was to limit the armaments that were building up at great expense, and to provide for peaceful settlement of international disputes. 26 nations met at the first conference in 1899 and 44 at the second conference in 1907. Little was accomplished, although a Permanent Court of Arbitration (that later became the World Court) was set up at The Hague to provide optional arbitration of disputes. Some 13 conventions were adopted to revise some of the customs and laws of war to

eliminate unnecessary suffering. The conferences failed to reach an agreement on limiting existing armaments, nor provided for compulsory arbitration of disputes, but were an important forerunner of the League of Nations.

### *xxx) League of Nations*

The later years of the 19<sup>th</sup> century and the early years of the 20<sup>th</sup> century were marked by the rise of imperialism, in which the great powers of Europe sought colonies in Africa and Asia, raised conscript armies, and participated in an unending arms race, that eventually led to the First World War, that killed approximately 20 million people, in an orgy of mechanized slaughter.

This carnage shocked people to such an extent that they became determined that it must never happen again – “the war to end wars”.

Several organizations were established towards this goal. In the US, a “League to Enforce Peace”, led by former President William Taft and in the UK, a “League of Nations Society”. Leonard Woolf wrote a two-volume report for the Fabian Society entitled “*International Government*”, which foreshadowed many features of the eventual League of Nations.

These ideas were taken up by President Woodrow Wilson of the US, in a “14 points” speech to congress in 1918. Two of the most important were :-

IV) “Adequate guarantees given and taken that national armaments will be reduced to the lowest point consistent with absolute safety.”

XIV) “A general association of nations must be formed under specific covenants for the purpose of affording mutual guaranties of political independence and territorial integrity to great and small states alike”.

President Wilson headed a committee at the peace convention at Versailles in Paris, to establish the League. He was assisted amongst others by the South African General Smuts, who wrote “*A Practical Suggestion*” which stated that the League of Nations should be more than “a possible means of preventing future wars, but much more as a great organ of the ordinary peaceful life of civilization, as the foundation of the new international system which will be erected on the ruins of this war”.

In 30 hours of committee work, they produced a Covenant that became Part 1 of the Treaty of

Versailles. The rest of the treaty consisted of the peace settlement imposed on the defeated Central Powers of Germany, Austria-Hungary and Turkey. With hindsight, many feel that the Treaty of Versailles created the seeds that led to the Second World War, due to its “revenge based” attitudes, particularly towards Germany. The treaty had forgotten the teachings of Grotius. The Central Powers were asked to pay reparations of \$32 billion, which was more than they could afford.

The Germans were humiliated. They defaulted on their payments in 1923, resulting in the French and Belgians occupying the Ruhr basin. This was soon followed by the German hyper-inflation that wiped out the savings of the middle class. The German hatred of Versailles allowed the later rise of Hitler.

The first part of the treaty dealt with the Covenant of the League of Nations, which in hindsight was an earlier and smaller version of the United Nations (UN). The treaty as a whole consisted of 26 articles. The first 7 dealt with the organization of the league. Its major organs consisted of :-

- a) the Assembly
- b) the Council
- c) the Secretariat

#### d) the Court

The assembly consisted of representatives from all the Member states, and could deal with any matter within the sphere of action of the League. It was the precursor of the General Assembly of the UN. The Assembly met once a year in September, as an embryonic world parliament.

The Council was to consist of representatives of the victorious Great Powers, originally taken as the US, Britain, France, Italy and Japan, together with several representatives of lesser powers elected by the Assembly. The Council was the executive of the League, and had the primary responsibility for dealing with threats to the peace, and drawing up plans for disarmament. It met three or four times a year or whenever required to deal with threats to peace. It was the precursor of the Security Council of the UN.

The Secretariat provided bureaucratic support for the League, and consisted of the Secretary-General, and about 600 staff headquartered in Geneva.

A Permanent Court of International Justice, successor to The Hague Court, was set up to arbitrate disputes.



Each member of the assembly and the Council had one vote, and decisions on matters of substance required the agreement of all members present (the “unanimity rule”). Matters of procedure could be decided by a majority vote.

Articles 8 and 9 of the Covenant dealt with disarmament. The disarmament of Germany was claimed to be only a beginning to more general disarmament among the great powers. Articles 10-21 were intended to deal with disputes, so as to make disarmament possible.

This document was ambitious, to say the least. Article 10 provided a guarantee of the territorial integrity of every member of the League. Article 12 provided for any dispute between Members to be submitted to arbitration, and article 16 discussed the sanctions, including armed force, which might be applied against any nation that broke the Covenant. In theory this should have provided a complete system of common security for all the Members of the League.

The problem was that the league lacked “teeth”. There were insufficient practical measures to carry it out or enforce it. The annual budget was a miserly

\$5.5 million. The Brits paid only a few hundred thousand dollars a year.

The league was effectively “killed” by the defection of the US, due to the fact that President Wilson was unable to persuade his own political party in the US to agree with his ideas. The US preferred to become “isolationist” and disassociate itself from Europe’s wars that had cost the US so much and with no benefit. The Americans felt that article 10 would only drag the US into more wars. So the same president who had created the League was forced to abandon it.

Soon after, Italy and Japan went fascist, and Germany was not even a member in the early days. That left the UK and France to pay for any military intervention on the part of the League. Both had suffered so much in the war that they were unwilling to go to war again.

However, there were some minor successes. The League settled disputes between Finland and Sweden, Greece and Bulgaria, Columbia and Peru. In 1921, Yugoslavia invaded Albania. The League held a Council meeting. A Yugoslav loan was made non-negotiable on the London market, and Yugoslav exchange rates fell all over Europe. The Yugoslav

troops withdrew. This shows what can be done with sanctions!

The League also had some success in economic and social matters, e.g. it directed the financial reconstruction of Austria, Hungary and Greece after the war, with loans. It organized the relief and repatriation of thousands of prisoners of war and refugees. It combated disease, white slavery and drug traffic. It set up a system for the ex-colonies of Germany and Turkey, and promoted education in the poorer countries. These early good works have been continued by the present UN.

With disarmament however, there was little success. The problem was the eternal “disarmament vs. security”. Article 10 was becoming a dead letter.

### *xxxi) Briand*

Aristide Briand was a French statesman and lawyer, who was Premier of France 11 times. He believed that peace could only be assured by reconciliation between France and Germany. He was a leader of the pan-European movement at the time.

In 1925, as Foreign Minister of France, he undertook rapprochement with Germany, and with others,

created the Locarno Pact, which obligated Britain, France, Germany, Italy, Belgium, Poland and Czechoslovakia to achieve general disarmament. Germany and France renounced the use of war to alter the frontiers between them. The Rhineland was declared a neutral zone, and all disputes were to be settled through the League.

In 1928, he and the US secretary of state agreed to outlaw war entirely. With their Kellogg-Briand Pact, they obliged each signatory to renounce war as an instrument of national policy, and to settle all disputes or conflicts by peaceful means. This pact was signed in Paris in 1928. By 1936, it had been accepted by 65 states.

But as a practical instrument it was useless. It failed to prevent the wars that followed later in the 1930s and WW2. But, it did change public opinion. It made the general public see war as an outlaw act, rather than as a normal instrument of national policy, as in the days of Machiavelli or Clausewitz.

In 1930, Briand circulated a “Memorandum on the Organization of a Federal Order of European Union” in which the establishment of the long awaited United States of Europe was made part of the official

foreign policy of France. But, by then the other European powers were not interested.

From then on things got worse. The economic Great Depression came, resulting in greater nationalism and xenophobia. Fascists were in control in Italy, and winning power in Japan, and on the rise in Germany. This was all very troublesome for the League.

*xxxii) H. G. Wells*

Despite (or perhaps because of) the above, the first organized movements for a world government began to surface. H.G. Wells, the famous British science fiction writer (e.g. “*The Time Machine*”) published his futuristic “*The World Set Free*” in 1913, in which he depicted a terrible war fought with “atomic bombs”. After the holocaust, the survivors formed a world government, which brought an end to war, and ushered in an era of unprecedented social and economic progress. In 1933, he published “*The Shape of Things to Come*” that again advertised the virtues of world government, and led to the creation of (short lived) Wellsian Societies around the world.

*xxxiii) Schwimmer, Lloyd, Streit*

IN 1937, Rosika Schwimmer and Lola Maverick Lloyd founded the more permanent Campaign for World Government in the US; and in the UK, the Federal Union group was founded in 1938. In 1939, the New York Times journalist Clarence Streit published “*Union Now*” in which he advocated a union of the North Atlantic democracies, as a deterrent to Hitler and as a prelude to a broader federation. The book sold 300,000 copies, but interest in his ideas was soon swept away by the beginning of WW2.

*xxxiv) Makiguchi*

In Japan, in 1930, the Buddhist society “Soka Gakkai (the Society for Value Creation) was founded by Tsunesaburo Makiguchi. The society aims at the abolition of war, promotes global transnationalism, and “global governance”. It has become a powerful group, forming its own political party in the Japanese parliament, called the Komeito or “Clean Hands” party.

*xxxv) The Downfall of the League of Nations*

The League met its downfall in a series of events - firstly, when Japan overran Manchuria in China in 1931. The Chinese appealed to the League Council.

The League condemned Japan, so Japan left the League. Since Manchuria was a long way from Europe, France and Britain felt unable to challenge Japan in its own sphere of influence, and the US did nothing. All this effectively defeated the League, but since these events were happening far from Europe, the blow was not seen yet as being fatal.

Secondly, when Mussolini invaded Ethiopia in 1935, the Council condemned Italy by imposing sanctions. Italy then also withdrew from the League. The embargo was unsuccessful and the League was defeated. It then sank quickly into irrelevance.

Shortly after, Hitler led Germany into war against the UK and France when he invaded Poland. By this stage the League was effectively dead, and would not be revived until the creation, in a new form, by the United Nations (UN).

Why did the League fail? What was missing were effective mechanisms to ensure security if a nation gave up its arms. Also lacking were the resources to ensure such security. What was needed that did not exist was a complete system of international law and government. No member of the League took up arms to defend another member (until 1939), nor did the Council even recommend such an action.

### *xxxvi) United Nations (U.N.)*

WW2 resulted in some 55 million deaths at least (depending on how you define WW2). Once again, attempts were made to prevent another major war. The United Nations (U.N.) was created in 1945. At the same time, movements began that led to the development of the European Union (EU).

This time more attention was paid to Grotius. The Allies dealt generously with the defeated Germans, e.g. the Marshall Plan that helped Germany (and Europe) get back on its feet after the war (and to discourage those countries from siding with the Communists). This resulted in Germany becoming a democracy and keeping the peace.

What did fundamentally change as a result of WW2 was the awesome power of the new “nuclear bomb”, which had the power, with a few kilograms of enriched Uranium, to destroy a whole city, e.g. Hiroshima, where one bomb killed about 130,000 people. The world’s citizens were horrified at the prospect of a nuclear war that could wipe out the whole of humanity, hence the need to find peaceful solutions to the world’s problems became urgent.



As a result, schemes for peace and disarmament poured forth. Movements for nuclear disarmament, pacifist movements, and the movement for world government were closely bound.

### *xxxvii) Einstein*

One of the most prominent scientists associated with these movements was the 20<sup>th</sup> century's most famous figure, namely Albert Einstein, a household name around the world. He worked for international peace and understanding all his life. Ironically, when he was forced to flee his Germany in the 1930s for America, he realized that Hitler would probably have to be resisted with force. He signed a letter that was sent to President Roosevelt, persuading him to develop the nuclear bomb, that he and other physicists realized would probably soon be made, and that it would be far better if the US got it first before Hitler. Einstein was shocked by the awesome power of the bomb and campaigned against its military use for the rest of his life.

### *xxxviii) Leo Szilard*

A contemporary and friend of Einstein's was Leo Szilard, a Hungarian/German/British/American cosmopolite, who persuaded Einstein to write his

famous letter to Roosevelt. Szilard organized a Federation of American Scientists (FAS) which was aimed at preventing any future nuclear war. An Emergency Committee of Atomic Scientists was set up as a front and fund raiser for the FAS, with Einstein as chairman. They issued a telegram that contained the words “We scientists who unleashed this immense power have an overwhelming responsibility in this world’s life-and-death struggle to harness the atom for the benefit of mankind and not for humanity’s destruction”.

In Einstein’s view, the only solution to the problem lay in the formation of a world government, and he campaigned for this goal whenever he could.

### *xxxix) World Federalist Movement*

In the immediate post WW2 period, *the movement for world government reached heights that have not been seen either before nor since*. A string of publications and books appeared. For example, a US presidential candidate Wendell Wilkie published a book entitled “*One World*” which sold 2 million copies.

The journalist Emery Reves wrote “*The Anatomy of Peace*” which became the bible of the world government movement. It attacked nationalism and

national sovereignty, and argued the need for universal democratic institutions to administer universal law. He stated that “War takes place whenever and wherever non-integrated social units of equal sovereignty come into contact”. “Peace is law. It is order. It is government”. He scorned the UN as hopelessly inadequate to the task.

The leaders of the world government movement in the US included people such as Grenville Clark, a lawyer, Norman Cousins, a literary review editor and author of “*One World or None*”, Alan Cranston, who became a long serving senator from California, and Robert Hutchins, chancellor of the University of Chicago, where a “*Preliminary Draft of a World Constitution*” was developed.

Organizations were developed such as “Americans United for World Government, World Federalists USA, and Student Federalists. These all flourished and merged in 1947 to form the United World Federalists, whose aim was mainly to strengthen the UN into a world government. Its first president, Cord Meyer Jr. wrote a book called “*Peace or Anarchy*”. The membership of this umbrella organization rose to nearly 50,000 by 1949.

In the US, 22 states passed resolutions endorsing world government. In the House of Representatives, 91 members introduced a resolution supporting world government as the “fundamental objective” of US foreign policy. In a poll in 1946, 63% of Americans were in favor of world government as against 20% opposed.

*xl) Bertrand Russell*

A similar story occurred in the UK. One of the leaders of the British effort was the philosopher Bertrand Russell, who together with Henry Usborne, a Member of Parliament, founded a Parliamentary Group for World Government, consisting of some 80 members in the House of Commons. Russell also organized a “Crusade for World Government” which reached 15,000 members by 1950.

*xli) World Federalist Movements in Other Countries*

Similar movements sprang up all over Europe, and all over the world. For example, in India, Mahatma Gandhi and Jawaharlal Nehru endorsed the idea. Nehru stated “Exactly what are we trying to do by atomic warfare?” “I cannot for the moment think of any objective which would not be swept away by

1,000 million people being destroyed or disabled”. “The world, in spite of its rivalries and hatreds and inner conflicts, moves inevitably towards closer cooperation and the building up of a world commonwealth. It is for this One World that free India will work”.

*xlii) Movement for European Federation*

In France, world federalist ideas were endorsed by intellectuals such as Albert Camus, Andre Gide, and Jean Paul Sartre. A registry of World Citizens reached a half million by 1950. Some 400 communities in France, Belgium, Denmark, West Germany and India were “mundialized”, or announced themselves as world territory by mid 1951.

*xliii) World Movement for World Federal Government (WMWFG)*

A coalition of world federalist organizations was established in Switzerland in 1947, under the name “World Movement for World Federal Government” (WMWFG). By 1950, the movement claimed 56 member groups in 22 countries, with some 150,000 members.

The movement could not agree on tactics. The “minimalists” (mostly Americans) sought a world government with powers limited to preventing war. The United World Federalists aimed to strengthen the UN for this purpose. The “maximalists” (mostly Europeans and from elsewhere) favored greater powers for the world body.

Some favored the establishment of regional bodies first, and the main advocates of a united Europe soon formed their own organizations, and had little to do with the WMWFG thereafter. Usborne’s Crusade for World Government proposed direct popular elections to send delegates to a “people’s world convention”. Garry David insisted on keeping his World Citizens entirely independent.

Despite the internal disagreements, popular support was strong. Opinion polls organized by UNESCO in 1948 and 1949 showed that world government was favored by a majority of people in 6 countries (France, Italy, Holland, Norway, West Germany and Britain), i.e. nearly all of Europe, and rejected in only 3 countries (Australia, Mexico, US). Parliamentary groups supporting world federalism numbered 100 members in Sweden, 110 members in Japan (including the prime minister), 200 in France, and nearly 300 in Italy. The constitutions of France, Italy,

the Netherlands and West Germany were all amended to permit limitations on national sovereignty for the purpose of joining a regional or world federation.

This surge of interest led to great results with the unification of Europe, but to little else on the global scale, before it was overtaken by the onset of the Cold War.

#### *xliv) The Onset of the Cold War*

Ideological differences on who should own capital, between Communist USSR, and Capitalist US, led to rivalry for power and influence in the world. Churchill spoke in 1946 of an “iron curtain” descending across Europe. The Berlin air lift by the Americans took place in 1948, when the Soviets blocked off Berlin. In 1949, the Soviets exploded their first atomic bomb. In 1950 the Korean War broke out.

As a result of all these events, fear of Communism in the US reached fever pitch, leading to the paranoia of the McCarthy era.

The Americans then relied on nuclear weapons strategically. They were unwilling to match the manpower of the Red Army on the ground, so used

the threat of nuclear weapons, if the Soviets attacked Western Europe. After the Soviets exploded their first atomic bomb, the US then decided to develop their Hydrogen (fusion) bomb, a thousand times more powerful than the Uranium (fission) bomb.

Robert Oppenheimer, Director of the Los Alamos project, opposed this decision, arguing that it would lead to a new and terrible arms race in thermonuclear weapons. But his protests were dismissed by President Truman. The first H-bomb was exploded in 1952 that obliterated an entire island one mile in diameter, and left a huge crater on the ocean floor.

The Communists had their own version of the peace movement. They were fearful that the capitalists (as predicted by Lenin) would attempt to crush them by armed force, so the peace movement was seen by them as a brake to use against such an attempt. They sponsored the World Peace Council in 1950. Under state sponsorship, petitions for peace obtained hundreds of millions of signatures in the East.

This communist-capitalist rivalry had the unfortunate effect of labeling the peace organizations in the west as “Communist fronts”.



The world federalists were getting fire from both sides. The Soviets opposed the idea of world government, calling it a plot of “imperialist forces which aspire to world domination”. “The Daughters of the American Revolution” on the other hand charged that world federalism was “the key to Russian domination of America”. The Chicago Tribune claimed that the movement was led by “dangerous liberals and radicals’ and behind them were “veteran followers of the Communist party line”.

The result was that the peace movement collapsed as the Korean War progressed. All but 8 of the US states that had previously resolved to support world government had voted to rescind those resolutions, by June 1951. The People’s World Convention organized by Henry Usbourne in 1951 was a fiasco. Garry Davis gave up his campaign and went home to the US. He later wrote a book, “*The World is My Country*”. There are now over a million world citizens living in more than 105 different countries.

Enthusiasm also dwindled amongst the scientists. Many went back to their classrooms or labs. The Emergency Committee was disbanded in 1951. Teller, with his Hungarian background, became a staunch Cold Warrior and director of the H-Bomb project. Oppenheimer fell under suspicion for his opposition

to the project, and was stripped of his government posts.

Linus Pauling, the double Nobel chemist and peace prize winner, maintained his opposition to nuclear weapons. The Russian Andrei Sakharov, father of the Soviet H-Bomb, later became passionately opposed to such weapons and suffered internal exile for his beliefs. Albert Einstein continued his work for peace and world government until his death in 1955. A week before he died, he signed with Bertrand Russell and others, a famous manifesto, “Shall we put an end to the human race, or shall mankind renounce war?”

This led to the foundation of the Pugwash movement, which organizes high level conference on science and world affairs, and aims to reduce the danger of nuclear war.

The World Federalist movement was affected badly by the Cold War. Federalist schemes were clearly impractical while the confrontation between the two superpowers continued, so it became only a small thread of the broader disarmament movement from then on.

*xlv) The Cold War and the Nuclear Arms Race*

The nuclear arms race continued through the 1950s, with the Soviets exploding their first H-Bomb in 1953. The main strategy was based on deterrence. The first period of mass protest against nuclear weapons did not occur until the late 1950s, when people became concerned with radioactive fallout.

The Campaign for Nuclear Disarmament (CND) was founded in Britain in 1958, by Bertrand Russell and others. Due to such public pressure, the US and Soviet governments began to negotiate a ban on atmospheric nuclear testing. In 1962, the two nuclear powers confronted each other over the Cuban missile crisis, when they came closer than ever to nuclear war. Frightened by this experience, they created a partial test ban treaty.

In the 1960s, a different kind of arms race took place, namely with ballistic missiles. The US was shocked by the success of the USSR putting the world's first satellite (Sputnik) into orbit, which implied they were ahead in the missile technology race. President Kennedy aimed to catch up by making his "man on the moon by the end of the decade" speech. This goal was achieved in July 1969.

The Vietnam War soured relations between the superpowers even further.

A major step in arms control occurred when the Non-Proliferation Treaty was signed in 1968, to control the “horizontal proliferation” of nuclear weapons to nations other than the 5 “nuclear powers” at the time, i.e. US, USSR, UK, France and China.

During this time, the stockpiles of nuclear weapons reached frightening proportions. The strategic doctrine was MAD (Mutual Assured Destruction). The reasoning was that as long as each superpower knew it would be devastated by the other in the event of a nuclear war, then neither of them would dare to start such a war. A very stable posture of mutual deterrence would be achieved between the two nations, and so peace between them would be preserved. This doctrine could be summarized as “Don't do that, or I'll kill us both!”

In 1972, after the Vietnam War concluded, further important agreements were made. The Strategic Arms Limitation Talks (SALT) placed an upper limit on the number of missiles on each side. Similar restrictions were imposed in the 1970s.

In the 1980s tensions between the US and USSR grew again due to such factors as :- the Soviet war in Afghanistan, the deployment of new missile systems

in Europe, and the presence of hardliner Ronald Reagan in the US presidency.

At their peak, the arsenals of the two superpowers numbered more than 50,000 warheads, i.e. 3 to 4 tonnes of TNT per person on the earth. In WW2 it took only 1 tonne of TNT on average to kill one person. Combined with the effects of radioactive fallout, and a nuclear winter (where the sun's rays are blocked from the dust in the atmosphere generated by the nuclear explosions, resulting in crop failure and mass starvation), the result would have been the worst catastrophe ever to befall human civilization, with deaths numbering in the hundreds of millions.

The citizens of Europe were placed in a difficult situation. Intermediate range missiles were deployed on both sides of the iron curtain, with a range of only a few hundred kilometers, reducing the warning time to about 7 minutes. This in turn necessitated an “automatic launch on warning hair-trigger response system”. The Europeans found these new and dangerous weapons pointed at their heads from both sides, and located on their own territory, and having little say in the matter.

This resulted in a huge upsurge in the nuclear disarmament movement. 100,000s of people took

part in mass protest marches through the cities of Europe. Enormous pressure built up for the leaders of the superpowers to halt and reverse the unstoppable nuclear arms race.

### *xlvi) The End of the Cold War*

President Reagan began his “Star Wars” program as a defense system against ballistic missiles that many experts considered impractical. Then in 1985, a breakthrough occurred. Mikhail Gorbachev took over as leader of the USSR, and the Cold War finally thawed. He believed in peace and nuclear disarmament, plus “perestroika and glasnost” (restructuring and openness). He achieved rapid results on both fronts.

He endorsed the concept of international law in a speech to the UN in 1988, saying “Our ideal is a world community of states which are based on the rule of law and which subordinate their foreign policy activities to law”.

The Soviet and the whole communist system then collapsed, leaving the US as the sole superpower. Also, a watershed was reached with nuclear disarmament. The intermediate range missiles in Europe were removed thanks to the Intermediate

Nuclear Forces (INF) Treaty of 1988. This was the first disarmament measure since WW2. It only affected 4% of the warheads of the time, but was full of promise. Further reduction treaties were implemented in the 1990s. Plans were made to reduce the number of warheads from 10,000 to 3,500 each, by the year 2003.

A comprehensive test ban treaty which would forbid virtually all tests of new nuclear weapons was endorsed by the General Assembly of the UN. When the French began a series of tests in 1995, President Chirac was shocked by the world-wide storm of protest that resulted.

The nuclear threat has been substantially reduced in recent years, so that membership in peace societies and disarmament groups has dwindled away again. This does not mean that the problem has disappeared. Both sides still have 1000s of missiles. In the meantime, other countries have joined the nuclear club, i.e. India, Pakistan, Israel, South Africa, etc.

### *xlvi) World Federalism During the Cold War*

The world federalist movement reorganized itself after the collapse induced by the Korean War. Henry Usborne and his group formed a World Association

of Parliamentarians for World Government involving lawmakers from 10 countries, which campaigned for a review of the UN Charter, but failed.

In 1956, the WMWFG relabeled itself to the World Association of World Federalists (WAWF), and later still became the World Federalist Movement. The main body in the US renamed itself the World Federalists Association (WFA) in 1965. WFA branches exist in some 14 other countries, but with rather small memberships.

New proposals for world government continued to appear from time to time. In 1958, Clark and Sohn published "*World Peace through World Law*". This remains the best known of the detailed schemes for world federation. Hugh Gaitskell, the leader of the British Labour Party, in the late 1950s put forward an "*8-Point Programme for World Government*". In 1963, Pope John XXIII released an encyclical entitled "*Pacem in Terris*" (Peace on Earth) which discussed the need for a "supra national organization" to promote the "universal common good".

New associations to promote world government continued to emerge. The "Movement for Political World Union" was founded by Dr. Creyghton in Holland in 1969, and gathered members in 50



countries. He published his ideas in a book “*International Anarchy*” and established an Emergency World Council as a preparatory step towards a world government.

In the US, the group “Planetary Citizens” was founded in 1970. Its president, Donald Keys, was the UN representative for the World Association of World Federalists. Planetary Citizens aims to increase people’s awareness of their role as citizens of the planet, and it numbered about 200,000 members in 1980.

Academic programs on the subject began to appear, e.g. the Institute for International Order began an educational project in 1961 based on discussion of the Clark-Sohn model. The World Order Models Project (WOMP) was established in 1968 under the auspices of Harry Hollins of the world Law fund. Academic interest in the area has continued to spread ever since, and some discussion of the idea of world government is now found in standard textbooks on international relations and international law all over the world.

In 1977, a group called the “World Constitution and Parliament Association” attempted to short circuit the stalled process of evolution towards a world

federation. They held a World Constituent Assembly meeting in Austria, attended by participants from 25 countries, where a draft “*Constitution for the Federation of Earth*” was adopted, and submitted for ratification by individuals and governments around the globe. Some 4 million people have indicated support in the succeeding period, but no governments have yet been persuaded.

A world parliamentary group was re established in 1978 in New Zealand. It was originally named “Parliamentarians for World Order”, later changed to “Parliamentarians Global Action”.

The world federalist movement sank to a low ebb during the long siege of the Cold War. Membership of the World Federalist Association dropped as low as 5,000, although it had recovered to about 12,000 by 1989. Joseph Baratta, a historian of the movement, commented bleakly in that year “The ideal of a world federal state ... has been almost entirely forgotten. The very expression “world government” has fallen out of use.

Books on world politics no longer include a chapter on world government as the ultimate goal of some transitional strategy, and the topic has been dropped from the Encyclopedia Britannica. Nevertheless, he

discovered published works on world federalism from some 75 nations around the globe, including some 50 different prototype schemes, which demonstrate the worldwide appeal of the idea.

*f) The Historical Size of Political Units*

Chapter 5 presents the many factors that are pushing towards the creation of a global state. These factors are largely technological, e.g. the creation of an internet that is a billion times faster than that at the time of writing, but others are more economic, political, social, etc. In this brief section, I introduce just one of those factors, to whet your appetite, that I believe will make the creation of a global state inevitable this century, and perhaps even by mid century, given the rate at which these globalization forces are working.

The factor is a simple logical-historical argument concerned with the size of political units over the broad sweep of human history. By extrapolating this size from the distant past to the near future, one sees that it reaches the size of the whole planet this century, and probably not even into the second half of this century.

In a little more detail, the argument proceeds as follows.

If one poses the question, “Why do political units, e.g. villages, towns, cities, regions, countries, unions, etc take the size that they do?” then most people would probably mention the impact of technology as being a determinative factor.

For example, go back to the European middle ages or ancient Roman times, and consider the fastest means of transport, and the effect that that limit had on the size of possible empires.

In those days, the fastest “vehicle” was the horse, so that a human being could travel about 100 kilometers maximum per day, certainly not a 1000 kilometers per day. Even with high quality Roman roads that allowed Roman legions 2000 years ago to march fairly quickly (by human foot soldier speeds) from one Roman garrison to another, hundreds of kilometers apart, it was simply not practical to create an empire that extended from the West of Europe to the East of Asia.

As a result, the Chinese emperors and the Roman emperors were oblivious of each others’ existence.

The distances separating them were simply too great and required far too much time and effort, to link the two. The result was that the two empires existed simultaneously and quite independently. The technologies that existed at the time were simply inadequate to bridge them.

Now, let's go to the other extreme, and imagine a future technology that is often used in science fiction stories called "teleportation", which is capable of reading off the position of every atom in an object, transmitting that information via a radio signal over large distances at the speed of light, then reassembling an exact copy of that object atom by atom, using each atom's positional information obtained from the source.

If we assume the original object (or person) is disassembled at the source and reassembled at the destination, then that disassembly and reassembly is equivalent to transportation. Effectively, the person or object has been "moved" from point A to point B.

Given the speed of this "movement", what impact would such a technology have upon the size of political units in the future? It should be obvious to anyone that the impact would be very powerful. Teleportation would make practical the almost

instantaneous transportation of people and goods between two points in space that are within a distance that light can traverse within a reasonable time (e.g. a maximum of days, but normally hours).

Teleportation would therefore make a solar system sized political unit practical. People could be teleported from one planet to another within hours or less. Similarly with goods, so economies could exist over a similar size scale, for the same reason.

But, the speed of light limit (the maximum speed in the humanly known universe), i.e. about 300,000 kilometers per second, would make interstellar teleportation impractical. It would take about 4 years to teleport anything to the next nearest star besides our sun. Presumably the destination “Teleport” would also have to be installed at the destination prior to any teleportation.

Therefore, given the limitations of the speed of light, no interstellar political unit is conceivable. We would be “stuck” at the solar system size limit of political units.

But, of course, we do not yet live in such a teleporting future. We do not have such a miraculous technology that allows atoms to be “teleported”

(actually only the positional information of atoms is teleported), so inevitably, the technological limitations on the size of political units must lie between that of the horse and the teleporter.

Where are we today in this regard? We have jumbo jets capable of transporting hundreds of people at a time from one continent to another in about half a day. We have telecommunication systems that are world wide, allowing people, in the richer countries, to access information with their personal computers from databanks anywhere in the world, and at the speed of light.

This book will claim, that a technological, political, economic, social revolution is currently under way that will allow the size of the political unit to grow beyond what we have been accustomed to for the past century or so. Since the size of the current largest political unit is the “union”, e.g. as in the “European Union”, or “African Union”, etc, and that unions are the size of continents, then the next “scaling up” of the size of political units, will be of planetary size.

Since there is only one earth, one planet, on which we live, this implies that we will be living in the relatively near future in a “global state”, i.e. a political unit the size of the planet.

Most of this book is concerned with the creation and the nature of such a global state, which is called Globa, based obviously on the word “global”, and ending with the letter “a”, to give it a certain similarity with the names of other “political units” e.g. countries or continents such as America, Bolivia, Canada, Australia, Asia, etc.

In this introductory chapter, we do not present in detail the many factors that are combining in the 21<sup>st</sup> century to make the creation of a global scale political unit inevitable. Chapter 5 is devoted to that.

All that this section aspires to do is to make the idea plausible that the next step in the size of political units will be from continental to planetary or global.

The European Union (EU) is the world leader at the time of writing in creating the “state of the art” in the size and nature of political units. It is moving beyond the traditional nation state and the traditional notion of “national sovereignty” towards the creation of a continental sized political “union”, i.e. a political unit consisting of a growing number of countries (27 at the time of writing) that have decided to pool their sovereignties and become a bigger, more powerful



political unit, to challenge the “billion club” giants, such as China, India, etc in the 21<sup>st</sup> century.

Thus the EU is an example of a continental sized, post national political unit (PNPU). Admittedly there are continental sized single countries, e.g. Russia, the US, China, etc but these are not pooling their sovereignty the way the EU is. The EU is a political first, a pioneer in the history of the development of political units, and represents perhaps the best hope to serve as a stepping stone towards the creation of a global state, Globa, although there are other routes to “globification” besides the “EU expansion route”. (See Chapter 8.)

Historically speaking, over thousands of years, as the technologies of the time have allowed it, the sizes of political units have grown from cave man families, to migratory bands, to villages, to tribes, to towns, to cities, to dukedoms, to countries, to unions. At any of these stages, various technological, social, economic, political forces were at work to cause the historical transition to the next phase, to the next scale.

This book claims that humanity is about to move up again, this time towards the creation of the global state, with all its huge advantages, e.g. no more wars, having money spent on people not on arms, creating

a greater fairness in incomes, having international disputes settled in a world court rather than on the battlefield, creating a global culture and a global language so that people understand each other far better. This book discusses all these topics in considerable detail.

A century from the time of writing, it is likely that our great grandchildren will be living in a global state, and benefiting from its superiorities. They will look back at the international rivalries of our current age, with its nuclear warheads and shudder. They will shake their heads and mutter “Thank god, those days are over”.

Our great grandchildren will live in a world free of wars, in a world much freer and much richer than ours today, where we still waste huge amounts of money on arms, and researching how to kill each other more efficiently. Everyone will be rich, even those countries that are the poorest in the international rankings at the time of writing.

***g) Building Globa, the Political Goal of the Century***

As detailed in chapter 5, there are many factors that are combining to form a global state. At the time of writing, these factors are essentially spontaneous, blind, and uncoordinated. What this book hopes to change regarding the rise of these “global-state-forming” processes is their blindness.

This book hopes to raise people’s consciousness concerning the creation of a global state, i.e. to make people aware that a global state is coming, and that instead of sitting back and watching it emerge at its own pace, that it would be preferable to actively foster and accelerate its growth, by studying its nature, and particularly by creating an ideology in favor of global state creation, and then pushing that ideology.

This book then is essentially *ideological*. It aims to make its readers conscious that the creation of a global state would be a wonderful thing, benefiting humanity enormously, and a goal worthy of the citizens of the planet to pursue, and to pursue with considerable energy, given the enormity of the payoff.

In fact, one can make a statement even stronger than the one above, namely that “The creation of a global state should be the principle political goal of the century”. This book labels people who believe such a

statement as “*globists*”, with its corresponding ideology “globism”.

This is a globist book. It makes the point that at the time of writing, humanity lives in relatively isolated nation states, which distrust each other and therefore are constantly preparing for the next war, wasting a huge amount of money in the process and living in a constant state of fear.

It also attempts by using constant reinforcement and reiteration, to focus attention on the idea that people suffer from the limitations of the single cultures that program them. In the world of the time of writing, most people are “monos”, i.e. mono-cultured, and hence suffer from the limitations of the one culture that conditions them.

This book claims that people would be happier and freer if they were “multis”, i.e. multi-cultured, and aware of the superiorities of several or many other cultures. They could then absorb those superiorities into their own personalities and benefit accordingly. This idea is one of the recurring themes of this book, and pops up many times.

As described in an earlier section of this chapter, one can extend the above argument from mono to multi,

by extrapolating it to its logical limit i.e. from multi to “global” or “globan”, i.e. the terms given to a global citizen, a citizen of Globa, a citizen of a global state.

The globists will need to develop their ideology, and then spread it across the planet, in a manner historically similar to the way the socialists or democrats spread their ideologies in earlier centuries. There is a major reward waiting for the globists and for humanity in general, i.e. the creation of a global state, with all its many positive consequences, the most important being of course, the riddance of war in the world, plus many other substantial benefits.

Thus, the globists should write books, write pamphlets, organize into small local groups, and later form political parties, all aimed at pushing the creation of a world state. The globists should start haranguing the nationalists, ridiculing them as being “petty minded”, and as having “narrow conceptions”, “narrow horizons”.

The globists should preach to the world’s citizens concerning the many benefits that would follow the creation of a world state, so that more and more people become favorable to its creation.

The globists should also help in fostering those factors that contribute towards the creation of a world state, particularly in the creation of a much faster internet, and the creation of a global media, that a billion fold faster internet (relative to the speeds at the time of writing) will allow.

As mentioned very briefly earlier in this chapter, it is my opinion, that probably the most powerful factor in the next few decades that will contribute towards the creation of a global state will be the creation of a global media (called “GloMedia”) that will bring the entire world’s media to the entire world, i.e. “everyone gets everything”. In practical terms, this would mean that each of the earth’s citizens could have access to the TV, radio, magazines, newspapers, books, etc of the entire world.

The media would then be global not national. It would no longer be possible for national governments to brainwash their mono-cultured citizens into the views held by national leaders. People would be exposed to the views of other nations, and hence be a lot more cosmopolitan, more multi in their views.

Of course, the above will only be practical if there is a world language, but that will come. A global media will stimulate the growth of a global language, as

more and more programs are broadcast in that language, hoping to capture a larger audience. A “world language snowball effect” will develop. The higher the percentage of people speaking the world language, the higher will be the proportion of the media programs of the world that are created in that language.

Once a world language is well established, i.e. when most people on the planet speak and read two languages, i.e. their own local language, and the world language, then good new ideas can spread quickly across the planet.

A world language will then help significantly in the creation of a culturally homogenized global culture, which in turn will make the formation of a global state much easier.

This chain of logic :- a billion times faster internet, leading to a global media, leading to the creation of a global language, leading to the creation of a globally homogenized culture, leading to the creation of a global state, is another of the dominant themes of this book, and will pop up many times, for reinforcement purposes.

The globists can use this chain of logic in their ideology, and spread it across the planet, to help people become aware of the rise of a global state. The process of globification will probably occur spontaneously anyway, but if the globists make it explicit, and conscious, and then push it on the current world media (to the extent that it exists), then the whole “globification” process will probably proceed a lot faster.

Hopefully, the globists will be able to inspire millions, if not billions of people to become globist in their outlook. Globism may very well become the *dominant political ideology of the century*, and should be marketed in those terms. This is a literal statement, and is important enough to warrant such a claim.

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This introductory chapter has attempted to give an overview of the main themes of this book. The next chapter begins the detailed work, namely spelling out how monos suffer by being monos. It presents a list of advantages and disadvantages of the life styles of people living in various world leading countries. (This list is based on my experiences of having lived



in 7 countries, which include most of these world leading nations).

As the title of this book suggests, I am convinced that being a “mono” is to suffer, i.e. to be afflicted by the limitations of the mono-culture that programs monos to think in a mono way.

By presenting both the advantages and disadvantages, or alternatively, the superiorities and inferiorities of each member of this sample of cultures, I hope to make people aware, that they can learn from the superiorities of other cultures.

Having a world media and a world language will make this learning process much easier, hence the importance of these “globifying” factors. Monos will be able to become multis more readily, and in turn become globans.

## **Chapter 2. Countries – Pros and Cons**

- a) Introduction
- b) Australia
- c) England
- d) France
- e) Germany
- f) Japan
- g) U.S.
- h) China
- i) India

### ***a) Introduction***

This book is largely about the creation of an ideology called “Globism”, which favors the building of a global state called “Globo”. To motivate people to push for the creation of such a state, reasons need to

be given as to why our current nation state system is inferior in comparison to living in a global state system. One set of arguments this book provides in creating such motivation is to point out (as I see them) the superiorities of individual nation state cultures relative to others, and how other cultures can learn from those superiorities.

Conversely, the inferiorities of individual nation state cultures relative to others, are also pointed out (as I see them), so that cultures can learn from other cultures that do not have those inferiorities. The general aim is to make cultures aware, that they can learn from each other and become happier as a result.

Chapter 3 is a continuation of this chapter, but devoted more to the issue of *how* each culture can improve on its “Cons”, by learning from the “Pros” of the other cultures.

The various sections of this chapter present my views, pro and con, on the various major countries (i.e. world class countries, in most cases) I have lived in. I have selected these 8 countries to give readers concrete examples of how cultures can learn from each other, as mentioned above. In each case I give my personal views on what I consider to be their

superiorities, i.e. their strengths, and their inferiorities, i.e. their weaknesses.

If you are a citizen of one of these countries, you may feel quite proud of the list of its superiorities, but feel offended by the list of its inferiorities. This is to be expected. Most people in the current era are monos and do not have the multicultural experience to be able to see the inferior aspects of their own culture with the “cold eyes” of a multi, for whom the culture being discussed is only “one of several that the multi has lived in”. It may be cold comfort to realize that a lot of these negative views about a particular culture are commonly held by other mults for whom the culture in question is not their childhood culture either.

In other words, monos should expect their own views on their own culture to be biased. Monos have no basis for comparison. They have not lived in other cultures, by definition. They are unaware of the superiorities of other cultures, and hence unaware of the inferiorities of their own (as seen through the eyes of the mults who do have a basis for comparison, having lived in other cultures).

I have not lived in all 8 of these cultures, but have included some of them here, because I consider them

to be major players in the 21st century, and hence will play a role in the push towards the creation of a global state.

Of the 8 countries I have selected to discuss in this chapter, I have lived in 5 of them, for over a year each, (in chronological order, Australia, England, Japan, U.S., China). In the case of France and Germany, I have only visited them, but often, and have watched their television for years. In the case of India, I have not even set foot in the place (except for a single stopover at Calcutta in an airplane decades ago). I include India for much the same reasons as I have included China in the list, and that is that India may end up the dominant player in the world in the 21<sup>st</sup> century. I could not really leave it out in such a discussion. It is too important, despite my lack of first hand experience of its culture.

### ***b) Australia***

I start with the country I grew up in, Australia. You may ask immediately why is such a small insignificant country included in this list, when all the others are currently world players or soon will be? This is a legitimate question. The answer is that many readers I can imagine may be curious about the

background of the author, i.e. me. Who am I and why do I have certain opinions about various cultures? By talking a bit about my first country (of 7 so far) you may get answers to your questions. You may see more clearly “where I am coming from”. I come from Australia, and that fact very probably has colored my views on other cultures.

I certainly do not think of Australia as a world class culture. It is a “non entity” country, too small to be of any significance in the world, rather like Canada, or Fiji, or Nigeria. It is just one of the 200+ countries in the world. It just happened to be the country I was born in and grew up in before I was old enough to decide for myself where I wanted to live, which was not in Australia.

By understanding my feelings about my first culture during the final few years before I emigrated, you may understand partially the source of my feelings and judgments about the other cultures I have lived in, and my growing awareness that living in a global state would be far superior to living in individual, quasi-isolated nation states.

I begin with a bit of history of the country.

*History*

Australia is a very young migrant nation, a British colony, with the first white settlers appearing in the late 1700s. It started out as a British jail, a penal colony, where Britain sent its social dregs. This had a most negative effect upon the creation of the social norms and values of the colony. Of course, being a colony, a migrant nation, the British upper class chose not to migrate, and hence, along with the US, and other British colonies, its cultural norms, by default, were formed from the values of the middle and mostly lower class migrants. As a result, Australian core values are essentially anti-authority, brawn-based, sport-loving, and anti-intellectual.

Frankly speaking, I loathed the place. My own nature, as you will probably guess as you continue to read this book, or if you have read my earlier book called “The Artilect War : Cosmists vs. Terrans : A Bitter Controversy Concerning Whether Humanity Should Build Godlike Massively Intelligent Machines”, is that of a passionate intellectual. I never felt that Australia gave me what I really needed, i.e. a sense of having “my own values valued”, so once I was old enough, and had completed my basic university degrees, I set sail to larger horizons to make my fortune and find myself. There will be more about this later, when I talk about my impressions of

England, my second country, and still my official passport nationality.

For the sake of consistency, I will list the various pros and cons of Australia, as I see them, in the same style as I will do with the other 7 countries/cultures in this chapter. This will take the form of a series of topic headings e.g. *Weather*, followed by a short description of a few paragraphs about that particular topic. These topic headings are **divided** into two main groups, i.e. Pros and Cons (i.e. the good points (the superiorities) and the bad points (the inferiorities) about the culture, again as I see them).

As you read these descriptions, you may think that they become more mature and “considered” as I became older, living in one country after the other. You are probably right. Hence the descriptions of the “earlier countries” will be a bit more “superficial” than those of the “later countries”.

## **PROS**

*Rich*



Australia is one of the richest countries in the world. A century ago, it was the richest, living “off the sheep’s back”, meaning it made a fortune exporting wool, mainly to England, the world’s dominant economy at the time. Australians didn't have to work very hard, because international economic circumstances were favorable to them at the time. Later, Australia, a large country, about the same size as continental US, discovered extensive mineral deposits, of iron ore, uranium etc.

Now it is the Japanese and Chinese who keep Australians wealthy, and again they do not have to work very hard, so different from the Japanese for example, who have virtually no raw materials, and have only their own sweat and manufacturing, to make a living. For this reason, a lot of Australians describe their country as the “lucky country”. There is a lot of truth in this statement. Australians are lucky in some ways, not so lucky in others. I’ll come to that later.

### *Weather*

I really miss Australia’s weather. Actually, most of Australia is useless desert, too hot and dry. Most Australians live along the south east coast of the

country, a paltry 20 million of them, half the population of California. But in the south east, the weather is balmy, like coastal California, with the same “laid back” attitude of the beach culture of the Californians. I remember as a child going to the beach often, to my parents “beach house” or “holiday house”. Many Brits, several 10,000s of them per year, choose to migrate to Australia, partly to get away from northern Europe’s awful weather. One of the characteristics of the country that hits you as soon as you step out of the airport is the sunny light blue sky.

### ***Problem Free***

Australia is largely problem free. Of course it does have some problems, but on the whole, it is a calm, prosperous, fairly harmonious culture, which has never had a war on its territory (except some Japanese bombing of Darwin, in the north, during WW2). The country has always been rich, and has always lived under democratic regimes. Such a history tends to make a people rather optimistic and generous, similarly with Americans. Australians tend to have the reputation overseas of being friendly and approachable. I think that is true.

## CONS

### *Boring*

“One man’s meat is another man’s poison”, as the saying goes. What I found so oppressive about Australian culture, may be very appealing to other personalities. I’m an intellectual. I love absorbing and manipulating ideas. It is my life’s passion. Australia is phlegmatic, with British working class core values, and mind deadeningly dull. Almost nothing of any world significance happens there. It rarely gets in the world news as judged by the major countries that I will be describing (and at greater length) next. Anyone of any real talent tends to leave the country to flex his intellectual muscles in bigger, more demanding cultures that are literally “overseas”, Australia being one big island.

Each time I visit Australia (my entire family, father, brother, sister, and my two children from my divorced first wife, all still live in Australia) after a few days, I feel as though a third of my brain cells have switched off, that the general intellectual stimulus level has taken a nose dive, and that the quality of the media, the leaders, and the culture in general has gone down.

This is explainable by the fact that the population is so small and is so spread out. The capital cities of the states of Australia are a thousand kilometers apart, so in effect, they are like isolated little countries of a few million people. Inevitably, the talent pool is smaller, so the general talent level is lower than in the big countries.

With no real problems, a high living standard, and a lack of old world upper-class intellectualism, a suffocating provincialism manifests itself, rather similar to what I felt when visiting small European countries like Denmark or Ireland, and for the same reasons, but at least the latter countries have an upper class which slaps down the mindlessness of the lower classes.

That does not happen in Australia, for the simple reason that Australia never had an upper class. As with any colonizing power, its upper class on the whole refused to migrate. The upper class already had power and the good life, so why would they want to uproot their lives and move to a frontier, barbarian, hick colony, dominated by lower class philistines.

As readers will soon discover, I have similar complaints about the U.S. Both are former British colonies, both lack the traditions of the British or

European, old world upper class. By temperament, I identify strongly with the traditions of the upper class intelligentsia and need to live in a culture where such traditions exist. I have lived in two new world cultures and suffered in both.

### *Isolated*

Australia, if you care to look at a world atlas, is situated at the bottom of South East Asia. Culturally speaking it is largely a European offshoot living in the wrong part of the world, out of touch with its neighbors who are very culturally different. For many decades Australians ignored their neighbors, unless forced to (e.g. by the Japanese in WW2). They were happy to go about their rather narrow little lives and felt smug in their provinciality. Things have improved somewhat in more recent decades as the “White Australia Policy” was dropped and Asian immigrants were allowed in.

In the 1970s, after the invention of the jumbo jet, large numbers of young Australians toured in the US and the UK (where they could converse in the same English language, i.e. that of the colonizers, the Brits) and returned shocked, realizing that in their

traditional isolation and inter-cultural ignorance, they were far from being the “best country in the world”.

In fact they were looked upon as being inferior, unsophisticated, and low class by the Brits, and as “quaint” and small scale by the Americans. This rude awakening was painful. These young Australians then returned to their native backwater and tried to improve the place. They did to some extent, but Australia now lives under a permanent awareness of its own “insignificance”. It is not a player in the world. It is too small, too “nothing”.

### *c) England*

## **PROS**

### *Top Dog*

A century ago, England was the world’s leading nation, “Number One”, “top dog”, the most prestigious nation in the world. That is no longer the case, America has taken over that role, but it would still rank for most judges around the world in the top 10 nations. England has given the world :- modern

parliamentary democracy, the industrial revolution, the steam engine, and “*Das Kapital*”. It gave birth to America, Canada, Australia, New Zealand, South Africa, etc. and gave the world its global language, still in the making. England has won, in proportion to its population size, more Nobel Prizes than any other nation, until unfortunately it became too poor to keep its talent from migrating to the US.

### *Upper Class Intellectualism*

I remember vividly my first evening in England after having spent 5 weeks on a boat migrating from Australia to England to seek my fortune, to change my life at the young age of 23. I was watching BBC television, listening to a debate between a BBC TV journalist and a British politician. I was struck by the high quality (by Australian standards) of the debate. I was glued. I’d never heard such a level of eloquence, rich vocabulary, and general high intelligence between a journalist and a politician before.

I felt a great weight lift off my shoulders. “I’m home” I felt, even though England was a foreign country to me. I felt I had finally arrived in a culture where “my values were valued”, i.e. where ideas were truly

valued and not seen as somehow alien and strange, as was the case in my first country.

After a year living in London, and having had constant catarrh from the awful air pollution that still existed in the 1970s in London, I decided to move to Cambridge and imbibe the intellectual atmosphere of one of the most famous universities in the world, and loved it. It was one of the happiest periods of my life.

### *Science*

The Brits are great scientists, with a tradition of critical creative thinking that is still admired world wide, although unfortunately most of that British talent is now in the US. More on that shortly. I loved the intellectual tradition of upper class “bitiness” that the Brits have. Too bad if the person being criticized has his feelings hurt. The argument takes priority, not the other person’s feelings. This tradition, this attitude that the French and the Germans also have, (that is much weaker in middle class America) was something I truly appreciated.

It is not for nothing that I include England, France and Germany in my list. These three European cultures are considered world class for good reason.



They have given the world so much. In England's case, think how much it has given the world in terms of its democracy, its science, its industry, its legal systems and its language.

I thrived in such a culture and absorbed so much of it into my personality. I "became" a Brit in a manner of speaking. It changed me, enriched me and left me with a deep conviction that by absorbing another culture into my personality, I could make myself a happier, culturally richer, more sophisticated person. It was the beginning of my conviction, that being a multi was a superior life style than being a mono, especially being a mono in an inferior culture.

## **CONS**

### ***Poor***

My first year in England was spent living in London, in a rather modest "bedsit" as it was called, i.e. a small room with low rent, that consisted really of only a bed, a desk, a chair, a cupboard, and a sink. The bathroom and toilet were communal. England was definitely poorer than what I was used to in Australia. (But as will be shown in Chapter 3, the UK

really turned itself around in terms of its GNP/capita world ranking. At the time of writing, Australia ranked 20<sup>th</sup> and the UK 10<sup>th</sup> in the world).

I remember reading at the time that the Brits had won more Nobel Prizes per ten million of a nation's population per year than any other nation. I felt proud of that achievement and identified with it. My main interest at the time, and still is in many respects, was my deep love of science, i.e. my "religion" in a manner of speaking, and my means of viewing the world.

As the decades passed however, and England consistently failed to achieve a decent economic growth rate compared with similarly economically developed countries, it fell further and further behind. It really paid a heavy price, because for most of the second half of the 20<sup>th</sup> century (until the past decade – see above) if anyone in England had any real world-class talent, he could arrange to get a job in the US, and then double his standard of living overnight, by buying a one-way plane ticket to the US. My few years living recently in the US made me conscious of how many talented Brits had improved their living standards by choosing to migrate to the US. The US is full of talented Brits (and talented other peoples as well – more on this later).

After WW2, England was seen increasingly as being “poor” by its neighbors. The French and Germans began to respect England less, and saw it as its “poor neighbor”. I began at the time to feel increasingly the same. My initial veneration slowly ebbed. I began to cast my eyes elsewhere, looking for riper pickings. Once I had uprooted myself from my first culture, it would be easier to do it again if I felt the need to do so.

### *Insular*

Britain is an island. Island dwelling peoples, by definition, are often “insular” in their mentality. Their island dwelling life style tends to cut them off from inter-cultural influences that continental Europeans take for granted given their land boundaries. On the “continent” to refer to a different country, many of those countries will say “out of the country” (e.g. in German – “im Ausland”, in Dutch – “in het Buitenland” etc). But for the Brits, it’s “overseas” - similarly for Australia, and even in the US (a continental sized country).

After having vacationed in France, and Germany, Spain, Holland, etc I began to see England as rather

insular, and in fact less sophisticated than the French or Germans. This began to irk me. The idea began to form in my mind that it might be possible to live in a city, centrally located, so that I could benefit from several superior, more sophisticated cultures (relative to my Australian background) than living in just one. I began to think of migrating to Brussels, capital of Belgium, of Europe, of the European Union (a union of 27 countries at the time of writing).

The Brits have a saying “Wogs begin at Calais”, the nearest French town across the British Channel. Even the label of the channel is rather insular minded. The French call it “La Manche”, i.e. the sleeve. That channel of water is as much French as it is British. The lack of cultural relativity of the Brits increasingly got me down. I appreciated very much the cultural richness and strong intellectuality of French culture and their highly developed sophistication, so did not appreciate at all hearing them described by the average Brit as “wogs” (a pejorative term, meaning an alien, inferior foreigner).

I took myself off to Brussels for a short visit and was intrigued to discover a black cable connecting the houses along the streets. “Qu’est-ce que c’est?” (What’s that?) I would ask the Belgians. “C’est la cable de television.” (It’s the television cable), the

Belgians would answer. I asked how many TV channels it carried, and some professional looking educated man started listing the countries whose TV he could watch in Brussels in his living room. I was blown away – Belgium, Holland, France, Germany, Luxembourg, England, later Italy, Spain, etc. In Brussels it would be possible for me to zap cultures the way Americans can zap sports channels. I was fascinated. I decided to move to Brussels and enjoy the fruits of several superior cultures.

It was a decision that was to cost me my first marriage. My first wife, an Australian woman whom I had met on the boat coming over from Australia to England, did not appreciate being uprooted from her familiar England. Her mother was British, so the English mentality was quite familiar to her. She also got on fine with her mother's sister who lived near to Cambridge where we lived for 5 years. In Brussels she withered, pined, and eventually went back to Australia on an ultimatum.

I returned with her just in case I thought I had made a mistake about Australia as a young man of 23 when I left, but after 3 days, and having become quadri-lingual (English, French, German, Dutch), the suffocating insularity and lack of old world sophistication of the Australians I found intolerable.

I was then forced to choose between staying with my family in Australia, or returning to Europe alone, to continue my intellectual and intercultural life. I chose the latter, the toughest decision I ever had to make.

I remember the moment when my 6 year old son and 4 year old daughter were called into the house from the park where they were playing so that they could be minded by my parents in law, so that my parents and wife could take me to the airport for me to return alone to Europe. As my two children went out of sight, I realized I would not see them again for years, and that I had lost them. It was the saddest moment of my life. Even now, it brings back sad memories, despite it being a quarter century ago.

*d) France*

**PRO**

*Sophisticated*

I consider the French to be the planet's most sophisticated people. They have a tradition of elitism, of intellectual debate and intellectual passion that is

unmatched. I truly loved that aspect of their mentality, and a big part of me became and remains very French. At the turn of the millennium when I was back in Brussels for a year or two after nearly a decade in Japan, it was the French who took most avidly to my ideas on Cosmism (i.e. the ideology of building godlike massively intelligent machines, the topic of my first book which was entitled, “The Artilect War : Cosmists vs. Terrans : A Bitter Controversy Concerning Whether Humanity Should Build Godlike Massively Intelligent Machines”).

I remember seeing a literary discussion program on French TV (on the cable in Brussels) in which about half a dozen authors would chat about each others new books. This discussion was guided by a well known literary figure in French culture. In one of those programs, one of those authors happened to be the American author Updike. After a few minutes of discussion in that program, he began to smile broadly with great warmth in his eyes. The camera man picked up on it and turned the camera toward him.

The leader of the discussion noticed this in his monitor and asked Updike why he was smiling so much. Updike’s answer was “Par ce que, en France, les intellectuels sont les dieux” (“Because in France, the intellectuals are gods”.) Boy, did I identify with

that. I knew exactly what Updike was feeling, having come, like him, from a culture where intellectuals certainly are not gods. He, like me, appreciated very much the high status given to intellectuals in French culture that new world cultures, in all their middle class mindlessness, do not give.

### *Joie de Vivre*

French “joie de vivre” is so internationally famous, that the term itself has been incorporated into many languages, including English. I don't even have to translate the term here. Every English speaker knows what the term means. The French know how to enjoy life, with their food (the best cooks and cuisine in the world), their wines (the best wines in the world), and their sense of fashion (haute culture). I consider the quality of the relations between the sexes in France to be the best I've seen anywhere. The two sexes really like each other, to a far greater extent than I've experienced in other cultures. Vive la difference! Le pays d'amour! (The country of love).

### *Les Arts*



French culture is world famous. Paris is the top tourist city in the world. Nearly everyone wants to visit there if they can. There's a cultural richness and beauty and atmosphere about Paris that no other city can match. The French love their painters, their artists, and so artists from all over the world in earlier decades have flocked to Paris to imbibe the creative artistic atmosphere.

Since Paris was just a short train ride from Brussels, I must have traveled to Paris some 30 times. It was my second city. Brussels was extremely cosmopolitan due to its status as the capital of the European Union, but Paris was my cultural city. I profited mightily from both. Both were part of me.

## CON

### *Chauvinism*

The French have an international reputation for being unjustifiably arrogant. I remember during my first touring there, taking a train to the center of the country, being treated like a peasant. I suppose at the time I was, being only 6 months away from Australia.

It was not pleasant. The Americans despise the arrogance of the French. The French see the Americans as a culture too unsophisticated to be worthy of being the new “Number One”.

American movies, America’s main cultural export are aimed at a middle browed audience to maximize profits, which expresses clearly America’s strong commercialist middle browed values. Where the Americans value “quantity and profits”, the French (with their stronger elitist traditions) value “quality”, so the American movies coming out of Hollywood are dismissed as “commercial” by the French, with connotations of being vulgar, lower class, infantile, and unworthy of a French intellectual’s attention. (I dare say a lot of American intellectuals are of the same opinion.)

When one strolls through the opulence of Louis XIV’s “Versailles” near Paris, and reflects on the fact that the other monarchs of Europe tried to copy him, one realizes where French arrogance came from. It was justified. It is easy to be arrogant when one feels superior. My children complain at the arrogance of Americans visiting Australia. But having lived in both Australia and the US, I can readily understand why the Americans would sneer at Australia’s small minded mentality.

France was the dominant culture in Europe for many centuries. Its high class culture was the model for other upper classes in other countries, e.g. Russia, the German princedoms, etc. It was “chique” to sprinkle French terms into one’s speech, the way young people today do with American terms, to show off how “hip” i.e. modern they are. After 500 years of this cultural dominance, it is not surprising that the idea of French superiority went to French heads. It wasn't until the 1990s that the French finally woke up to the reality that France was no longer the center of the world. They discovered that their institutions and standards over the decades had become rather mediocre and not so “speciale”.

I’m told, although I did not see it, due to the fact that I was living in Japan during the 1990s, that it was international cable television (Brussels style, although the Belgians were a decade or two ahead of the French that way) that finally taught millions of French citizens that they were not at the forefront of world achievement. For example, their economic growth was mediocre compared to other world class cultures. The Brits had won several times as many Nobel Prizes as the French. French social legislation and customs were several decades behind the Scandinavians, etc.

In short, France was an “also ran” (like a race horse in a race that did not win). French intellectuals started bemoaning their “inferior status”, and longed for the grand old days, when French culture was unquestionably dominant. The French finally learned to lose their arrogance.

### *Hygiene*

One aspect of the French that I found particularly offensive was their lack of personal hygiene. It struck me as paradoxical that French men could preen themselves in front of a mirror for a quarter of an hour, yet not flush their toilets. I remember being with my first wife on a vacation at a nudist colony on the south coast of France during a hot summer just before our first son was conceived, talking to other nationals (from Germany, Holland etc, whose languages I could speak by then).

They were complaining how much the public toilets stank, due to the fact that the French didn't flush. One Dutchman who had been to the site the previous year, remarked, “Don't worry, August is almost over. The French will leave, and the smell will go away.” That is precisely what happened. The Germanic peoples

remaining in the camp, i.e. the British, the Dutch, the Germans, the Danes etc, felt a collective disgust for the lack of French hygiene. I hope the French have improved a bit since then.

### *La Surface*

The French give much greater importance to the way things look, i.e. the appearance of things, than do the Anglo-Saxons, who worry more about how well things work. This translates into beautiful architecture and a Paris that is beautiful to look at. Even Paris's modern buildings are imposing and esthetically beautiful, e.g. the relatively new "La Defense", Paris's equivalent of America's "Pentagon", i.e. the administrative center of the department of defense.

Yet, when less importance is given to functionality, people can suffer. I remember in the 1970s buying a French plastic hair shampoo bottle. It looked great, really stylish, but when the time came to use it, and get the liquid out of the bottle, it didn't flow, despite heavy whacking at the bottom of the bottle. Bah! Frogs! (A "frog" is a pejorative term used by the English to refer to a Frenchman, because the French eat frog legs, a custom considered bizarre to the

insular minded English). In my view, things need to be both good looking and functional. I think the French could learn something from the Scandinavians on that score.

*e) Germany*

**PRO**

*Respect*

If someone were to ask me, which culture, up to pre WW2, would I have respected the most, I would have answered, Germany. Just think of what Germany has given to world culture, and compare that list with other countries. Think of German classical music, German philosophy, German literature, German quality engineering, and especially German science.

A few months before migrating to China (my 7<sup>th</sup> country), I took myself off on an intellectual pilgrimage to Gottingen, the world famous German university, equivalent to England's Cambridge or Oxford. I walked around the town, filled with old

houses with plaques on their walls saying “Famous person X lived here from 1AAA to 1BBB”. There were so many famous names whom I’d known of most of my adult life, that I was humbled. My god, I thought, what an enormous contribution to world culture, Germany has made.

Germany is the most populous country in Europe, with about 80 million people. It was big enough and powerful enough to be deluded enough to think it could defeat the world. Fortunately, Germany’s years of political delusion and horror only lasted for a decade. Throughout most of its history, it has remained one of the planet’s leading cultures, a position it maintains today.

### *Disziplin*

Germany functions well. It is well organized, and Germans get impatient when things don't run smoothly due to lack of organization or mental laziness. Germans pay attention to detail and are capable of superb “quality engineering”. They are world famous for that. All this I admire. I suspect that the Americans inherited a lot of that mentality, due to the very large numbers of Germans who migrated to the US. As a result, both cultures function well,

which is so unlike the culture I'm currently living in, i.e. China, where the lack of efficiency and the high degree of mental laziness is maddening.

**CON**

### *Most Hated*

Not too many decades ago, the Germans were the world's most hated people. They caused more human misery on such a mass scale that they deserved the hatred of the world. They became a formidable enemy when their history led them to use all their discipline, their organization, and industrial might towards killing people at the hands of a fanatical deranged leader. A recent chancellor of Germany remarked that he thought that there was something crazy about German culture, that periodically in its long history it had gone "off the rails".

In the Thirty Years War that followed Luther's "protest" against the corruptions of the Catholic Church (particularly the custom of buying "indulgences", whereby Catholics could give money to the Church to obtain forgiveness, thus profiting the Church mightily), about a third of the German



population was killed off in an orgy of fanatical blood-letting between Catholics and Protestants.

One of the main motives behind the creation of the European Union was to so integrate the economies of France and Germany, that no fourth major war between the two of them could be possible. That goal now seems to have been achieved. The EU is now the largest trading bloc in the world, and may even become the stepping stone towards the creation of a global state - more on this idea later in this book.

The Germans may have killed some 50 million people in WW2, which must make it one of the greatest crimes in all of human history, but at least they have educated themselves about their massive crimes and feel genuine shame for what they have done. It is not easy being a German tourist outside Germany. Other Europeans have been too well educated about Germany's war crimes to be easily forgiving. I wish I could say the same about the Japanese or the "Japs" as I say when I'm in an angry mood. I will say more about the unrepentance of the Japanese and their massive war crimes against the Chinese, later in this chapter.

## *f) Japan*

Before launching into the pros and cons of Japan, I need to give a bit of introduction to this section, because it differs from the others in that nearly all of it was written in 1997, when I was still living in Japan. I have chosen to change it very little, for several reasons. Since it has been 7 years (at the time of writing) since I've lived in Japan, the original text is "fresher" and more immediate than anything I could write now about Japan that would have to be based on 7 year old memories. Also, it may be interesting for readers to see what I was thinking about 10 years ago. In a sense, the original text on which this section is based is the harbinger of this book, although in those days I was not a globist, but I was a multi, as the text below shows.

This section on Japan is a lot longer than the sections on the other 7 countries. One of the reasons for this is that I feel the Japanese are the most mono of the 8, and hence suffer the most because of that. So I use Japan as a paradigm case of how "monos suffer" and therefore discuss their situation at greater length than the others. I think the case of Japan is most instructive to other countries, because the plight of the Japanese seems to confirm my claim that "The more mono you are, the more you will suffer."

There are other reasons for its length as will be explained shortly.

This section is also formatted slightly differently from the other countries' sections. It begins with a request (made in 1997) for Japanese translators to translate the original text into Japanese. This request was a part of my original text. I choose to include it here because I want to keep the whole document pretty much intact, so as to convey more accurately how I was thinking and feeling at the time, i.e. in 1997, having already lived 5+ years in the country. I also hope that the quality of my writing has improved a bit over the 10 year period.

The original text appeared in a short and a long version, which are both included here. It keeps the same PRO, CON format, and is as hard hitting as the other sections in this chapter. It has dated a bit, but the basic praises and criticisms haven't changed much unfortunately. Maybe cultures change more slowly than I am hoping for. The original title of this "essay" was, "Living in Japan as a Western Researcher: Pros and Cons."

*Request to Japanese Translators:* If you are Japanese and are a highly competent English to Japanese

translator, and would like to translate this essay into Japanese, I would be most grateful to receive it from you (preferably in electronic form). Your name would be publicly attached to the translation on this web site (if you so wish). Your translation could then be used to spread this essay throughout Japan, and particularly to the Japanese media, ministries and political parties.

*Note to Japanese Readers:* Quite a few Japanese readers have emailed me asking what my real motivation is for writing this essay, especially since it is so critical of Japan in certain respects. Here is my motive – I have lived in Japan now for over 5 years mainly because I believe that Japan will give me the best long term (20 year) economic deal to build my (very expensive) artificial brains. But, the social critic in me is unhappy with Japan. I see Japan as socially backward, - 3<sup>rd</sup> world. I would like to be proud of the country that I will spend the next 20 years living in.

One of Japan's fairly recent prime ministers said that he would like to see Japan become a "social superpower". I too would like to see that, but for that to happen, Japan's cultural norms will need to undergo considerable reforms. In order to know what is wrong with Japan, Japan will need social critics to

focus attention upon its weaknesses. I believe that this job is better done by multi-cultured foreigners who live in Japan, than mono-cultured Japanese, for the simple reason that the foreigners (i.e. westerners) can see more clearly where Japan is behind, because the westerners are at least several decades ahead of Japan in the general social modernization process that most industrialized countries in the world, including Japan, are going through.

I am critical of Japan socially, but I'm trying to be constructively critical, so that my criticisms can be used as intellectual fuel by Japanese social reformers to help modernize Japan. I'm not just a simple Japan basher – I live here (by choice) remember! I hope most of my Japanese readers understand that I'm trying to perform a useful function in helping to make Japanese readers more conscious of the country's social inadequacies. It's one of my life goals.

If Japan wants to be respected socially by the west, then Japan needs to know what the West thinks of Japan, and what western social standards are, that the west uses to judge Japan. Hopefully, this essay contributes to such knowledge. Japanese readers are requested to look upon this essay as an educational tool for social reform in Japan, that it is

constructively critical rather than destructively critical.

*Introduction* : This long essay is aimed mainly at western researchers who are considering the possibility of living and researching long term in Japan, but it is hoped that general readers interested in Japan may also find it informative. I have tried to be fair to Japan, but I also don't pull any punches. I hope you enjoy it, although I doubt the Japanese will like those parts where I am critical of Japan, sometimes harshly.

I have lived in Japan's "Science Cities" (Tsukuba and Kansai) for 5 years now and have some idea of what the country is like (although not as deep a knowledge as someone who has made the gargantuan effort to learn Japan's extraordinarily clumsy writing system, which excludes me from participating in Japan's intellectual life, a major handicap). So, if you are a Japanese reader, and you don't agree with some of my opinions, due to my ignorance of Japanese ideas expressed in the Japanese media, then you are probably right. Please make the appropriate allowances. It takes Japanese students 9 years to learn the Chinese characters ("kanji"), and I haven't bothered (yet?)

This essay has been written incrementally, as I thought of a point worth writing about, and over time. It is structured as follows. At first, I give a brief overview of what I think of Japan, so readers can get a taste of the details to follow. What follows is a list of points, divided into two groups, i.e. the advantages and disadvantages (from my point of view as a socially and politically conscious western observer) of a western researcher's life in Japan. The style will be intellectually honest, i.e. sometimes blunt, and not particularly diplomatic. My personality type makes me prefer intellectual honesty to diplomacy, when the two clash.

In the long term I believe that people who are known to be intellectually honest are usually more respected and read than diplomatic white liars. There are major cultural differences on this point. Westerners tend to prefer intellectual honesty and straight talking, whereas the Japanese prefer not to offend anyone, to the point that there is very little criticism in Japan, with all the consequences for Japanese science, creativity, and intellectual life that that preference creates, but I'm getting ahead of myself.

*The Very Brief Essay* : If you want my opinion about Japan in a nutshell, based on 5 years of living here and reading lots of books about Japan (culture,

history, pro and con, etc) then I can express it as follows, “Japan :- Economic Giant, Social Pygmy”.

*The Brief Essay* : In other words I am basically in Japan for financial reasons. I respect Japan’s economic prowess and believe it has a better economic and hence scientific future than America (given that money buys brains). However, since the economic performance of Japan over the past few years has been rather poor compared to the 1980s, I’m starting to have a few doubts, but not strong ones. I argue that Japan has significantly higher savings and investment rates than America, so Japan will win. (Japan’s savings rate is about 15%, whereas America’s is less than 5%. If a country doesn't save, it can't invest. A country which doesn't invest in its future won't have one). I foresee a growing economic and political decline in the US, comparable with what happened to the UK.

My highest priority in life is to build artificial brains, an activity which will be increasingly expensive. Hence I need to live in a county which is rich enough and willing enough to spend the money to research and develop such expensive monsters. For this reason I chose to live in Japan. So far, I have not regretted this decision (and I am someone who has lived in 6



countries (Australia, England, Holland, Belgium, America, and Japan) and speak 4+ languages).

I am very cynical of national prejudices and pretensions, having seen too many gods and conflicting customs. I have a very cold eye and make international comparisons easily, given my life history. Unfortunately for me, I'm a social critic. I have two major components to my intellectual interests, namely brain building (with a broad passionate interest in most of the hard sciences, having over 4000 books in my private library) and social criticism. Sometimes I wish I were a narrow minded engineer, who cares nothing about the politics or sociology of the world outside the lab. If I were like that, then Japan's social backwardness (from my western point of view) and moral failures would not get on my nerves so much.

There are aspects of the Japanese that I like, even love, and admire very much, but there are other aspects which I frankly despise (I said I would be blunt sometimes) so I have to live with a strongly ambivalent attitude to my chosen country, the country I will probably die in, if my friendships with Japanese continue to deepen.

So, the rest of the bulk of this essay will consist of point by point descriptions of what I see as the advantages and disadvantages of living in Japan as a western researcher. Having read these points, the western reader ignorant of Japan should be in a better position to judge whether s/he could live in Japan long term. It's the long term aspect that is the issue. Most westerners in Japan stay a maximum of 3 years, then leave, feeling alienated. Very few stay longer. I can certainly recommend a short term stay, say a postdoc for a year or two, to get a taste of an exotic culture, (from a western point of view).

From my own point of view, the economic benefits of Japan have to outweigh the social disadvantages for me to want to stay. If America's economic future (over the next 20 years before I retire) is actually as good as Japan's then my decision to live in Japan will have been a mistake, because I feel I'm paying a high social cost living as a social critic in a country which is so backward socially (by western standards) in many respects. I want to be proud of my chosen country, not only of its economic successes, but of its social institutions as well.

So far, I simply put up with the frustrations resulting from a lack of pride in Japan's level of social development, due to my belief that Japan will give

me a better deal to build my precious artificial brains (my top priority). However, Japan is changing, so there is hope that it might put as much energy into its social improvement in the future as it has put into its economic improvement in the past. I even hope to help this process along (e.g. this essay) by getting fluent in spoken Japanese and getting on Japanese TV as a social critic. I was on the media 150 times in Europe in the early 1980s when I was pushing Masculism (Men's Lib), so I have a lot of media experience. I believe Japan desperately needs social reform, so I want to help out.

Like I say, I want to be proud of my adopted country. I am not a passive person. If I feel Japan is socially backward, I'm not happy to sit back and complain. I want to get out there and preach. This essay is a kind of sermon, dedicated to the cosmopolitan god of social sophistication. Of course, if I want it to influence the Japanese, I will have to get it translated. Many Japanese are hitting my web site.

To try to show that I am being fair to Japan, I will give my positive and negative impressions of life here, beginning with the positive impressions, and I will try to be objective. If Japanese readers feel I am just plain wrong on some points, then please email me ([profhugodegaris@yahoo.com](mailto:profhugodegaris@yahoo.com)) pointing out the

errors so that I can modify the essay. But remember that I can't read kanji, so you should expect a rather limited viewpoint compared to a native Japanese who has had a lifetime's exposure to Japanese opinions and lifestyles. I write from the outside, which makes me both more and less objective, more, in the sense that I can see the Japanese from the viewpoint of the foreigner with my cosmopolitan mind, and less, in the sense that I am ignorant of the details of Japanese life because I don't really participate in it.

*The Long Essay :*

**PRO**

*“Number One”*

I am someone who has lived in 6 countries, so it is easy for me to make international comparisons. I do it all the time. I can see through local (i.e. national) pretensions and am skeptical of unjustifiable national claims. I have lived in big and little countries, in superior and inferior countries (according to my criteria). It is important for me to live in a country that I have a real pride in. I remember watching Neil

Armstrong, the US astronaut, walk on the moon in 1969. That moment I believe was America's finest, and I felt enormous pride in the country, even though I'm not an American. It was an incredible achievement!

Its nice having the feeling that one belongs to the world's top country. I have lived in the US long enough to know what that feeling is like, and if Americans could offer me a better research deal, I would prefer to live in the US rather than Japan, because I could then save myself the effort of having to put up with the many social disadvantages of Japan, and not have to bother learning yet another language, and especially the kanji (the Chinese characters).

But despite the social cost of being in Japan, I prefer to be here because I am convinced that Japan is going to beat America, and within about 5 years, provided that Japan's politicians, bureaucrats, businessmen and voters can get their act together. (The past few years have seen Japan really make a mess of its economy, running up a national debt almost equivalent to a year's GNP, with near zero growth rates, impotent political parties, corrupt bureaucrats, etc).

However, history shows that the Japanese are an incredibly resourceful people. They went through a similar period after American gunboats opened up the country in the 1850s. After a few years of confusion, figuring out what to do, they went on to become an industrial world power and even defeated Russia in the war of 1904-1905. They recovered again after the Second World War, and a third time after the oil shocks of the 1970s. They now have the world's highest GNP per capita (although in PPP (purchasing power parity) terms they still lag America by about 10-20%, with American productivity being about 30% higher). But the gap is closing, because the Japanese save and invest more.

If the Japanese economy can get back on track (as it seems to be doing, for example, in 1996, Japan's growth rate was a respectable 3.6% in real terms (the best of the G7 countries), according to Japan's EPA (Economic Planning Agency), and during the first quarter of 1997, Japan had a very healthy 5% annualized growth rate) it will only be a few more years before Japan's real standard of living surpasses America's and (very important to me) Japan will be able to routinely pay the world's best salaries to its researchers (i.e. outclassing America's).

The Japanese have a sense of mission, and have had it since their defeat in WW2. They want to defeat America, not militarily of course, but economically. It's a question of national pride. To the Japanese, America is the country to beat. (In fact, half jokingly, one gets the impression that in the Japanese mind, there are 3 main countries in the world – Japan, America, Other). The Japanese are an incredibly proud people, which for me is a two-edged sword. (See the section below on Japan's "superiority myth"). They have a sense of superiority which drives them along. It took me 5 years before I knew a few Japanese well enough for them to truly open their hearts to divulge their deepest nationalist feelings, opinions that normally they would never convey to foreigners.

In a sense I share this feeling, and for the same reasons as the Japanese. I too can extrapolate economic trends. (In fact recently, I was rereading Herman Kahn's old book written in the late 1960s, in which he predicted that Japan would become an economic superpower by right about now. In the 1960s his ideas seemed fanciful, but he was right, as time has shown).

I still have about 20 more working years before I choose to retire, and I expect in that time to see Japan

become No.1 economically, with a superior GNP (in absolute magnitude) compared to the US. I also expect Japan will become No. 1 scientifically (by buying up most of the world's best scientific brains and bringing them to Japan). I would like to see Japan become a social superpower as well, with advanced social institutions, but I doubt whether 20 years will be enough. I expect that Japan will remain socially backward compared to the west, even 20 years from now. The Japanese are just too insular to change so fast. It's easy to import technology. Importing social ideologies however, especially from the west, which are so different from those of Japan, is much harder, and takes much more time.

I'm hoping in these 20 years that I will become an influential figure in Japan (especially if I can succeed in building artificial brains and creating a major new brain building industry for Japan and the world). With that influence (and fluent Japanese) I hope to persuade Japan to become a scientific superpower, by creating elite research labs in Japan, with the world's best salaries, etc, i.e. what I call "Golden Labs". I will also try to make the Japanese aware of how socially backward they are, by getting on the national media and explaining clearly why I feel the Japanese are living inferior lifestyles, due to their intercultural ignorance.



(If you tell mono-cultured Japanese (the two terms are virtually synonymous in my eyes) that there are better ways to live, you will have to explain very clearly how other cultures live, because with 99% probability, they will not have had any experience of living in the west). With Japan being the top economic and scientific country in about 10 years or so, I think it should really turn its attention to improving its social wealth. I will really try to help out in this respect.

If one watches Japanese TV, one soon realizes how few foreigners are to be seen on Japan's TV screens. The very few who speak good Japanese are conspicuous because of their novelty, due to their round eyes and non-black hair, looking like Martians to Japanese, especially those with blue eyes and blond hair.

Even I find such people weird now, after 5 years living here. When I see a foreigner, which is not often, except in the lab, I think to myself, "Hey, a gaijin!" (i.e. a foreigner). Until recently, westerners have not been interested in working in Japan, because the country was seen as being both socially and economically backward, i.e. too inferior to be worth bothering with.

Now that Japan has more or less caught up with the richest western countries (in real purchasing power terms, not just in exchange rate terms) westerners are beginning to get interested in Japan and are considering working here. I'm a case in point. However, due to Japan's inferiority in terms of its level of social development, most westerners do not take seriously the idea of living long term in the country.

Broadly speaking, in the 1990s, westerners now see Japan as "economically equivalent, but still socially backward". In order to attract westerners to STAY in Japan, Japan will have to modernize its social institutions, something which has been quite neglected by its leaders over the years (due to a preoccupation with catching up to the west in economic terms).

If I do get on Japanese TV with fluent Japanese, I will appear as a tropical bird among penguins. (As I mentioned above, I was on the European media 150 times in the early 1980s, preaching masculism (men's lib), so I have lots of experience doing this kind of thing). It will not be easy for me to persuade the Japanese that their life styles are inferior, due to their intercultural ignorance. Their knowledge of how

other societies live (i.e. a gut level, first hand experience type of knowledge) is minimal (Japan being the most insular of industrialized countries on the planet. See the section below on Japan's insularity). But I want to do this because if I don't, I will continue to see Japan as socially backward, which frustrates my desire to be living in the No. 1 country.

When I and others like me (i.e. socially and politically minded scientific researchers from the west) come to Japan in large numbers, we will bring our western social values with us. These researchers will probably be frustrated by Japan's social inferiorities, and like me, will be motivated to help reform Japan, by turning it into a modern country in terms of social development. These talented westerners will probably influence Japanese profoundly, shaking up the country, and making it lose its social complacency.

Such reform efforts are unlikely to come from monocultured Japanese, because they don't know what the western reformers are talking about. Western social ideas are outside their life experience. I predict that within 5 to 10 years, large numbers of the world's best researchers will be living in Japan, so that if they get socially active, within 20 years, it is likely that

Japan will be a lot more modern socially. If so, then if I live another 30 years (which is one of my goals, by keeping healthy – no smoking, no drinking excessively, keeping away from fatty foods, exercising every week morning, trying to go to bed on time, etc.) i.e. until I'm 80, then I will be able to die with a pride in my chosen country.

I will be able to see Japan as No.1 economically, No.1 scientifically, and hopefully No.1 socially. That's my dream. (But who knows, maybe in 30 years, the nation state will have died, killed off by 21<sup>st</sup> century global telecommunications technology, thus making my desire for pride in a particular nation, old fashioned. The fashionable people in 2030 will probably be globalists. I'm a globalist, but at the moment, there are too few of us anywhere to form a critical mass).

### ***Superb Engineers***

If you ask the proverbial man in the street almost anywhere in the world to freely associate with the word "Japan", you will almost always get some Japanese engineering company name in the reply. Japan has a well earned global reputation for producing superb engineers. The Japanese and the

Germans have a strong reputation for producing well designed engineering products of real quality and reliability. Japanese cars for example (as long as they are made in Japan, with Japanese workers) have an international reputation for being reliable and not breaking down as easily as those from other countries.

This comes from a centuries old tradition of craftsmanship in Japan. The Japanese are noted for their diligence and taking care of the details that make the difference between a reliable product and one that will fail a year or two later. This attention to detail is one of the great attributes of the Japanese. In my 5 years living in Japan, it has become second nature to me that Japan's machines function. When I travel to other countries and look at the level of workmanship, I am often disgusted or at least disappointed.

Japanese children are raised to give effort to their tasks. It's a strongly held national value, and it translates into high quality craftsmanship and superb engineering. All over the world, people enjoy the fruits of Japanese electronic products, the Walkmans, the Discmans, the transistor radios, the TVs, the palmtop computers, etc. Japanese cars are very popular everywhere because they are so reliable.

Japanese seem to care more for concrete things than the abstract. They like hardware rather than vague ideas. This characteristic is useful to me, because I want Japan to build artificial brains for me. I can provide the thinking, and then Japan can give me the engineering. (Although, being honest, the high tech I use is so state of the art, and changes so rapidly, that the Japanese seem to have been left behind lately by the Americans, so I use American hardware). Once the time comes to scale up my brain building ideas, Japan's strong engineering traditions will become very useful to me. Its one of the main reasons I choose to live in Japan, despite my contempt for so many of its social failings. (See the "Cons" section below).

### ***High-Tech Investment***

As stated earlier, I have chosen to live in Japan, predominantly for economic and career opportunity reasons. Up until about a decade ago, when I was starting my PhD, I automatically assumed that if I proved to be a good researcher, I'd end up in the US, the top scientific nation (and still is). But then I started getting interested in Japan and its incredible growth rates since WW2 and began thinking, "Hmmm, if these rates continue to be superior to

America's, then sooner or later Japan will be able to buy the world's top brains, bring them to Japan and make Japan the world's top scientific nation.

“It's only a question of money”. Researchers' top priority is to find research employment. They are a very cosmopolitan lot, and move to where the work is. I am a strong advocate of Japan opening up to the world to create “gaijin” (= Japanese for “foreigner”, gai = outside jin = person) dominated research labs. Thanks to Japan's high savings rate (around 15%, compared to America's 5%), Japan can afford to invest heavily in high tech research and it does.

Japan educates more scientists and engineers in absolute numbers than the US, and Japan has only half America's population! Research spending in Japan keeps increasing, whereas in the US it grows at a much slower rate (as it must, due to the lower savings rate). One of the great strengths of Japan is the superb intelligence of its elite bureaucrats who have the real power, and guide the country long term. These mandarins know that the future of Japan depends critically on its investment in high tech.

Japan cannot continue to rely on mass production industry to create Japan's wealth in an era of increasing high tech. These mandarins put pressure

on Japanese companies to invest in high tech and help establish special science cities to foster long term research. I hope to take advantage of this investment (and in turn, hopefully, give Japan a new industry, namely brain building, i.e. building brain-like computers).

### *Long Term Thinking*

Some of the reasons why I choose to stay in Japan are derived from my immediate circumstances in the lab I work at. Japan has an ageist (seniority based) salary policy, i.e. one's salary generally goes up with age (plateauing at about 50 years of age) so that a less able older guy gets more than a very able younger guy. Since I'll be 50 in 1997, I get a good salary (by American full professorial standards) and I don't have to teach. My lab has in-house funding, so I only have to persuade one to two people to get projects paid for. The lab is rich, a symptom of Japan's growing affluence and willingness to spend on blue sky research.

The lab gives each researcher one or more work stations and considerable specialist hardware. My rent is 80% paid. Health insurance is paid. My research division (about 80 researchers) already



consists of one third gaijins, so I don't feel alienated. The lab is wonderful at organizing publicity, so the media pours in. Invited researchers get 20 working days vacation per year, and on average, an international trip paid per year. Most importantly, research projects are long term, i.e. 8 years long. I don't have to limit my research horizons, western style, to a year or two.

Such limited time horizons generate “toy” projects which can be implemented quickly, giving toy results. I really admire the long term thinking of the Japanese. It gives me the opportunity to sink my teeth into something solid and long term, e.g. my CAM-Brain Project, to build an artificial brain. I can't do that in the west with its 2 to 3 year research project horizons.

### *Clean, Safe and Efficient*

When I was living in Europe (1971-1991), every time I went to or passed through Switzerland, I was always struck by its cleanliness, relative to other European countries. Switzerland runs neck and neck with Japan as the world's richest country in terms of GNP per capita (using exchange rate comparisons, not PPP (purchasing power parity)), and it is well

known that there is a correlation between high standards of living and cleanliness.

But, having now lived 5 years in Japan, and having been to Switzerland in 1994 and 1995 (thanks to the EPFL in Lausanne) I was struck how dirty Switzerland seemed after Japan. Japan is incredibly clean. The Japanese people care about the tidiness of their country, and do not throw away papers to the same extent as in other countries. The Japanese are a very clean people period, taking more care of their appearance than any other culture I'm familiar with (which is about 20 altogether).

Japan is safe. The crime statistics in Japan are well below western levels. I believe this is a consequence of the high cultural homogeneity. For example, whenever I go to the US, I feel insecure. There is a real lack of solidarity in the US. The US is a mongrel culture, an immigrant culture, with people from many different countries, different religions, customs, etc. In such a country, it is not surprising that there is very little collective, group feeling.

How can you have much in common with, and hence sympathy for the guy next door, when he speaks a different language, worships a different god, has a different skin color and sees the world totally

differently from you. The net result of all this is that the US, in my view, is a deeply socially self-alienated culture, an uncaring culture, and this leads to crime. The US also has a blind spot about its gun control customs, so that it's easy for US citizens to buy guns, including and especially for criminals. In many countries, including Japan, it is illegal to have guns. (The argument being that you don't give razor blades to children).

The net result is that the US has more gun murders in a single city in a week than whole European countries have in a year. In contrast, Japan is far safer. It is culturally homogeneous, so people understand each other and hence feel a far greater degree of solidarity. You can walk the streets at night and feel safe, even if you are a young pretty woman.

America, with all its propaganda of being the land of liberty, cannot even supply its citizens with the most fundamental of individual liberties, i.e. the freedom of personal safety. Japan doesn't have to worry about this. I do hope that when world TV comes, with a thousand channels coming out of the sky from all countries, that the US will feel the wrath and contempt of the majority of countries against its incredibly stupid gun laws, and that the US will change them.

Japan is efficient. As an example of this, consider the train system. Japan is an extremely high density population country, so it is economic to have a railway system that goes everywhere. For the first six months at my lab, I had a car, but I never used it. It was more convenient to take the train, and not have to worry about the hassle of finding a parking place (a major hassle in a very crowded country), and I can read in the train. In Japan (or at least in the region I live in, i.e. Kansai, (west Japan, near Kyoto), the trains run at different speeds, i.e. limited express, express, semi-express, and stop-at-all-stations, and they all run on the same tracks (most of the time).

For a faster train to overtake a slower one, the slower one has to pull into a station on one platform and wait for the faster train behind it to pass via another platform. To enable such a system to function, trains have to be on time literally to the minute. I know of no other country that could do this. It is very impressive. In Japan virtually all the machines work. When I go to the US or Europe and I have to use a public phone, or a slot machine to buy something, far too often it will be out of order. In Japan, maintenance is excellent.

Better still, the machines themselves are better made. Japanese-built cars run for decades, due to the greater care that Japanese workers take with fine details and quality control. This aspect of Japan I am truly proud of, as are most Japanese, I suppose. I observe and listen in to Japanese tourists visiting the west expressing their frustration and disdain at the inferior level of organization in western countries. I find myself developing similar attitudes, the longer I live in Japan.

### *Gambare (i.e. Persistence)*

One of the psychological characteristics of the Japanese I admire the most is what they call “gambare”, which means perseverance, persistence, sticking at it. This quality is deeply ingrained in the Japanese mind, and explains a lot of Japan’s financial and economic success. I suspect that gambare evolved as an important social value in Japan due to the several factors. I should state right here, that I’m hypothesizing. These are only my own opinions. Gambare is needed, I believe, to learn the Japanese writing system, which is so tedious and clumsy, that it takes enormous persistence to master the damn thing.

Since all Japanese school children go through this mental torture, it is not surprising that the teachers foster the gambare value. It is a psychological prerequisite for learning the writing system. Another factor, I suspect, comes from the vulnerability of the Japanese people to natural disasters, earthquakes, typhoons, fires, giant earthquake induced waves (tsunamis) etc.

Japan's geographical position (i.e. it lies over a part of the tectonic subduction zone of the Pacific plate) makes the country vulnerable to these calamities. Since nothing can be done about them, gambare is a useful quality for the Japanese to possess. But, when a population has gambare, it can be very useful for economic success. When the population (well, the male half) works really hard and for long hours, GNP goes up.

I suspect the major reason why Japan has been such an economic success this past century has been due to gambare. I really admire this quality, because it requires guts, discipline and energy. The Japanese have this in abundance. Other cultures which lack it do less well in terms of pushing up their material standard of living. Mind you, gambare alone is not enough to create a well functioning society. It's pointless being persistent with a given task if the task

itself is misguided. Sometimes it is more intelligent to abandon a task which is hopeless, than to persist with it. Gambare and good judgment are two different things.

### ***“Wa” (i.e. Politeness and Harmony)***

I love the politeness of the Japanese. There is a highly developed standard of behavior towards others in Japan. One of the country’s strongest values is “Wa”, i.e. the preservation of social harmony in a densely, overcrowded nation. “Wa” means not annoying your neighbors, or work colleagues. Children are taught from a very early age, to “get on” with their peers, in a group context. I think I understand now the need for this value in Japan. When you look at the size of traditional Japan’s personal houses (their “rabbit hutches”), you begin to appreciate the need for keeping a tight lid on the expression of personal negative feelings towards others. Japan cannot afford the personal freedom of expression when 3 generations live in 50 square meters or less, as has been the case for many centuries.

Japan is the size of California, with 80% of the land useless for farming or housing, because it’s too

mountainous, too steep. So a population half the size of America is squeezed into the remaining 20%. Japan also insists on growing its own rice (not trusting its overseas neighbors to do it for them, see below), so land is even more squeezed. Land prices are the most expensive in the world, and it is only recently that earthquake proof technology has been developed to build higher rise apartment blocks (thus creating more living space, by building vertically instead of horizontally).

So for centuries, the Japanese have lived squashed together with no real privacy. The standards of public behavior which have developed over the centuries to cope with this basic population density, make it very difficult to criticize anyone, or to say “no” to anyone. The Japanese are extremely conscious of not offending each other. The result is that Japanese grow up with vulnerable egos (by western standards). This politeness is very nice to live with on a day to day basis, but for an intellectual like me it has its disadvantages as well (see below). The Japanese may not like foreigners, but at least on the surface they don't show it, unlike many other countries. So living here as a foreigner is at least tolerable in that respect.

### *Literacy Rate*



Japan has one of, if not the, highest literacy rates in the world (about 99%). The primary schools are very effective at teaching the 3Rs to their young students, with the result that Japan scores as one of the world's highest in international educational competitions. The Japanese education system, with its gambare value and discipline, drills its young students very effectively to master the basics. Admittedly, creativity suffers, but at least the students can read, write and thus later in life, can understand the technical manual to operate a VCR.

This is superior to many other “modern” countries such as America, which fails to teach 10% or more of its young students even to read. Japanese are understandably proud of their educational record (at least at primary school level). This pride is reinforced when the Japanese see other countries copying the Japanese primary school educational methods, as is happening a lot lately. However, at higher levels, there are problems. (For a criticism of secondary and tertiary education in Japan, see below).

### ***Health and Longevity***

When I arrived in Japan, I had a European body, based on eating western foods. Now I'm 10 kilos lighter. I eat mostly a Japanese diet because I'm convinced it is superior and healthier. (It's interesting watching recently arrived overweight Americans slim down after a few months of working at my lab, where they eat a Japanese diet, in Japanese quantities). The Japanese are the longest living people on the planet.

If the men didn't smoke (60% of them do), the life expectancies would be even better. When I'm in the US, and see all those "all you can eat" restaurants and a ton of what I call "FFRs" ("fast fat restaurants") I am disgusted, because it is largely these restaurants that have made Americans an obese people. I was recently in Tsukuba, Japan's first science city, which is the most Americanized city in Japan. There were many American style FFRs and all-you-can-eaters.

I observed the young Japanese who frequented these places and saw that they were as porcine as their American counterparts, and for the same reason, i.e. a western fat-based diet, and simple overeating (even if the diet is healthy). I hope that a social consciousness will arise in the west which stresses the importance of restaurants serving healthy foods and that they present them in "responsible" quantities.

For example, if a person has a certain height, then he should eat a given number of calories per meal. Meal sizes could be arranged into categories, for people with heights, 150-160 cms, 160-170cms, etc. Customers could then buy the recommended meal which is not only dietetically sound, but whose quantity is also. Serving reasonably sized quantities of food is done automatically in Japanese restaurants, but in America, restaurants offer their customers as much as possible for the cheapest price.

The result is that the US food industry is indirectly killing Americans by generating obesity, and lowering US international competitiveness, because two thirds of Americans are carrying around excess fat which reduces their dynamism. Americans have become “fat and lazy”, whereas Japanese are till “lean and mean”. Unfortunately, US “Fast Fat Restaurants” (FFRs) are impacting badly on Japanese youth, with the usual consequences – junk food turning into junk bodies.

## *Arts*

Japan has a highly developed artistic life, including such art forms as “noh” (slow story-based dancing with masks and guttural chanting), bunraku (life-size

hand-held puppet dolls), kabuki (colorful popular character acting), bunsai (miniature trees), the martial arts (many), temple gardens etc. The list is long. Japan is an ancient nation and has had plenty of time to develop its art forms. Any westerner staying in Japan for at least a few months becomes aware of the richness of Japan's artistic tradition, unlike the new world countries which are largely parasitic on the old world for its arts.

In the US, when I listen to public radio, all I hear is European classical music. (America is a middle browed culture, because the European upper class did not want to migrate to a primitive frontier country, which would have lowered their quality of life. Europe's lower and middle classes did migrate to the US, bringing their middle browed tastes with them). The new world countries are basically a bunch of philistines in that respect. (I know, I've lived in 2 of them, and in 4 from the old world).

### *Temple Gardens*

I have a strong love of beautiful things, such as classical music (which can literally bring me to tears – I play the piano), natural settings, and since I've been in Japan I have discovered the beauty of

Kyoto's temple gardens. Each time I enter them, I feel, "This aspect of Japan is distinctly superior to the west". I remember having had a similar feeling the first day and evening I arrived in London, after having definitively left Australia, my first country. (Australia is a phlegmatic anti-intellectual country, a brawn (as opposed to brain) sport-oriented culture, derived historically from the British lower class, with all the lower class distrust of the upper class and upper class intellectualism).

I felt my passionate intellectual values were not valued, so I had to get out). In the 19<sup>th</sup> century grandeur of London, when it knew it was "number 1", I felt I was in a superior culture. I was also profoundly impressed by the intelligence of the debate on BBC TV I saw that first evening, which gave me a feeling of "coming home", even though the culture was new to me. This deep emotional experience taught me a lesson, i.e. it is possible to upgrade your quality of life by emigrating, and absorbing the superior features of the new culture into your own personality. I have done this almost routinely now, having lived in 6 countries, although I think I'm getting too old to change again.

When I see the Kyoto temple gardens I see a whole philosophy, a view of the world that westerners

usually don't see. It is terribly moving (for me a least), so I sit and sit, absorbing the beauty and the mentalities of the Japanese Buddhist priests who built these jewels of serenity and visual harmony. Sitting in a temple garden I feel a real pride. This is one thing at least that the Japanese do superbly well, and I am glad to be associated with a culture that can produce such beauty. I will have to put more photos of these gardens on my web site, to show what I mean.

### *Slim*

I'm writing this section after a month's trip to Europe and the US. What hits me each time I go to the US and hits me again when I return to Japan is the fatness of the Americans, and the slimness of the Japanese. I believe that the obesity problem in the US is becoming an epidemic. The overweightness of the average American keeps rising year by year. Since I see the US in quantum jumps, it's easier for me as a foreigner to see the gradual trend, than for a monocultured American, for whom the changes are too slow on a day to day basis to be noticeable. I believe that the fatness problem is sufficient cause to explain America's decreasing international competitiveness over the past few decades. The fatness problem

drains Americans' national energy. When one is carrying around an extra 5 or 10 or 20 pounds in excess fat all day, it inevitably takes its toll.

The average American has less energy to do his/her job well, due to fatigue, particularly towards the end of the day. Japanese on the other hand are much slimmer, much closer to the ideal (healthy) weight for ones height. This gives the Japanese an extra competitiveness, allowing them to put more energy into their work, rather than into lugging overweight bodies around. The Americans really have something to learn from the Japanese in this respect.

It's easy for me to see why Americans are so fat. It may sound facile to say, but its true nevertheless, that Americans eat too much, and what they eat is often too fatty. The average American diet is way too fatty. Japanese diet is a lot healthier, which is why most of the time I prefer to eat Japanese style. My body is the better for it. When I first came to Japan I weighed 82 Kgms, (for a height of 177 cms). I now weigh 73 Kgms, due largely to a Japanese diet and a greater consciousness of the importance of being slim and the need to exercise, which I do for ten minutes each week morning, (when I'm not traveling).

When I travel, which I do pretty often (say 4-5 times a year), my routine is broken and I don't exercise. This often means that if I'm in the US, I will put on weight, due partly to the lack of exercise and partly to American food and its quantity. This last trip I came back 2 Kgs over, which I lost again within 2 weeks. When I'm overweight, I feel bloated, heavy, and lack energy. (Of course, some of this feeling is due to jet-lag, but some to the excess weight as well). Why is America getting so fat, and what can Americans learn from Japan in this regard? One thing that really shocks Japanese when they go to the US for the first time is the size of the servings at an average American restaurant. It is often literally double what they would expect in Japan.

Why double? I suppose because a vicious circle has been established over the decades. Many Americans have become overweight or obese and have become accustomed to large servings, so restaurants (which compete amongst each other for customer patronage) are motivated to give their customers what they want, i.e. large servings. The larger the servings, the greater the fatness – the greater the fatness, the greater the desire becomes for large servings.

How did this vicious circle get started? I suspect it is because America was the first country to become



truly affluent. Food in the US is of high quality, abundant and cheap. It is easy to buy lots of tasty food in the US. It takes a continuous act of willpower not to overeat when in America. Americans have the highest average purchasing power of any nation, so more Americans eat out at restaurants than in most other countries. Given the size of the servings, and their quality, it is easy to over eat, and since going to restaurants is a regular and frequent activity for Americans, it's not surprising they put on the pounds. The other factor is of course, junk food and "fast-fat-restaurants".

The traditional American diet is distinctly unhealthy, meat based, fat based, a veritable disaster. I would like to see more Asian type fast food restaurants set up in the US. Here is an opportunity for enterprising Asian-Americans to save the US from obesity by serving low fat, high nutrition meals and in proper quantities, with size labels, such as, "standard", "extra", "large" (a.k.a. "slim", "fat", obese"). There needs to be a greater awareness of the damage that being overweight does to peoples' health. Being obese can shorten one's life expectancy by a decade or more. It's a major mass killer. A feeling of well-being presupposes being slim.

Unfortunately, American restaurants are invading Japan, more than vice versa, with the same negative effects on young Japanese bodies as in the US. It would be better if Japan sets up chains of fast food restaurants in Japan and in the US to counter these negative effects. Young Japanese are increasingly developing the same obese “junk bodies” as their American counterparts. This is tragic and angers me. I consider this kind of thing as an American pollution. It’s not conscious of course, because the Americans are suffering more from its negative effects than the Japanese, but the Japanese are now starting to suffer in a major way too.

The attractive Japanese slimness is beginning to be fattened out, American style. (I notice that when I’m in the US, I find less than 10% of American women sexually attractive to look at, due to the fact that most of them are overweight, a real turn off for me – whereas, Japanese women I find much more attractive, due to their slimness, and, because of the slimness, they don’t have the pasty faces of American women (and American men too).

I consider Japanese slimness one of Japan’s major points of attraction, when compared with the repulsiveness of American obesity. Japan should be exporting its dietary habits, because on this point,

Japanese practice is distinctly superior, and I'm saying this as a westerner. It's just a fact.

## **CON**

### **Most Insular**

If someone were to ask me, "What aspect of the Japanese annoys you the most?" I would answer immediately, "Their profound insularity, their extremely poor sense of cultural relativity, their inability to put themselves "into the shoes" of a non Japanese, their intercultural incompetence". Each culture has its weaknesses and blind spots.

If you asked me the same question about the Americans (based on my 6 month single stretch living in the US in 1989 as a grad student, and my twice a year visits every year since), I would say, their Puritanism (i.e. their denial of the pleasures of the flesh, so contrasting with the joie-de-vivre of French culture, in which I lived for more than a decade), plus their religiosity (some 80% of Americans still believe in religious superstitions 2000 years old), their nationalism, their insane gun laws,

etc, all frozen 19<sup>th</sup> century European values, that the Europeans grew out of in the 20<sup>th</sup> century (often based on bitter experience of two major (world) European wars). To understand the profound insularity of the Japanese, one needs to understand their geographical situation and their history.

Japan is an island, and a large one, with the world's 8<sup>th</sup> largest population (after China, India, America, Indonesia, Brazil, Russia, and Pakistan) and hence is culturally self sustaining. It is also an ancient nation, going back more than 2000 years to the last major wave of immigration (from Korea). The nearest country (other than some minor islands in the north) is Korea, which is hundreds of kilometers away, so Japan is really isolated in geographical terms. The British are insular for similar reasons, but France is only 30 Kms away. Island cultures are harder to invade, so they tend to evolve independently of their overseas continental neighbors. The Japanese have had rice for over a thousand years, which supported high population densities, resulting in centuries long overcrowding, which in turn created constant stresses and tensions.

To overcome these frustrations Japanese social control has traditionally been very authoritarian, often brutally so, if one reads Japanese history. For

example, when Catholicism grew in the 17<sup>th</sup> century (under Portuguese influence), it became so popular, that the ruling elite felt threatened enough to stamp it out, murdering over a million Japanese Catholics, and then sealing off the country for 2 centuries to foreign influence, until the Americans forced open the country with gunboat diplomacy and superior military technology. This history has kept the Japanese culturally and intellectually **isolated** from the rest of the world for centuries.

The Japanese are one of the most culturally homogeneous peoples in the world. The minorities in Japan (the Koreans, about 700,000; the Ainu (the aborigines of Japan, in the north, only about 50,000); and the Burakumin (or Eta), Japan's untouchable caste of about 3 million – more on the mistreatment of Japan's minorities later), are a small percentage of a total population of over 125 million. So the vast majority are the main stream Japanese with a common language, and common cultural history. The Japanese understand intuitively how other Japanese think, which makes communication easy.

But, when everyone behaves in a given way (due largely to historically and ecologically necessary social pressures on Japanese to behave according to set patterns, which have evolved over the centuries to

preserve the peace in an overcrowded country), any foreign behavior sticks out like a sore thumb. Few Japanese people have lived overseas, and their command of spoken English is so poor (until very recently, amongst the young) that first hand experience of life outside Japan is a closed book to most Japanese.

Only about 10% of the Japanese population has even left Japan. Less than 1% can speak good English. Even the teachers of English in the high schools cannot speak the language well. Only recently have native English speaking English language teachers been imported in large numbers to Japan's high schools (the "JET Program") to overcome this major handicap. The Japanese are a proud (even arrogant) people who have a strong desire to make a mark in the world, but cannot, because they cannot express themselves well in international forums where fluent English is mandatory.

It took me two years of living in Japan to realize how deeply insular is the mentality of the Japanese. I had always lived in multi-cultured societies, so from an early age, I became used to multicultural differences, and learned that there are many different customs and attitudes to life. In Japan however, the Japanese are not exposed to multi-culturalism, so they grow up

unconsciously thinking that there is only one (good) way of doing things, i.e. the Japanese way and since in Japan, social pressure to conform to group norms is high (to preserve the peace in 3-generational, one-roomed houses, over centuries of farm and village life) the Japanese, even intellectuals, often have a really hard time accepting at the emotional level (as against a more liberal intellectual level) the idea that differences in behavioral patterns should not be censored.

To me, this mono-culturalism is unsophisticated and uncosmopolitan. (I lived in Brussels for more than a decade, one of the most cosmopolitan cities on the planet, with one person in four being a foreigner, capital of the European Union (EU), NATO's headquarters, etc). I will mention this point in other contexts later, but for my daily living, the intercultural incompetence of the Japanese is what gets me down the most, and there's not much that can be done about it until digital, stationary orbit, global, 1000 channel TV arrives, making the Japanese suddenly realize at an emotional level that there is a big world out there, 50 times bigger (in world population terms).

***Not a Real Democracy***

To anyone watching CNN around the world, it would appear that Japan is a democracy. Well it is and it isn't. In Japanese hearts, democracy is foreign - imposed upon them by a conquering, nuclear-powered American military, under General MacArthur, which attempted to democratize the Japanese public, so that they would not go to war again and murder 30 million of their Asian neighbors. Prior to MacArthur, Japan had been a deeply authoritarian country. Not more than a century ago, it was the right of the ruling Samurai (warrior) class to cut off the head of a peasant farmer who did not give the samurai enough respect. Even today, the Japanese public is incredibly politically and socially passive as seen by westerners.

It is part of Confucianist and Buddhist philosophy to accept things as they are, and not complain. Of course, the foundation of a real democracy is that the public complain about things that need to be removed or reformed. The level of development of grass roots democracy in Japan, I would put at about a century behind the west. The younger generation, exposed to America's Hollywood, and CNN etc, is slowly becoming more westernized, but the bulk of the population is rather stolid, and passive.



(Actually, in my view, modernization and westernization are the same thing. If modernization had occurred first in the east, then westernization would be called easternization by westerners. The east calls modernization westernization because it sees modern ways first in the west). This passivity creates all kinds of social problems for the Japanese, but since they are so insular and ignorant of how people live in other countries, they simply don't realize how much they suffer through ignorance. If no one complains, nothing gets changed. Without change, there is no improvement. Japan to me is a very socially conservative country, one that I have little pride in, socially speaking.

MacArthur did not do a good job in democratizing Japan. The Americans were in a rush to get back to the US and did not systematically root out Japanese fascism and authoritarian rule, with the result that as soon as they left, the Japanese bureaucracy, which was hardly dismantled at all, quickly took power and began to run the country the way it wanted. That is, a small group of men, admittedly intellectually brilliant in many cases, but unelected, simply imposed its will on a passive, obedient, hardworking Japanese people desperate to reestablish their material standard of living after being (fire- and A-) bombed flat by the Americans.

In a culture of little collective criticism, this kind of dictatorship is possible. The Japanese politicians are in reality rather useless, changing their ministerial posts every 6 months or so, and being no match intellectually for the mandarin bureaucrats, who are the creme-de-la-creme of Japan's education system. As an example of this kind of bureaucratic rule, and the abuses it can give rise to, take the case of Japan still not allowing the mini-dose contraceptive pill. Japan is one of the very few industrialized countries in the world not to have the mini-pill (along with ultra-conservative Catholic Ireland).

The old larger dose pills are obtainable to treat heavy period pains etc, but the mini-pill is still banned. Why? Well, the generally accepted hypothesis seems to be that the Japanese Medical Association is very powerful, and lobbies the Ministry of Health bureaucrats to persuade them to declare to the public that the mini-pill is unsafe, with dangerous side effects. The Japanese are too insular to realize that the rest of the world uses the mini-pill, including dozen of countries with medical systems more advanced than Japan's, to no great danger, but such thinking would not occur to most Japanese, such is the strength of their inward looking mentality.

However Japan was the first country in the world to get legalized abortion on demand (in 1948 – largely as a consequence of Japanese disgust at the half-cast babies born of Japanese women and black US soldiers. Those born were shipped off to the Japanese communities in Brazil, and the rest were aborted). Without the mini-pill, abortion still plays a major contraceptive role in Japan, with an estimated 2 million abortions a year, i.e. about one abortion per woman per lifetime. The medical profession cashes in mightily.

The gynecologists do not want to see the mini-pill come in. Nor do the condom manufacturers. Nor do the ultraconservative bureaucrats, who are horrified at the idea of young Japanese women taking control of their own bodies and sex lives by initiating sex, the way their western sisters have taken for granted since the early 1960s. Since the women's movement in Japan is a joke, i.e. has no punch at all, nothing changes. The mini-pill has been banned for decades. In this respect Japan is decades behind the west.

A basis for a healthy grass-roots democracy, where the public imposes its will on its elected representatives, who then legislate laws and command the bureaucrats (who should be civil *servants*) to execute the laws, is that the public be

informed of what is wrong with society. A vigorous and independent press is essential for democracy. However in Japan, the media is largely controlled by the politicians and the ministries. Favored journalists, (i.e. the noncritical ones, those who don't pry into the politicians or bureaucrats indiscretions or corrupt practices, of which there are many - Japan being a most corrupt society, with constant scandals eventually breaking through the media damper) are invited to press conferences.

There is very little tradition of muckraking or independent investigative journalism in Japan. Japanese journalists are Japanese and hence lack the necessary individualistic mentality to be effective investigative reporters. Even those who are, face resistance from the Japanese public, because such individualist behavior disturbs the “wa” (social harmony). The net result is that the Japanese public is poorly informed of what is happening, so it is not surprising they are so passive.

In Japan, in practice, it is the bureaucrats who make the laws. They propose them and the politicians largely rubber stamp them. It is the bureaucrats who effectively rule, and it was the bureaucrats who simply dictated that the Japanese would have poor housing, high prices, few airports, a memory based

education system, etc. The Japanese public simply passively accepts this, not knowing they could live better lives if only they were more cosmopolitan in their outlook. For two generations now, the Japanese have had to put up with high prices that are often double or more (in purchasing power terms) compared to those in western countries. The general public is not consulted.

After centuries of repressive dictatorial government, the Japanese are not accustomed to raising their voices in anger and insisting on changes. Of course, this does occur to some extent, but much less than in the west, with the result that Japan is seen as being socially backward by westerners. Historically, one of the reasons why the shoguns (the Japanese military dictators) in the 17<sup>th</sup> century were so threatened by the rise of Catholicism was that this western doctrine was capable of getting large numbers of Japanese peasants into the streets to protest, something unheard of prior to the arrival of westerners in Japan.

However, the dictatorship of the Japanese bureaucracy does have a positive side to it. The bureaucrats are not stupid. They are the country's intellectual elite, and they think long term (although in Confucianist terms). They reasoned that it would be better for Japan to sacrifice the emotional

happiness of one or two generations of Japanese, by having them work hard and paying high prices as a form of forced saving. The high savings rate thus created cheap capital, which got ploughed back into company investment.

With cheap capital and high prices, the companies made considerable profits, which allowed them to grow, and Japan has grown spectacularly since WW2, however, at great social cost. My general impression is that the Japanese are not a particularly happy people. There are too many social pressures, too many social obligations and not enough individual liberty for them to feel happy. The pressure cooker of Japan's economic growth machine (until the collapse of the speculative "Bubble Economy" in the 1990s) has been achieved at the cost of creating a rather emotionally impoverished Japanese public, I feel.

Only now are the more affluent younger Japanese (under 30) beginning to rebel against the old model, spending their time and energy on their own individualistic hobbies. But, even then, they don't complain collectively. They merely privately do what they want, and don't rock the boat. One of Japan's biggest problems I feel, is its political and social passivity. There is social pressure against

complaining in Japan. A good Japanese simply grins and bears it.

This political docility led to the rise of Japanese fascism in the 1930s, resulting in 30 million Asians being murdered by the Japanese military in the 1930s and 1940s. The Japanese people did not have the courage in the 1930s to stop the rise of a fascist military dictatorship, which made itself hated by its cruelty and inhumanity towards its Asian neighbors. Such is the price which is paid sometimes for a lack of democratic spirit in a population. (As George Bernard Shaw famously said, “People get the leaders they deserve”.)

### *Sex Roles*

In the early 1980s, in Europe, I was a very active “masculist” (i.e. men’s libber). “Masculism” is my word by the way, which I coined in the mid 1970s. I was on the European media about 150 times, preaching the gospel of women’s’ careers, to free men from the burden of being the sole bread winner of the family. The main idea was, “Now that women can work, they must work, otherwise they parasitize on men and thus enslave them”.

To force “fluffies” (i.e. a masculist label for traditional women, who are financially parasitic on men) to become FIPs (i.e. Financially Independent Persons, another masculist term), masculist ideological strategy was to frighten them with the slogan, “If you want to get a man, get a career”. Masculist influenced men realized in northern Europe (a region which is about a decade ahead of the US in social attitudes, e.g. full sexual intercourse on TV, unmarried couples living together, abortion pill, atheism, female careers, etc) that there were many advantages in having a serious relationship with a FIP.

A FIP is far cheaper to divorce. Traditionally, a man would pay for a woman (a fluffie) before a divorce and then after the divorce, so he’s paying for a woman he doesn’t love – pure parasitism on the woman’s part. Women are now living until they are 80, having small children for only a handful of years, so they have plenty of time for careers. Having a relationship with a FIP makes switching careers easier for a man, because she is sharing more or less equally with him the burden of earning the family living.

He can then afford to earn less, and maybe get a better qualification by going back to university for a



couple of years. If he's a "robot" (i.e. a masculist term for a traditional mono-dimensional workaholic male who unquestioningly accepts having a fluffie as a wife) then he will probably be locked into a financial prison, with no flexibility to earn 10%, 20%, 40% less, because he is forced to earn as much as possible to pay for the kids' school fees, the mortgage, his wife's dresses, etc. He is forced to stick with the same job that he may hate or be bored with. If you're working 8 hours a day all your life in a job that you hate or are bored by, but can't get out of it because you are locked into a financial prison, then you are truly unliberated. Masculism is men's liberation, and the biggest problem for masculists is female financial parasitism.

Fluffied men often hate their lives because they cannot change them. Once millions of European men began to wake up to this idea, especially in the Scandinavian countries (the most socially advanced in the world), fluffies really began to feel the pressure. The women's (feminist) movement was strongly advocating careers for women. With a divorce rate of 50% in many countries, being a fluffie is financially risky. What happens if you lose the man you parasite upon? Men increasingly rejected the idea of alimony (i.e. money paid by ex-husbands to ex-wives), labeling it "a parasite's charter".

Along came the masculists, who tried to make men conscious that, “You’re better off with a FIP than a fluffie”. Fluffies cannot even survive unless there are “robots” (traditional men) around who are willing to be parasitized upon. As more and more men took up masculist attitudes, the remaining fluffies (who had not yet converted themselves into being FIPs) began to panic. They could afford to ignore the feminists, but if their own husbands started thinking along masculist lines, then that was truly dangerous. I used to be given “dagger eyes” by fluffies in the tram in Brussels the day after I had been on national TV, pushing masculism.

But, over the years, the percentage of women getting careers in the west rose and rose, until fluffies in many countries effectively died out. It’s now the norm (in the sense of a social expectation, i.e. a social pressure from peers, parents, etc) for young women in the west to have a career. More importantly, their boyfriends expect it too. Fluffies are OUT!

Once women had careers, their husbands began to respect them more, because the women had new financial and emotional bargaining power. They could say to their husbands that if they were neglectful or unpleasant, the wives could divorce

them more easily, because of their new financial independence. The husbands found their careerist wives a lot more stimulating than their former (boring) housewifey wives, and could share common careerist experience and difficulties with them.

Communication between husbands and wives in the west thus improved and hence the quality of their sex. Dual career coupledness definitely had its advantages, although there were new problems, such as what to do if the two spouses worked far apart. The usual solution to this problem was to move to a big city, where both could find local jobs.

Now that I'm in Japan, I feel like I've stepped into a time machine. The Japanese are backward when it comes to sex roles. They are like the west in the early 1960s, and hence are at least 30 years behind in this respect. They have not had their sexual revolution yet (the mini-pill is still banned in Japan), that the west had in the early 1960s, so Japanese women don't even have control of their own bodies and sex lives. They have not had the feminist revolution that the west had in the 1970s because Japanese women are too passive, and they have not had the masculist revolution that northern Europe (and to a lesser extent, the US) had in the 1980s. (In any country, the feminist revolution has to precede the masculist

revolution, because husbands cannot work less and earn less until their wives earn more.

Since there has been no real feminist revolution in Japan, and few Japanese women have real careers (as against “pin-money” part-time jobs, which are very common), Japanese “fluffie” women financially enslave Japanese “robot” men. Since being a masculist was a very important part of my self image in the early 1980s, seeing the level of under-development of Japan’s sex roles makes me ashamed of Japan.

It's a source of great frustration for me, because I like to have a certain pride in the country I choose to live in, but in Japan, the trade-off I make between the advantages of economic and career opportunities on the one hand, and the disadvantages of feeling I'm living in a third world country in terms of social development on the other, causes me to have an air of permanent absent mindedness. The conflict eats up much of my nervous energy and is terribly distracting. It's not easy being a cosmopole. The more countries one has lived in, the easier it becomes to see the weaknesses of the country one is currently living in.

I fell sorry for Japanese men. They work long hours, often ten or eleven a day, with two, three even four

hour daily total commute time. This is not a life. House and land prices are so high, that to have affordable housing their families have to live far from the city centers, so commute times become excessive. Japan is so out of touch with western social values and is so insular, that the Japanese do not see themselves as socially backward (e.g. more than 30 years behind the west in terms of sex roles).

Most Japanese men consider it perfectly normal that it is their role to earn the money for the family, and that their wives do not have careers, earning only pin money in part time jobs after the kids are off to school. Japanese husbands just don't see themselves yet as being exploited by their financially parasitic wives. In fact, a lot of them, as company employers, don't want to employ women for careers. Women in Japan face far greater sexist employment hurdles than in the west, but because of Confucianist social values, these women don't rock the boat.

Japanese women have not yet organized themselves into powerful feminist organizations to sue rogue sexist male employers, the way western women did in the 1970s, so of course, nothing happens, and Japan simply falls further and further behind the west in social terms. If you mention this kind of thing to the Japanese, they will often just say that Japan is

different from the west, that Japan is a different culture, going in a different direction. This is false I believe. Japan is going through the same modernization process (in terms of sex roles for example) as dozens of other developing nations.

Because the Japanese are decades behind the west in this regard, westerners can look at Japan and see the west's past, and can see that Japan is developing along the same growth curve as the west, but is decades behind. The Japanese on the other hand, cannot look into their future, and hence cannot see that they are moving along the same growth curve. Hence it is easy for Japanese to think that they are different (a characteristic of the Japanese that they love to emphasize, with some basis of truth, but also highly exaggerated at times).

So it's a frustrating dialogue for a westerner to talk about sex roles with the Japanese. Also the Japanese are a proud people, who are acutely sensitive to western criticism. The Japanese have a love-hate relationship with the west, and America in particular. For a century, the Japanese have tried to catch up with the west, to beat them. Economically, this goal has been more or less achieved, but socially, Japan is way behind. So by criticizing Japanese social values,

a westerner touches on the ultra sensitive inferiority complex Japanese have toward westerners.

This inferiority complex is manifested frequently and routinely in an implicit manner in Japan's ads. Putting a westerner in a Japanese ad gives the product advertised a certain "class", an unconscious association in the Japanese mind of – "the product must be good, because westerners are using it". So when westerners, like me, say such things as – "Japan is still basically a third-world authoritarian country which got rich quickly", the Japanese have a great deal of trouble accepting such opinions, even though it's true (to western eyes).

Japanese husbands work such long hours (until very recently) that they get home exhausted. The kids have already gone to bed, so Japanese fathers in effect "orphan" their children, and often emotionally and sexually "widow" their wives. The division of tasks in the average Japanese household, and particularly for the older generation, is so polarized, that men and women live in two different worlds.

The husbands often leave control of the household entirely up to their wives including control of his salary spending. She will give him a weekly allowance from his own salary. Traditional Japanese

values place more emphasis on the mother-child relationship than on the wife-husband relationship. The child will often sleep with the mother, so sex tends to go out the window. It's not surprising after a few years of this that love and tenderness between husband and wife dies. There's an expression in Japan that "a good husband is healthy and absent".

As proof of this, in case you think (if you are a westerner) that I'm exaggerating, was a survey taken in Japan a few years ago, asking Japanese men and women, "What is it in your life that makes life worth living?" Only 5% of both sexes said their spouse. Such statistics are profoundly shocking to westerners, who place much higher importance on love, tenderness and sex with their spouses. To westerners, large numbers of Japanese (especially the older generation) seem rather masochistic, expressing a rather sad, resigned look on their faces, when compared with the joie-de-vivre of many other peoples (e.g. the French or Italians).

The Japanese insularity is so strong, that they don't know they are sad. It is this ignorance of other, happier ways of living (which are to be found in many other countries) that I find the most frustrating about the Japanese (as I said earlier). One of the first things one learns when living in a second



country/culture is that it is possible for millions of people to do themselves damage by accepting 'inferior' customs, simply through ignorance. Being cosmopolitan teaches you the value of questioning the social values of one's locality. One learns that – "there are better ways of living, which make people happier". In this respect, the Japanese have much to learn.

I believe that the Japanese really suffer from their insularity, and live lives of relative emotional, sexual, and existential poverty, because they are unable to benefit from the social lessons learnable from other cultures. Japan is too culturally closed minded, too inward looking, to benefit from importing new social innovations. Of course, social ideas from outside Japan do penetrate, but slowly. It is very difficult for Japanese to be influenced by overseas life styles, because of the huge cultural and linguistic barriers.

I have seen other island countries (in a similar situation as Japan is today) come out of their shells and then benefit from contact with other cultures. The example I have in mind is the country I grew up in, Australia. Australia, unlike Japan, speaks English, the world language, thanks to England's colonizing in earlier centuries. Prior to the invention of the jumbo-jet, Australians were an insular minded,

unsophisticated and socially backward people (although rich – a century ago, Australians had the world's highest GNP per capita, and today are still in the top rank).

Once the jumbo-jet came along, and mass tourism really got started, large numbers of young Australian graduates in their 20s traveled from Australia to live in the UK and the US for a while. (These countries were easier to live in because both are English speaking countries, and hence offered immediate linguistic access to their cultures). This experience profoundly disturbed them, because they could see with their own eyes, that in many respects, they had grown up in an inferior culture, which could not compete with the cultures they were visiting.

This experience caused them to feel ashamed of the backwardness of their own culture, so when they returned (as most eventually did – it's hard to give up your cultural roots) they were motivated to improve the relatively backward institutions of their homeland. In the 1970s and 1980s, Australia suddenly became far more sophisticated, cosmopolitan and open to the world, and hence gained greater freedoms and happiness as a result.

A similar phenomenon has yet to happen to Japan, because the Japanese do not yet speak fluent English, despite 6 years of schooling in the language. When Japanese travel, they tend to go to Japanese hotels, stay in tight Japanese groups, and take photos of foreign landmarks, but have little or no human contact with the foreign local people. The Japanese tourists return to Japan with minds almost as narrow as when they left. How then can the Japanese be influenced by the social customs and values of other countries, from which Japan could benefit so much, if they cannot open up their insular minds?

One probable answer is global digital TV. 1997 will see hundreds of TV channels in Japan beaming down from telecommunication satellites, most of them in English. I believe that world TV will cause a snowball effect of English becoming the world language to a greater extent than it is already. When Japanese citizens see that most TV programs are in English, they will learn to speak the language.

Then the war of ideas can really begin. Japanese will be able to compare foreign lifestyles with their own, and in many cases will find that the traditional Japanese way of doing things will be seen as inferior in many respects. World TV will get the Japanese population thinking (and the rest of the world as well).

Hopefully, the net result will be the creation of a more cosmopolitan, more interculturally sophisticated, and happier Japan, but it hasn't happened yet. Maybe I'm living too soon in Japan, ahead of Japan's time. Sigh.

Now that I live in Japan, and am an ex-masculist (having invented the term and having been on the European media with masculist doctrine about 150 times) I feel motivated and responsible (given my experience and interests) to try to bring masculism to Japan, which in my view so desperately needs it. Japanese men are truly enslaved here. They do not have the freedom to simply change jobs easily from one company to another.

The lack of true grass roots democracy in Japan, the incredible political passivity, and lack of real union power, has meant that the bureaucrats and the employers have been able to devise an employment system which makes it virtually impossible for a dissatisfied or bored employee of a major company to change to another company. I have seen this phenomenon first hand. Japanese employers of large companies want their employees to stay with them for life.

Companies invest a lot of training time etc in their employees and do not want to lose that investment. Also, an employee who feels his life is to be spent in the same company will usually develop a loyalty to that company, which is something that the employers want. So these employers are reluctant to employ someone who comes from another company. They feel that if he has been “disloyal” to the previous company, he might be disloyal again to theirs in the future.

Thus the individual needs and rights of the employee to control his own career development and working life are simply ignored by Japanese companies. This lack of basic freedom to change one’s job is one of the aspects of Japan which truly makes me vomit. I feel truly hostile to this attitude. It means that Japanese men are enslaved by their companies. If you are bored by your job, or you feel you have real talent which is not being rewarded financially in Japan’s traditional seniority based salary system, or if you want to move on, or if you want to change careers, or whatever, then it is much harder to do so in Japan than in the west.

The basic individual freedom to control one’s choice of job, and the company one works for (a freedom so precious to westerners and so long fought for, and

now taken for granted) is not respected in Japan. I would not be surprised if it is this aspect of life in Japan that is the most alienating to westerners. I'm constantly shocked by it. It doesn't affect me personally because my lab does not have a tenure system. The lab itself is an experiment, so has no assured long term future, so contracts are annual and renewable, although the department heads and above, being NTT people and Japanese, have permanent jobs. This is one of the disadvantages of my lab.

So, I really feel sorry for Japanese men. They are slaves to their companies, slaves to their fluffie wives, and lead such mono-dimensional workaholic lives. There is little joy in their daily slog to and from work, doing the same old thing year in, year out. Without the possibility of changing companies, let alone careers, because they are locked into a financial cage, without the possibility of earning less, because their wives do not have careers, to take up the financial slack.

If he wants to change careers and earn less for a while, but cant, because of financial commitments equal to his salary, then he's stuck. He cannot change his life. Japanese men truly need masculism to push women out to work, to get women educated to the limits of their female abilities, and to take up equal

responsibility for the burden of earning the family living by taking up full careers. Women live into their 80s and have small children only for a small number of years.

It is highly immoral that fluffies expect to be kept financially by men all their lives. When I get introduced to a Japanese fluffie (or any fluffie for that matter), my face sours. I don't respect her at all. I treat fluffies with the contempt they deserve. A fluffie to me is equivalent to a 19<sup>th</sup> century slaver of Negroes. Both expect other people to work for them without payment. Both are equally immoral. Feeling ran so high against Negro slavery in the US in the 19<sup>th</sup> century that it caused a civil war.

I feel a similar hostility to a fluffie who lives off her husband's pay check, and spends her days playing tennis, cards, spending his money in shopping malls, going to flower arrangement classes, etc and not bothering to shoulder half the financial burden. When the children are very small, the wife/mother is busy raising them, then the two sexes are both working hard, but this is only for a few years.

In Japan, and particularly in the professional classes that I frequent, fluffies have a wonderfully free (parasitic) life in their 40s and 50s. They may have

part time jobs, and have lots of time for their hobbies and friends. Fortunately for them, their husbands are robots and unquestioningly accept that they will earn the money, and that their wives will spend it. This is a kind of slavery and is morally wrong. I will not respect Japan fully, until Japanese women get off their bums and pull their weight financially, equally with Japanese men.

For this to happen, Japanese women will have to organize themselves into a powerful national feminist movement and push hard for equal rights to employment. This they don't do, so not surprisingly, nothing changes. Simultaneously, Japanese men need to have their masculist consciousness raised, so that a powerful national masculist movement can be formed. In Japan, women are changing far more than men. Men have hardly budged an inch in social terms. This is normal of course, because feminism has to come first. Once women have careers, then men can work less, and earn less.

But feminism hasn't really got off the ground yet in socially backward Japan, so men are still locked into the traditional mono-dimensional careerist role. Far too many Japanese men actually don't want their wives to have careers, particularly Japanese male employers. I don't know whether I have more disdain



for the passivity and political uselessness of Japanese women or for the backwardness and conservatism of Japanese male employers who don't hire women for careers. Both are a problem.

In Japan it is commonplace for husbands to live and work in one part of the country and to go home in the weekends to another part, instead of having their families move house to follow their jobs. The main reason for this is that under the traditional Japanese value system, the children's' education takes precedence, i.e. the Japanese education system is so competitive (see the next topic below) that the family does not want to "disturb" their children by moving, forcing them to change schools, etc and hence lowering the chances of them getting into a good university if they pass the university entrance exam.

Hence the marriage really suffers. (This assumes that the marriage is a good one in the first place, but if it is the usual lack-luster Japanese marriage, maybe not a lot is lost). Japanese companies expect their employees to move to other locations. Since it is very difficult for an employee to change companies, it is very difficult for an employee to say to an employer, "No, I don't want to move, I don't want to be separated from my family, which would destroy my marriage, widow my wife, orphan my children, lower

my emotional wealth, deprive me of sexual joy, etc. If you keep pushing for me to move, I'll change departments, or even companies. Screw you!"

Japanese don't have enough consciousness of grass roots democracy and individual rights to think like this. It's foreign to them. They have lived under authoritarian dictatorial governments for so many centuries that individual human rights, that the west has fought for so long, and now takes for granted, are not respected in the east, at least not yet.

So Japanese male employees get pushed around. Families get broken up like this all the time. Several men in my lab live like this. After a while, these men get "second wives", and love dies between husband and wife. It is yet another example of what I see as the "emotional poverty of Japan", and shows that sex role liberation for both sexes and the need for greater grass roots democracy in Japan, go hand in hand.

### *Education, Creativity, Exams*

Japan's education system is unique in many respects. Firstly Japan is very much a meritocratic society, with little inequality of wealth and more or less equal opportunity to advance according to one's individual

abilities (a real plus for Japan). Education is highly valued, and parents and teachers put considerable pressure on students to succeed academically. This pressure is so strong, and the competition to fill the few slots at the elite universities is so intense that a weird social phenomenon has arisen which effectively robs Japanese children of their childhood sense of fun.

Japan is not a democracy. Grass roots individualist democratic feeling is poorly developed here, so the rulers have more or less a free hand to run the country the way they want. Employers want their employees to work for them for life, so once a young graduate joins a company, he (nearly always a he) is stuck there for life, and hence it is critically important that he get into the right company from the start. Tremendous pressure is placed on him by his parents to do this. It will influence his quality of life and status for the rest of his life.

Now the top companies (until very recently in some cases) have an entrance quota policy, i.e. X% of company entrants will come from Tokyo University, Y% from Kyoto University, etc, and so on down the list of universities of decreasing status. Hence, to get into a good company, you have to be a graduate of a good university, so you have to get into a good

university. Once you're in you can relax, because in Japan, universities are pretty much vacation camps, in which one socializes, plays tennis, and only does a little work to scrape through the exams.

Companies do not care much about how well their young graduates studied during their university courses. They only care about which university each candidate came from. Now to get into a good university it is very important to get into a senior high school (10<sup>th</sup> to 12<sup>th</sup> grades) which has a good record of getting its students into the top universities.

These top high schools have entrance exams too. So students study hard to get into them. Now, to get into a good senior high school, you need to get into a good junior high school (7<sup>th</sup> to 9<sup>th</sup> grades), which has a good record of getting its students into the top senior high schools. This chain of reasoning in Japan extends all the way down to kindergarten, and even in the womb. Some women stimulate their babies' brains with musical speakers placed on their bellies).

To exploit this education mania, private after-school crammer schools called "Jukus" (pronounced "jew koo z") have sprung up which drill students to get better results in the entrance exams. They have been very successful, and so a large proportion of Japan's

young students spend extra hours after ordinary school studying, which of course means that they have less time for fun and being children. The irony is that what they study is largely useless knowledge, especially at high school level. The entrance tests (to be objective and fair to everyone) are in the form of multiple-choice, which can be graded without bias by a computer.

So the jukus and the schools drill their students to excel at taking multiple choice tests. Students are rarely asked to express original thoughts or to state what they think about a given issue or to write an essay. The authoritarian tradition of Japan means that the educational style is top-down, i.e. the teacher/professor/god talks, and the students listen – hence, there is no student intervention, no disagreements, no discussion, no western (and particularly American style) dialog between teacher and students, no show-and-tell, no essays, no attempt to stimulate the creativity and expressiveness of students' individualities.

The result is that the students have their individuality and creativity stunted. I see the final product of the Japanese education system at my lab, which is said to be one of the best in Japan. I have been in top Japanese labs for 5 years now, and based on my

experience, I have a low opinion of Japanese creativity. It's there genetically, but has a very difficult time coming to the surface, because these young researchers have never really been encouraged to express themselves, so it is boring talking with them (over and above the usual problem of the enormous language barrier).

At my lab, there are effectively two communities, the Japanese and the Westerners. The two don't mix much, mostly for the practical reason of neither group being able to speak the other's language well (despite 6 years of English classes at Japanese schools, which until recently emphasized a non-verbal approach to language learning – quite useless in the modern world).

Even with those Japanese who do speak English well, talking with them is usually less intellectually rewarding than talking with westerners, because the westerners are not afraid to express themselves, to offer ideas, to take the risk of being wrong, to contribute to the discussion, whereas far too often, Japanese researchers seem to be ideationally constipated, wary of open ended questions where they have to think on their feet. They are too frightened of offending anyone, or of criticizing someone of higher status, so conversation with them

is stilted, boring and after while, you (as a westerner) simply wash your hands of them.

There are always the exceptions of course, but on the whole I look on the Japanese as creative pygmies. It's a major fault of the culture and the Japanese education system. The Japanese Ministry of Education (Monbusho) is one of the most conservative, which explains why Japan has failed to reform its educational policies. Other countries do not select their intellectual elites on the basis of how well their candidates score on memory based tests at high school level.

This is a stupid system which should have been thrown out years ago, but the politicians in Japan are impotent and useless, the Japanese population is too politically passive to assert its will, and the Monbusho bureaucrats are too creatively dull and insular to do anything about the problem. The result is that 12<sup>th</sup> grade high school students have to go through an “examination hell” at the end of their high school life, to pass the university entrance tests.

In my view, Japan's inability to reform its educational policies is symptomatic of the weaknesses of Japan's whole culture, i.e. its lack of grass roots democracy (i.e. its passive obedient

population which doesn't pressure politicians collectively to change the situation), the impotence of the politicians themselves, who are intellectually an inferior breed compared to the bureaucrats, and the lack of imagination and international experience of the bureaucrats themselves (the real power holders).

What does Japan need to do to overcome its education problems and to return the fun to children's lives? There are a lot of things it could do, but it would involve a social revolution of Japan's whole social structure. I personally would like to see what I call a "Social Meiji". The "Meiji Era" in Japan, starting more than a century ago, saw Japan very frightened of being colonized by us (the westerners) the way we were doing to China, Africa, and other third world countries.

To fight fire with fire, the Japanese quickly mobilized their energies to send young men to the west to bring back European scientific and technological knowledge, in order to create a modern Japan with a strong military, with modern guns, and ships, etc, capable of matching the west, and preserving Japan's social values from the ideological onslaught of a European colonization of Japan.



(The Japanese had already had a taste of European ideological force with the rise of Japanese Catholicism in the 17<sup>th</sup> century, until it became threatening to the dictatorial power of the shoguns (the Japanese military dictators), who murdered a million Japanese Catholics to rid the country of their influence, and then closed the country to foreigners and to returning Japanese under pain of death). The Japanese underwent this “technological Meiji” transformation in a few decades and even won a war against a major western power (i.e. against the Russians in 1905). The result is that Japan is now a modern nation, even one of the leaders, technologically speaking.

However, I believe that Japan has now entered a new era of crisis in which another major social transformation is necessary, as it learns that in a information-based world economy, creativity is vital for survival. Japan’s current social and economic institutions were set up after WW2 to fuel an assembly line production based economy, which are no longer suitable for the modern era.

A “Social Meiji” is needed, where the best social ideas from around the world are brought to Japan to modernize Japanese social institutions, so that it can be proud of itself and earn the respect of the west. At

the moment, I think it is fair to say that the west respects Japan's economic prowess but looks down on Japan's social inferiorities.

To overcome the examination hell phenomenon, I would install a grade system at the universities, similar to those in the west. Employers would then know that a graduate with a high grade is smarter than another with a low grade. Which university the student went to would then be less irrelevant, so long as the grade standards were fairly uniform over the country. Employers could be guided by the grades rather than the names of the universities.

In the present Japanese system, companies select people who have good memories and persistence, but not necessarily good creativity, or analytic skills, or ability to think critically. In fact my general impression of the level of development of logical, critical thinking amongst Japanese is negative. The Japanese prefer to emphasize good feelings between people, rather than to promote critical logical dialogs. Logical thinking in Japan is not nurtured, with the result that the illogicality and inconsistency of the Japanese can infuriate westerners, who are educated (as a basic western value) to think and express themselves clearly and logically.

Japan should also set up an American style GRE (Graduate Record Exam) which gives a nationally standardized IQ type test to graduates who want to go on to do post-graduate work. Universities can then select their graduate school candidates partially on the basis of the GRE scores. In Japan, as in any modern country, the top jobs should go to candidates who are selected at post-graduate level, not at high school level. The academically pressured years should be at postgraduate level. High schoolers know nothing, and are usually too immature to know what they want to do in life.

Japanese society needs to become more grass roots democratic and put effective collective pressure on its politicians, so that companies do not dictate employment policy. Then it would be easier for employees to change companies, so that getting into a given company, depending upon an entrance exam result at 18 years of age becomes irrelevant. At the moment, in Japan, the university years are seen as the only time to relax, sandwiched as they are between the examination hell of high school and the workaholic mono-dimensional pressure of company life.

This system is “sick and twisted”, and all wrong. It should be the other way round. The toughest years

should be at university graduate level, at which the top minds are selected to occupy the top posts. Universities should be places of hard work, used to filter the brilliant from the good. Japanese universities today are rather low status institutions compared to those in the west. Japan has won a pitiful 5 Nobel Prizes.

Japanese universities are seen by the west as being financially poor, with low salaries, as relatively stifling, with godlike professors who take authoritarian attitudes towards their students and staff, as having a rigid communication between departments and groups, and as being rather corrupt, with partisan selection of research projects and funding. Japanese universities are in a bad way, and desperately need to be reformed and upgraded. This is starting now, but a lot needs to be done.

To enable Japanese men to change their companies and careers more easily, Japanese women need to get off their bums and pursue careers. The women can then support the men financially while the men change companies or careers, go back to university etc. to get new qualifications. With men thus freed from their financial cages, they will want to change companies in larger numbers.

As young men see that it is possible for them to change companies relatively easily, as in the west, this will reduce pressure on them to select the “correct” company for themselves at the beginning of their careers. With the reforms I’m suggesting here, just which university one gets into, becomes less important. What is important is the grade one gets at graduate or postgraduate levels, and for the top jobs, how brilliantly one performs at PhD level. The very top jobs require people with brilliance, creativity and vision.

Doing research encourages people to think in this way. Putting a person who scored well in a high school memorization test into such top posts is obviously stupid, yet it happens all the time in Japan. It probably explains why so many of the bureaucrats lack vision, are so insular minded, and have the creativity of newts, but at least they are intelligent. The education system filters well for intelligence, but that is not enough for today’s fast changing world, where creativity and vision are increasingly needed.

Company personnel department staffs should drop their quota system (X% of recruits from Tokyo University etc). With a GRE system in Japan and graduate and postgraduate grades, personnel managers can judge by the grades and not the names

of the universities. Hence the university in which one does one's undergraduate work becomes less unimportant, because it's the grade that counts, not where one got it from.

So it would not be so important which university one got into, so long as during the university years, one got good grades. Hence the pressure would be taken off the secondary school students to get into a good university, etc. This logic then applies all the way down to kindergarten, so that the Juku business can die, and Japanese kids can "have a life", without having to waste their childhood cramming useless knowledge that they will forget immediately after the entrance exams.

Maybe then, the Japanese education system can do what education is supposed to do, namely to teach its students to think logically and to create, rather than only to passively memorize. This would lead to more flexibility in one's career. For example in the US now, the average company employee changes his job every 5 years. This flexibility is seen as an asset in an era of rapid technological change. Technology is creating and destroying jobs faster and faster. One of the reasons why Japan has been doing poorly in economic terms in the 1990s is that Japanese society

is not geared for rapid creative technological innovation.

America has been pulling ahead lately (although the Japanese high-tech multinationals very recently have been doing extremely well, which is good for me). Japan desperately needs to reform its education system to foster creativity and individualism, otherwise it will never be No. 1. (Actually this is only partly true. There is another way the Japanese can become No.1 and that is to import the best brains in the world to Japan, to invest in the new sciences, to create the new technologies, to generate a new economy.

### ***Rabbit Hutches, War Guilt***

When I'm in the train looking out at Japan's suburban housing, I'm struck how inferior it is by western standards. It is truly third world, yet Japan is a rich country. Why the discrepancy? Admittedly there is a shortage of land, but still, why does Japan insist on growing its own rice at a customer price which is several times more expensive than the world price? If Japan imported its rice, it would have a lot more land for housing, so the price for land would drop substantially. (If one includes the price of land

when calculating living standards in international comparisons, then Japan is a mediocre country, in the middle of the industrialized nations, about 20<sup>th</sup> or so).

With lower land prices, Japanese home owners would have more money left over to build better houses. So why does Japan insist on growing its own rice? Many other countries import their food, so why not Japan? Why do the Japanese significantly lower their material standard of living by dwelling in “rabbit hutches”? This 3<sup>rd</sup> world housing standard results from the impact on land prices of their decision not to import rice. I think the deep answer to this fundamental question is again, Japanese insularity. It's well known that Japan's overseas neighbors still hate the Japanese, particularly the older generation.

I travel regularly to continental Asia and know first hand how deeply the Japanese are hated because of the atrocities they committed in WW2, and their colonial policies in Korea and China. This hatred lingers despite the fact that it has been 50 years since the Japanese murdered 30 million Asians, one of history's greatest crimes, in terms of sheer numbers of people killed. The wounds are very deep, particularly in China (where 20 million Chinese were murdered by the invading Japanese army). Unfortunately, the Japanese still have not truly



atoned to their Asian neighbors for these massive crimes.

The invaded Asian nations know this, and they also know that the younger Japanese have not been told by the Japanese education ministry what happened. Asian governments on the other hand, certainly inform their peoples of what the Japanese did. My god, in China, you can't get away from it. Chinese TV and films are full of it. (I know. I go to China regularly). But in Japan, school text books have been regularly censored to keep Japanese school children ignorant of what their grand parents did in the war.

In Japan's semi-democracy, the bureaucrats did not want their role, nor the Japanese Emperor's role in the war criticized by a critically informed public. Since they had control of the content of the textbooks, they censored them as they pleased. The Chinese and Koreans etc. bitterly resented this. They cannot accept that the memory of the massive suffering they were subjected to under the Japanese be simply obliterated from young Japanese minds. Even today, the Japanese are having great difficulty in accepting the fact that some 200,000 young continental Asian women were conscripted in the war to serve as sex-slaves (unpaid prostitutes) for Japanese soldiers.

(In Japan, these women are euphemistically called “comfort women” in the Japanese language press). In general there is not the same degree of shame in the Japanese public for the Japanese atrocities of WW2 as there is in Germany. When a German neo-Nazi group gets in the news, e.g. by burning down a Turkish guest worker dormitory or when some deluded neo Nazi thug says that Auschwitz never happened (my second wife’s mother was gassed by the Germans at Auschwitz), the German government will put holocaust movies on prime time TV to educate the public. (Lately, it is now against German law to make such statements).

I know, because I speak German, and had German TV in Brussels, when I was living there (plus TV from the UK, France, Holland, Belgium, Italy, Spain, Luxembourg, etc, (oh how I miss the cosmopolitan life of Europe – but living anywhere is a compromise. I doubt whether I could tolerate European scientific conservatism and the lack of research funding in a region with double digit unemployment, having lived in Japan).

Nothing like this ever happens in Japan. You mention “Auschwitz” to a German, and he’ll hang his head in shame. You mention the “Rape of Nanking” to a Japanese and he will probably not have heard of the

place. There are even Japanese politicians who say it never really happened or is wildly exaggerated. Regularly the Koreans, Chinese, Singaporeans etc are outraged by statements coming from Japanese politicians concerning WW2 events. Japanese children are taught a lot of Japanese history, except for the period of the 1930s and 1940s.

I believe that relations between Japan and its neighbors will not improve much until the Japanese population is taught about its atrocities in the war, so that the Japanese population can feel ashamed, and then make that shame visible to their Asian neighbors. If the continental Asians can see that the Japanese population is genuinely ashamed of what it did, the way the Germans are ashamed, then the Asians will soften their hatred towards the Japanese.

But that hasn't happened yet. No Japanese wants to educate the public in such a way. For example, there has been no Japanese movie director who has made movies of Japan's atrocities from the continental Asian perspective. Doing such a thing would be felt by the Japanese to be traitorous, tarnishing the reputation of the Japanese people. (The Japanese are too insular and nationalistic to even contemplate such a thing. I believe the only way the Japanese will be taught about their atrocities will be by having non

Japanese TV documentaries and movies come into Japan from other countries via global satellite TV).

If such Japanese movie directors existed their work would be considered too disturbing to Japanese “wa”. I’ve had Japanese (so-called) feminist journalists say to me that they could not possibly publish my masculist criticisms of fluffies in the national newspapers, because it would disturb the “wa” (harmony). They say that most of Japan’s women are fluffies, i.e. they are dependent financially on men. Such a criticism would disturb millions of people.

Such conservative reasoning I believe, partly explains Japan’s ignorance of its own war time atrocities. It is not acceptable in Japan to make Japan look poor in the eyes of Japanese. It’s the tatemae-honne distinction, so strong in Japan. (The tatemai is the surface diplomatic lie, and the honne is the underlying reality, i.e. what a person really thinks privately but doesn't express publicly).

The Japanese are so insular that they don’t care or are not even aware of what their neighbors think about them. I hope, now that global TV is coming the Japanese will be exposed to satellite TV documentaries on this issue (hopefully in English, or even better in Japanese) made by their Asian

neighbors. Then maybe the long overdue Japanese guilt will start to grow, and relations between Japan and its neighbors can improve. At the moment, Japan has no friends. No other country particularly likes the Japanese or trusts them. The Japanese only have themselves to blame.

Relations between Japan and its neighbors are so bad, that the Japanese prefer to grow their own rice, so that at least they won't starve if China or anyone else imposes a naval blockade on the shipping lanes, making food (rice) imports impossible. The Japanese pay a high price (literally) for their incredible insularity, both in terms of material standard of living (land prices and their 3<sup>rd</sup> world housing), but also in terms of the mistrust of their neighbors. This is so stupid. In my mind, the Japanese are simply "interculturally incompetent" and have a lot to learn about the rest of the world beyond the conceptual horizons of Japan's little island.

### *Minorities*

Japan has a poor international reputation for its treatment of its minorities. The worst treatment occurs with the so-called "Burakumin" (or "Eta"), Japan's "untouchable caste", of which there are about

3 million. Historically, they were the butchers and leather craftsmen, trades that were considered “unclean” by Buddhist doctrine (Buddhism coming from cow-fetished India). If you are an Eta, and you hide the fact, you could today be fired on the spot from a major company if you are found out.

I have read accounts where young wives who were happily married with a baby have divorced their Eta husbands in shame, on discovering their husbands’ real identities. Detectives are hired to see if a potential marriage partner has any “Eta ancestry”. The irony of this outrageous discrimination is that the Eta are of the same genetic stock as ordinary Japanese. You cannot tell the difference between the Eta and “clean” Japanese.

This blatant and cruel discrimination dismisses Japan (in the eyes of westerners) from any chance of belonging to that exclusive club of “civilized nations”. There’s more. From 1910 to Japan’s defeat in 1945, Korea was a Japanese colony. Koreans were not allowed to speak Korean in the Japanese controlled schools, and they hated the Japanese for it. Even today, 50 years later, the Korean hatred for the Japanese is so strong, that it is against Korean *law* to import popular Japanese culture in the form of CDs, video, etc.

In the colonial period, Koreans were transported to Japan as forced laborers. Today, there are about 700,000 Koreans living in Japan, most of them second and third generation. But, they are denied Japanese citizenship. They are treated as foreigners. Japan is a very closed society. It has a very strong “them and us” mentality, due to its cultural homogeneity and its geographical isolation. Pluralism is a foreign concept to the Japanese.

The irony is that Japan should feel highly indebted to Koreans, because in a certain common sense way, “Japanese are Koreans”. I discovered this nearly a decade ago at a neural net conference in California at a reception. Some Japanese looking conference attendees approached me, and I spoke to them in Japanese, “Nihonjin desu ka?” (Are you Japanese), “NO!” They said deeply offended, “We’re Korean!” I learned two things, 1) Koreans don't like Japanese, and 2) I can't tell the difference between them. Their genetic characteristics are the same.

When I'm in Korea, I feel I'm in Japan, except that the clock is set back about 15 years (economically and politically speaking). Common sense says that homo-sapiens, the species, did not originate on an offshore island. The Japanese population had to come

from somewhere. The archeologists say that roughly two thousand years ago, the last major wave of Korean immigration to Japan took place (about a million people).

The Koreans brought their customs and values with them, which became Japanese customs. Even Japan's Shinto religion which the insular minded Japanese like to think is their own, originated in Korea. (I have a book written by two American scholars who investigated the Japanese cultural debt to Korea, which asserts this. This book I bought in Korea). Later, it was via the Koreans, that the Japanese civilized themselves by importing Chinese culture – Buddhism, Confucianism, Chinese characters, Chinese governmental ideas, etc.

Over a millennium ago, the Japanese had great respect for the Chinese and Koreans, which at the time were clearly superior cultures. So genetically speaking, Japanese are (largely) Koreans (with possibly some South Sea Islander genes and others). There's a strong suspicion amongst western scholars who study Japanese history that the first emperors in Japan's long line of emperors were actually Koreans, and that the reason why these scholars are banned from examining these emperors' tombs, is that they may find evidence to support this hypothesis.



I have a book called “Multicultural Japan” edited by Donald Denoon et al, 1996, of Cambridge University Press which says (p4), “The second wave of immigrants came from North-East Asia, most likely via the Korean peninsula. This migration continued for over a millennium through what are known as the Yayoi and Kofun periods (ca 400 BC to AD 700), and by the latter (Kofun) period there seems to have been considerable mixing of indigenous and immigrant groups as far as southern Tohoku.

About a million people left the continent in some “boat people” saga whose causes are only dimly understood, to settle the archipelago, until eventually the original Jomon peoples were outnumbered, perhaps by as much as 10 to 1 (according to Hanihara Kazuro). The migrants brought wet rice agriculture and bronze and iron technology. They settled northern Kyushu and western Honshu, either merging with and absorbing the aboriginal Jomon inhabitants or confining them to culturally distinctive formations in the “peripheral” regions of Hokkaido and Northern Honshu.

By the seventh century, these North-East Asian immigrants and their descendants constituted between 70% and 90% of the population of the

islands (which might by then have amounted to five or six million people), and constructed a distinctive political and cultural order centering on the court which emerged in the Kinai region in the vicinity of present day Osaka and Kyoto”.

The book also says (p6), “Even in the 1990s the long hand of control over the past is exercised in the form of a ban enforced by the Imperial Household agency over any excavation of 158 major tomb sites thought to contain the remains of imperial ancestors, one purpose of which is to limit the risk of “embarrassing” archaeological discoveries, particularly any which might throw light on the origins of the imperial family”.

What an insult to the Koreans! How intellectually and scientifically dishonest, and how contemptible as judged by westerners. If the world, and particularly the western world, hears about this, there will be an outrage against Japan. I wondered how much the Koreans know about this, so I asked a Korean friend of mine. He said, “Well, most Koreans know that the ancient emperors in Japan were from Korea and at least the ancient scholars and technicians were from Korea”.

I mentioned this strong suspicion to a Japanese good friend of mine (i.e. that Japanese are genetically Koreans, and that the first Japanese emperors were also Koreans. She said it sounded like a “black rumor”. “Why black?” I said, “Japan has an enormous debt to Korea!” She didn't buy it, and this was from a highly intelligent and educated woman, yet she too shared the collective Japanese attitude that such an idea is degrading to the Japanese.

God, no wonder the Koreans hate the Japanese. Imagine the British banning American scholars from investigating the tomb of William the Conqueror (if there is one?), in case they discovered evidence that he might be French. Do you think the French would tolerate that? Such is the incredible insularity and intercultural incompetence of the Japanese, in my view, one of Japan's biggest problems.

Japan cannot become a full member of the world community until it gives up such outrageous and mythical prejudices. Japan needs to wake up to modern science and acknowledge its (pre)historical cultural roots. The Japanese should treat the Koreans with reverence, because the Japanese are Koreans. They are the descendents of Koreans. Korea is Japan's “mother country”. This message needs to be taught to the Japanese public.

It would help make the Japanese more cosmopolitan, more interculturally sophisticated, and would help induce a greater degree of war guilt, which is a prerequisite for Japan being forgiven and accepted by its Asian neighbors (that were invaded by Japan in the 1930s and 1940s) in a future Asian economic and political “bloc” (similar to the European Union (EU) or the North American Free Trade Agreement (NAFTA)), once China goes democratic, as hopefully it will with the rise of its middle class.

### *Emotional Poverty*

It's interesting watching Japanese sex on TV. Japan is less puritanical than the US (not having suffered the Catholic sexual repression of Europeans – the Catholic leadership decided many centuries ago to keep the financial wealth of the church within the church and not see it dispersed by inheritance to the wives of its priests, hence marriage and sex for the priests of the Catholic church were banned. This ban created enormous sexual hang-ups with the catholic clergy, who transmitted their neuroses to their congregations.

Japan hardly suffered from Catholicism, before it was literally exterminated by the shoguns). But Japan is more puritanical than France or Germany. In the US you can't even see women's' breasts on TV (unless there has been a very recent change). In Japan you can see full sexual intercourse after midnight, and sex type "game" shows, but when it comes to showing sexual intercourse, the penis and pubic hair part of the image is blurred. In France and Germany nothing is censored. You see everything.

However, oddly, Japan's tradition of publishing books for the public on sex techniques and advice for good sex is far less developed than in the west, hence there is a general ignorance in the Japanese population concerning modern approaches to sexual bliss, which in turn means that the Japanese suffer from "vanilla" (i.e. relatively dull, boring) sex. Japan does however publish wonderful erotica books, that are famous throughout the world, but such books, based on classic drawings that are centuries old, don't teach the Japanese public about modern sexual techniques.

I know several Japanese well enough to talk about such things, and they tell me that it is not the custom in Japan to put such things in public, i.e. in print. I've tried hunting down such books in major book stores

in big cities, and find only “sex education” books (i.e. “where do babies come from” type texts for school children) but that's not what I'm after.

The result of this is that many Japanese hardly know about the G-spot, the cul-de-sac, female ejaculation, male prostate orgasms, Kegel exercises, multiple orgasms, ecstatic sex, and particularly the best of them all – continuous (hour long) orgasm. The result of this is that Japanese women remain largely sexually passive, expecting the men to take all the initiatives, which is boring for men, and both sexes are ignorant on how to give each other continuous orgasms, which is now all the rage in the west.

For those who don't know what I'm talking about, let me digress a bit here, because such knowledge can change lives, and is terribly important. Such knowledge should be put on TV to increase a nation's GNH (Gross National Happiness). It's possible for men and women to have an orgasm that does not stop, that goes on for many minutes, giving the ultimate in human ecstasy. To get a woman to have a continuous orgasm, all you have to do is simultaneously finger her G spot and clitoris (and maybe anus too) for many minutes, bombarding her with sensation.

If she's not sexually inhibited, and usually if she loves her sexual partner, and her vaginal muscles are well exercised (either from lots of orgasms or Kegel exercises) thus making them very sensitive to stimulus, she should come and come until a threshold is reached, after which she switches to continuous orgasm. These sensations are so strong that initially a woman will usually be afraid of the power of her own body.

This fear can make her stop her man from stimulating her, but with practice, she should get used to it, and allow herself to climb to greater heights of sensation. A woman who routinely has continuous orgasm will worship sex, and the man who gives it to her, and will want sex frequently, which is nice for the man as well (so long as he's not too fat, unfit, and tired all the time).

Frequent successful sex generates joy in a couple and makes life really worth living, but since relations between the sexes in Japan are the worst I've seen in the 20 odd cultures I'm familiar with, it's obvious to me such joy in Japan barely exists. (Only 5% of Japanese husbands and wives mention their wives and husbands as their main joys in life, according to recent surveys. In Japan, the company takes priority over wife and family in a Japanese man's life. To

westerners, these traditional Japanese priorities seem masochistic and sick.

Fortunately for the Japanese, the younger generation is rejecting them, but the attitude gap between westerners and Japanese on this issue is still enormous. It generates a lot of hostility and misunderstanding between east and west). The country with the healthiest relations between the sexes that I have seen is France, the country internationally famous for “l’amour”, where the men are romantic and routinely flatter and caress their women, and the women are seductive and nurturative to their men (and earn 90 cents to the male dollar, as against American women’s 70 cents).

To get a man to continuous orgasm, the woman masturbates his penis with her hand to the brink of orgasm, then squeezes the penis head with her thumb and forefinger, which decreases the sensation. The man also needs to practise approaching the brink multiple times in one session, without going over the top into ejaculation. He can do this on his own with masturbation. Over many minutes, sexual tension builds up enough for him to have continuous orgasm, where the semen doesn't shoot out, but just oozes out continuously).



Such bliss is virtually unknown in Japan, because there are no means to spread such new knowledge. I hope this essay helps in this regard. If orgasm (all 5 seconds of it) is the nicest thing there is for you, then try to imagine 10 minutes of it (or a hour) if you've never had it. If you want to know more about continuous orgasm, go buy books (if you are a westerner) or look up the key words "one hour orgasm" on the web, and enjoy!

Japan is not only sexually underdeveloped. A similar comment can be made concerning the level of development of loving between couples in Japan. Good loving and sexuality between Japanese couples is so poorly encouraged by the culture, that as a consequence, a huge (quasi prostitutional) sex industry in Japan exists, offering anything you want. Traditionally, Japanese business men often prefer to spend their time with these "water trade" women than with their emotionally and sexually estranged wives.

Sex roles in Japan are so traditionally polarized, with husbands and wives spending so little time with each other, that love often dies between couples. For most Japanese husbands, loyalty to the company takes higher priority over loyalty to the wife and family. (This attitude seems emotionally sick and morally inferior to westerners, who have the freedom to

change jobs and companies as they choose, and have the time to be with their families.

Good relationships with wives are vitally important to western men. In the west, both husbands and wives usually work full time, but only 8 hours a day, not 11 hours a day as in Japan (plus 3 to 4 hours commute time for many millions of Japanese men in the big cities). Western couples have the time to be with each other (“TT” or “Together Time”), and to develop their relationships. Western culture encourages this, with the result, I believe, that western GNH (Gross National Happiness) per capita is far higher than in emotionally impoverished, masochistic Japan. With Japanese men, a vicious circle is set up.

They spend so much time at their companies that over the years, love with their wives often dies. The men come home so tired that often they are not interested in sex with their boring housewifey wives. The wife starts to nag and he begins to avoid her (and the kids he hardly knows, because they are usually asleep before he gets home). By staying longer hours at the company, or drinking sake after work with his colleagues or clients at hostess bars, in the “water trade”, he neglects his wife even more, who then nags more, tightening the vicious circle.

With the strong housewife ethic which still has not died out in sex role backward Japan, the husband cannot just throw her out easily if he wants. He's enslaved to her, and she to him, for financial dependency reasons. Japan's traditional sex roles create a lot of marital misery because couples who should divorce don't, so millions of Japanese husbands and wives continue to lead emotionally impoverished "half lives".

Consider the sheer size of the "water trade". I have read that more money is spent today per year in the water trade than Japan spends annually on its military defense (i.e. 1% of GDP). To me, the size of this market is a symptom of the mass poverty of loving and sexual relations between Japanese husbands and wives. I consider Japan as one of the poorest nations on earth in terms of its sexual and emotional wealth.

This aspect of Japan I find truly abhorrent. Fortunately, the young generation of men are tending to avoid the water trade and to go home earlier to their wives. Both husbands and wives of the younger generation have been influenced by the western model, shown in Hollywood movies, etc. Now that more Japanese women are into careers (although not a lot), women can divorce their sexually and emotionally negligent husbands more easily.

The divorce rate in Japan is now 1 in 4, half of America's, and rising. It will eventually hit 1 in 2 as well, since surveys have shown that when older Japanese women are asked if they had their lives to live over again, would they marry the same man, half said no. The threat of divorce, initiated by wives, puts pressure on husbands to be less negligent, and indirectly puts pressure on company bosses to lower their workaholic expectations they have traditionally imposed upon their younger subordinates.

### *Corrupt*

Japan is incredibly corrupt for an economic superpower. One expects poor 3<sup>rd</sup> world countries to be corrupt. It's one of the reasons why 3<sup>rd</sup> world countries are 3<sup>rd</sup> world. But on the whole, westerners expect Japan to be as honest and above board as are western countries. Unfortunately, that's not the case. In the 5 years I've been in Japan, never a week goes by without some Japanese politician, bureaucrat, or businessman, being hauled into court on corruption charges.

It never stops. It just goes on and on. I suspect that Japanese corruption is a historical leftover from when

Japan itself was a 3<sup>rd</sup> world country. (In many social respects, it still is, in my opinion). The level of development of grass roots democracy is so weakly developed in Japan that people don't complain, so it is easier to behave in a corrupt manner than in a country where grass roots democracy is strongly developed.

The Japanese have an honesty/dishonesty dichotomy built into their language. “Honne”, in Japanese, means what one truly thinks privately. “Tatemae” is what one says publicly, i.e. a white lie. This dichotomy is so strongly developed in Japan, that westerners feel that Japanese are sneaky, and cannot be trusted, because they say one thing and do the opposite. Other Asian nations, e.g. China, with a similar dichotomy, understand the Japanese better, but even they don't trust the Japanese much (according to what I've read on continental Asians' opinions concerning the Japanese).

My suspicion is that corruption is a part of daily life in Japan, and that only the spectacular cases get to be reported on TV or in the newspapers (i.e. only those which are so blatant that they come to the attention of a passive and obedient Japanese media). At least the top level corrupters are regularly hauled off to jail, so at least that is to Japan's credit, but the fact that these

cases just keep coming and coming and coming, is boring, and makes westerners living in Japan feel that Japan is morally inferior to the west in this respect.

Americans are much stricter this way, and more likely to speak up if their bosses do something shady. (In Europe the level of corruption depends on which country you are talking about. The two worst are thought to be Italy and Belgium). I hope that when (if?) Japan becomes more grass roots democratic, that the level of corruption will diminish a lot.

### *Superiority Myth*

When I was living in Europe for 20 years (as an Anglo-Saxon, married to a French speaking Belgian woman in the second half of that period) I found the chauvinism of the French insufferable. I don't mind arrogance per se, so long as it's justified, i.e. backed up by facts. The Americans are (unconsciously) incredibly arrogant, but in their case they have a right to be so. The US is the planet's dominant culture, driving the rest of the world into (American) modernity.

America wins nearly all the Nobel prizes now. America is pioneering the information age. America

makes the blockbuster movies. America sends men to the moon and satellites to the stars. America generates most of the popular music. America builds nuclear aircraft carriers. America keeps the world's peace. America, America, America.

As an English citizen (i.e. switching an Australian passport for a British one, to be able to work in the European Union countries), I can easily make out a case for British arrogance. Britain has won a lot more Nobel prizes per capita than the US. Britain invented modern parliamentary democracy. Britain started the industrial revolution that is sweeping the world. Britain made English the world language, Britain made America (a British baby that grew up). Britain and America together have dominated the 19<sup>th</sup> and 20<sup>th</sup> centuries. Britain, Britain, Britain.

Germany has a right to be arrogant (but less so, due to its militaristic tendencies). Germany dominated science before Hitler. Germany has given the world most of its classical music. Germany has produced most of the world's great modern philosophers. Germany is famous for its quality engineering. Germany, Germany, Germany.

What have the French to crow about? What has France given the world? Well, there's modern

painting and sculpture, perfumes, haute cuisine, fashion, photography, movies, l'amour, joie de vivre, diplomacy, nationalism, etc. France might run about 4<sup>th</sup> or 5<sup>th</sup> in the world in terms of general status levels as judged by other countries, but is definitely not tops. The Belgians used to joke that "one could get rich by buying a Frenchman for what he's worth and selling him for what he thinks he's worth".

French cultural life is centered in Paris which is rather distant from France's international borders, with the result that the French are rather insular. Historically, the French were the dominant culture in Europe for several centuries and this experience conditioned them to think they are superior. It's only recently that the French have got international cable TV (a decade behind the Belgians) which teaches them that they are not so special.

Combined with their current double digit unemployment figures, the French are going through a bit of an inferiority complex at the moment, as they wake up to the international reality that the US is pissing on them in terms of global dominance ("the arrogant inferiority of the French"). Interestingly, America's lack of upper class subtlety (the European upper class did not migrate to the US or anywhere) is



a source of constant sneering by the French towards what they see as “American vulgarity”.

Now, what about the Japanese? Are they arrogant? You bet. Many, many Japanese believe deeply, strongly, that they are “ichiban” (best, first, No.1). As with the above nations, there is always an element of truth to each of these country’s claims to superiority. In the last few decades, the Japanese have skyrocketed in terms of their economic standard of living, an achievement that really counts for something in the modern world. But it’s more than that. Japanese believe that they are special, unique.

There is a huge literature (called “nihonjinron”) which attempts to explain (often rationalize) why the Japanese are special or different or superior. Many countries like to think they are tops. It’s flattering to believe such an idea. Unfortunately (or fortunately) for Japan, there are no international land boundaries, so foreigners are not easily met, who can provide a counter ideology to the notion of Japanese superiority.

Because of the incredibly homogeneous nature of the Japanese, and the extreme insularity (living on an isolated island, with huge cultural and linguistic barriers which act in both directions between Japanese and foreigners, plus the kanji (i.e. the

Chinese writing system) barrier that frightens off westerners, etc), Japanese almost never meet people who challenge their beliefs in Japanese superiority.

Hence this belief is very powerful. It makes Japanese quite obnoxious when making international comparisons with them. They can be extremely closed minded about this, having been “educated (indoctrinated) all their lives that they, the Japanese are the world’s master race. It’s like a religion to them, an article of faith, and one that rational argument has little impact on.

There’s no denying that Japan has a rich culture, but there’s also no denying that most of it is due to foreign borrowing (plus a bit of local adaptation). Japan’s social structure makes creativity very difficult (due to a centuries’ old, high density, homogeneous population, which generates incredible social pressure to conform to group norms in order to inhibit socially disturbing individualistic behavior).

It is thought that Japan’s Shinto religion (a primitive animalistic polytheism) came from Korea. Its Buddhism and Confucianism, it got from China, via Korea. Its style of government bureaucracy it copied from China, so too its writing system (i.e. a clumsy character based system, instead of having the

ingenuity to create a phonetic system which could be learned in a hundredth of the time). In the modern world, Japan has copied the western powers unashamedly. Today, America is the country to be copied.

In just about any country in the world except Japan, it is thought that a country which copies is considered to have less status than the country which is copied. Leader countries are respected, copier countries are not. Despite this, there are still far too many Japanese who believe they are tops. This irrational arrogance, this myth, I believe, may have played a role in Japan's decision to bomb Pearl Harbor. The planners of this raid reasoned that the fighting spirit of the Japanese was so superior to the flab and excess of America's culture that the Americans would not want to fight, and thus leave Japan to keep its own colonies in the Asian sector.

The Japanese hunger to colonize was derived from their desire to copy the dominant (European) powers of the time, who were busy colonizing Asia and Africa. It looks as though Japan has been parasitic throughout its history upon other cultures for its innovations. It seems rather incapable of inventing its own (with perhaps the exception of the walkman and karaoke).

Some of the more level headed of these Japanese Pearl Harbor planners were worried about the industrial capacity of the US, but they were overruled. The result was that the Japanese took on a country with some 3 to 4 times its industrial productivity, and double its population, i.e. a total of about 6 to 8 times Japan's total industrial capacity. No wonder Japan was smashed.

America was so powerful at the time that it could crush Germany and Japan simultaneously, even with only half of its eligible men in the military. It was madness of the Japanese to declare war on the US. Japan was then bombed flat as a result, as was Germany. If the Japanese had not been so arrogant, so insular and ignorant of how other people think, they would have saved themselves a lot of suffering (and the lives of 30 million continental Asians they murdered in the 1930s and 1940s).

Actually there is some evidence confirming the quality of the fighting spirit of the Japanese. It comes from what happened during the battle for Okinawa (an island within bombing distance of Japan that America critically wanted, in order to bomb Japan with their B29 bombers, and which Japan would defend to the last man to avoid being bombed. (This

Japanese fear was justified, because shortly after Okinawa was captured by the Americans, the Americans murdered 100,000 civilians in one night of fire bombing on Tokyo. This number was greater than the number who died by the A-bombing of either Hiroshima or Nagasaki). If the Americans had failed to detonate their nuclear bombs, there were plans to fire bomb *all* the major cities in Japan.

The kill ratio on Okinawa (i.e. the number of Japanese killed by Americans to the number of Americans killed by Japanese) was equal. This kill ratio, plus the fact that several million Japanese troops were based in Japan in the summer of 1945 and tens of millions of reservists as well, persuaded the Americans that it would be in everyone's interest to A-bomb the Japanese, rather than invade Japan with street to street combat.

Sir Winston Churchill estimated the casualties would be in the range of a million Americans and even more Japanese, who were desperately short of weapons due to America's successful naval blockade and bombing of Japanese factories. Even high school girls at the time were being trained to attack American troops with sharpened bamboo poles.

So to stop the war, and minimize the number of deaths on both sides, President Truman decided to drop the bombs. The alternative was a land invasion of Japan by the Americans that was well planned – Operations Olympic and Coronet, in which the estimated number of American casualties would be about 1,000,000 with far more Japanese civilian deaths). So the bombs were dropped, resulting in less than 200,000 Japanese deaths and no American deaths. Japan surrendered unconditionally. The US had utterly defeated Japan. So much for Japanese superiority.

Japan has yet to go through the same learning of its own international inferiority as in France. There was a time in the 1950s when Japan truly admired the US, and that is still true today to some (diminishing) extent, due to America's defeat of Japan. But the younger generation of Japanese seems to have forgotten the war, and have imbibed the age old belief in Japanese superiority. I doubt whether things will change much until Japan gets global TV, bringing programs from other countries, to teach them that they are not so special.

I believe that Japan could be No.1 economically in less than a decade (i.e. possessing a GNP larger in absolute size than that of the US (in exchange rate

terms)), but that does not make me tolerant to silly claims that the Japanese are a “superior” people (whatever that means). Japan is tops in some things, inferior in others. I’ve lived in too many countries to be open minded towards blind chauvinism. In this respect, at a deep level, the Japanese are worse than the French. (Monsieur Chauvin was a character in a French play whose behavior was so excessively pro French, that he became a legend).

### *Sado-Masochism*

Whenever I listen to my Japanese colleagues at my lab chatting amongst themselves, I usually have the impression that their personalities have been collectively stunted, i.e. that virtually all of them have been through the same type of parenting and socialization which has inhibited them from fully expressing themselves emotionally and intellectually. It’s most frustrating listening to them. I feel that most Japanese are unable to simply express who they are without reserve, without worrying excessively all the time how their opinions or behavior will affect others.

In some cases, observing Japanese on the train, I would say that some of them have had their personalities virtually destroyed. They don't even

have to open their mouths. One can just see that they have been psychologically crushed. Why is this? What is going on with Japanese child raising that generates such massive and powerful inhibition of one's natural joie de vivre? Why are Japanese so inhibited emotionally and intellectually?

Ultimately, I speculate, it is due to Japan's island habitat and its history of rice growing. The idea of using rice to feed the population was imported from China and Korea more than a millennium ago (i.e. about 2000 years after the Chinese were doing the same thing). Rice is a very efficient food source, i.e. many calories per square meter can be grown, and so in the early years of Japanese rice cultivation, population growth was rapid. The old hunter-gatherer life-style could support only a small population, because food capture levels were low, so once rice agriculture was introduced, more children could survive – until Japan ran out of land. Experiments show that if you put too many rats in a cage, even if there is plenty of food etc, then their behavior will become neurotic. I believe that the Japanese are fundamentally neurotic for the same reason as the rats – overcrowding.

Over many centuries, the Japanese have learned that to keep the collective peace, it's paid to inhibit the



personalities of its population so that they did not express freely their feelings and opinions, because if they did, society suffered. Japan has half the population of the US crammed into a fifth of the area of California. For many centuries, the Japanese have lived with small housing, with 3 generations squashed together. To keep the peace, traditions of a public and private self have developed. If you are Japanese, you will present a stereotyped mask to strangers.

One presents one's true opinions (honne) to new friends only very gradually, as the level of familiarity increases. I thus believe that the major reason why Japanese have such masochistic opinions is due, indirectly, to rice. As far as I know, all Asian cultures have this "face" psychology (i.e. the public mask for politeness reasons), but Japan has it worst, because it is an island whose political boundaries are rigid, i.e. the boundaries are set geographically, not militarily.

I think the above gives an idea to explain Japanese masochism. Even today it is not difficult to see clear cases of this phenomenon. For example, it is a regular occurrence on Japanese TV to see masochistic competitions, e.g. who can stay in a bath of ice water the longest, who can eat the most rice cakes, etc. These game shows are very popular, and reflect a

collective preoccupation of the Japanese with self-inflicted pain. To westerners this just seems sick.

Now, what about Japanese sadism? It is well known amongst psychologists that masochism and sadism are closely linked. That is why the two tend to be mentioned in the same breath: sado-masochism, rather like electro-magnetism. The Japanese have an international reputation for being one of the cruelest peoples on the planet. They are still hated by their Asian neighbors (at least by those people old enough to remember what the Japanese did to them in WW2). I have read that the Vietnamese for example, have more or less forgiven the Americans, but have not forgiven the Japanese (who invaded the country several decades before the Americans), who were so much crueller. Where does Japanese cruelty come from?

Again I can only hypothesize. I suspect it is a consequence of their supreme insularity and frustration which comes from those factors which make the Japanese such masochists. For example, when the Japanese were invading the Asian continent they were temporarily freed from the social constraints they suffered daily in Japan. These constraints were severe, due to the fascist nature of the government at the time. They could express those

frustrations on their victims without fear of punishment.

The Japanese soldiers' frustrations were severe, hence so was their cruelty. The Japanese did not respect the Geneva Convention. They treated their prisoners like animals, who then died like flies. The Japanese made themselves hated. Also, the insularity of the Japanese is so strong, that it is easy for them to see their enemies as subhuman. Even today, with my best Japanese friends, with whom I have a strong genetic compatibility, they half jokingly refer to me as "Martian". I have never met a more insular minded people than the Japanese.

It is much easier to mistreat people when you do not understand them, or when they appear alien to you. For example, the Nazis and the Japs committed massive war crimes (both killing tens of million of people) yet the American soldiers had more respect for the Germans than the Japanese, due to a greater level of familiarity. German culture is not so different from American, whereas the "Japs" in the war were often treated like insects. The "Japs" treated the western prisoners of war (POWs) in the same way, but with far greater cruelty.

Japan is still sadistic. Bullying is a major problem in the schools, especially at junior high-school level (when the educational authorities really start turning the screws to make their students “true Japanese”). The conformist social pressures on the students, and their very heavy work load, with after-school crammer schools (Jukus) and the endless pressure to learn the Chinese characters and their combinations, create a hot house of frustrations, which are often expressed in the form of bullying. This bullying regularly becomes so severe that some students suicide.

One reads regular reports in the newspapers of student suicides due to bullying. To stop the bullying, one cannot just ease up the educational pressures. One needs to remodel the whole social system in Japan, and that will not happen without a major crisis. I'm hoping that the current economic failure that Japan is now undergoing may be strong enough for the Japanese to fundamentally rethink their inferior (by western standards) social structure. The Japanese suffer so much from their own social ignorance and insularity. There are better ways to live.

*Intellectually Sterile*

I don't admire the Japanese intellectually. In fact I'm quite contemptuous of them in that respect. I grew up in Australia and left that country because it was not intellectual enough for me. I wanted to live in a culture which valued my values (i.e. which felt passionately about ideas and debated them with relish), so why am I living in Japan if I feel the same way about the country? Well, for reasons of money of course. If Japan can outperform America in terms of investment in blue sky scientific research, and is willing to import large numbers of talented foreign researchers, then I can surround myself with these foreigners and largely ignore Japanese intellectual sterility. A researchers' first priority of course is to be employed in one's chosen field.

I admire Japan's ability to make money, its high savings rate, and its willingness to invest in high tech, but as intellectuals, the Japanese are pygmies in my view. They are far too inhibited to be good intellectuals. Some cultures are better than others in fostering intellectualism. In Japan, the emphasis is on being considerate to others, not challenging them intellectually, or making them lose an argument (and hence "lose face" in the Asian sense). Japanese people have the reputation of quitting an argument as soon as it gets "interesting" (as seen by Americans),

meaning that as soon as a potential disagreement pops up, the Japanese will bow out.

I have seen a few free-for-all discussions on Japanese TV, amongst Japanese journalists and invited experts, so it is possible, but on the whole, expecting real intellectuality, of world class standards, from the Japanese is a futile exercise. For me to want to stay in Japan I will need to get the best of both worlds, i.e. the money making ability of the Japanese, combined with western creativity and the “shooting from the hip” intellectual freedom that I so love about westerners (Americans, British, Germans, French, etc), all of whose languages I can speak (after living 20 years in Europe).

Japanese on the other hand are so preoccupied with not making the other guy lose face and counting every possible negative nuance, that a free intellectual exchange becomes impossible. To a passionate western intellectual, it is revolting. Even some Japanese intellectuals say the same thing as I do, equating Japan with a “brainless economic giant”, a “cultural black hole” (i.e. sucking everything in, giving nothing back).

The Japanese intellectual record over the centuries is appalling. The Japanese have won only 5 science

Nobel prizes. There are no world ranking Japanese philosophers or ideologists or great thinkers. (The Japanese don't seem to like abstractions very much, preferring the concrete). The intellectual influence between Japan and the west has been largely a one way street. Lately, the Japanese have been taking out a large number of engineering patents (in fact half the world's total), but that's not real creativity in my book.

The Japanese are, without question, superb engineers, but engineering is largely a matter of effort, of taking pains and making 10% improvements time after time, which the Japanese are very good at. I don't deny that the Japanese are diligent. What is lacking in Japanese culture is true creativity, i.e. going outside the norms, by inventing something quite new. I experience this regularly with my young Japanese "students" that I have to supervise for mini-projects. They work well when it's clear to them what the task is, but if I give them an open ended challenge, they are lost. I suspect that their education and culture does not expect them to express themselves, to say what they think about an issue.

There is something terribly wrong with the Japanese education system. I think someone should drop a neutron bomb on the Japanese Department of

Education (Monbusho). Monbusho does untold damage to the country, and makes foreigners like me have contempt for Japanese intellectual poverty. Japan seems parasitic on other countries, particularly the west, for its ideas because it seems incapable of generating its own. For a western intellectual, such a failure is truly contemptible.

### *Respecting Individual Liberties*

As a westerner, one of the aspects of Japanese life that truly disgusts me (and I'm pulling no punches here, I mean, truly disgusts me) is the lack of respect for personal liberties that Japanese show each other. I will add progressively, incrementally, examples of the type of thing I mean to this section. Westerners are accustomed (so accustomed as to be unconscious at times) to certain individual liberties that are not part of Japanese social custom. Japanese values are much more groupist, and conformist, and in many respects anti-democratic.

Remember that Japan is not a real democracy. The democratic veneer which does exist was imposed on a profoundly authoritarian people, with centuries of dictatorial tradition. The Japanese people are not grass roots democrats. They are passive and



uncomplaining (the strong Buddhist and Confucianist influence on Japanese minds). Such a people are easily pushed around by their superiors, and generally exploited. Westerners would not tolerate many aspects that are part of daily life in Japan - for example -

*a) Employment Imprisonment in Major Companies*

If you are Japanese and you join a major company, you can expect to be employed for life. This has certain advantages in terms of financial and emotional security, but it's a two-edged sword. You are also imprisoned in that company, because if you quit, you may find it impossible to get a job in another major company. The reason for this is that the employers of the other company reason that an employee who quits the first company may also quit theirs. Japanese employers expect their employees (in the major companies) to stay in their company for life.

Quitting implies disloyalty. This attitude is profoundly shocking to westerners, and shows a total disrespect for the individual needs and desires of the employee. If it ever happened to me, I would just say to Japan, "Screw you, I'm outta here!" If it happened to me in the west, I would pick up a rifle and start killing people. Such a liberty, i.e. the freedom to

choose one's job, what one does in life, the freedom to change careers mid-stream, is so fundamental to westerners, that to be deprived of it would become a "war issue".

Japan's "employment imprisonment" would not be tolerated in the west. The lack of this basic freedom makes westerners look upon Japan as a third world undemocratic socially inferior country. It's one of the many reasons why I feel I am paying a high social cost living in this country, that in many respects I feel is too socially inferior to be worthy of me. Often I ask myself, "What am I doing in this social backwater?"

#### *b) Early Retirement Age*

Many companies in Japan force their employees to retire at 55. Since Japanese men are living to 75 on average and women to 80, this is a vicious miscarriage of justice. But as usual, the Japanese people are so politically grass-roots impassive that they just accept it. They are so insular, so ignorant of how things are done in other countries, that such customs don't seem barbaric, they are just "normal". So, after retirement, someone fully functional and competent has to find another job, often with inferior pay and status, and work in it for another decade or

more. This custom is unworthy of a nation hoping to be labeled “civilized”.

Now that Japanese young women are refusing traditional Japanese marriage (where the couple consists of a workaholic husband, and housewife wife, with the two rarely seeing each other), at an alarming rate (half of Japanese women of 30 are unmarried), the birth rate has plummeted. Japanese society is now the most rapidly graying society on the planet. The retirement age will have to be raised. In fact, I would like to see the concept of compulsory retirement thrown out altogether.

Compulsory retirement, irrespective of one’s performance level, based purely on age, is a form of ageism (discrimination based on age) and is vicious. Older people (“grey panthers”) should organize themselves politically and change the retirement laws and customs, as has been done already in the US. If someone gets senile and useless, then they can be fired (retired) or demoted as any other incompetent employee of whatever age.

### *c) Individual Privacy*

Can you imagine a western company telephoning the parents of a young female employee on Friday

evening at 11 pm to check whether she is home, and not out staying the night with her boyfriend? This sort of thing still happens in Japan. If word gets out that a young woman is staying the night elsewhere, then her “bad reputation” will reflect on her (ultra-conservative) company, and since the Japanese are such groupists, the company feels it has the right to infringe upon the young woman’s privacy in such a blatant way.

If a Japanese company did that in the west, they would be sued, and would be featured in the media. In fact, it just wouldn’t happen in the west. The west has much greater respect for peoples’ private lives (with the exception of puritanical Americans with their attitudes towards their politicians’ private lives).

#### *d) Ban the Pill*

After about a week in Japan, I learned that the mini-pill was still banned. I was really disturbed by this. It implied to me that Japan is not a democracy, that the Japanese women’s movement is toothless, and that the Japanese people must be supremely insular to believe that the mini-pill has damaging side effects, as claimed by the Japanese Medical Association and the Japanese Health Ministry.

These warnings completely ignore the fact that hundreds of millions of women in the west take the mini-pill. Does the Japanese public believe that western doctors are less competent than Japanese doctors? Actually, such reasoning does not occur to the Japanese, so insular minded are they. They live in their own little Japanese island world, and passively obey and believe what their doctors tell them. So Japanese women are not given the right to control their own bodies, nor to have freer sex that western women have taken for granted since the early 1960s.

The Health Ministry simply dictates that the mini-pill will remain banned because of the risk of Aids, that Japanese should stick to condoms (widely used in Japan). This is dictatorship, but to the Japanese it is normal. Japan is not a grass-roots democracy. For a country to be a democracy, the population has to complain, and put pressure on its politicians to change the country's laws. The politicians have to control the creation and implementation of the laws, with the assistance of the bureaucrats. In Japan, the bureaucrats are the effective leaders, dictating as they choose.

The population is passive and obedient, and doesn't complain. Even if **it** did, the politicians are rather useless, and corrupt, and don't do much. My

impression is that in terms of the development of a grass-roots-level democratic feeling, the Japanese are more than a century behind the west. To transform Japan into a real democracy, the population will need to vote for strong politicians who insist on telling the bureaucrats what to do rather than vice versa. In Japan, it is the bureaucrats who play a key role in proposing new legislation!!

It really was a tragedy that the Cold War got started when it did. In the first year of the American occupation, Japanese culture was being strongly democratized, but then along came the Cold War with the Soviet Union and the fall of China to the Communists. The Japanese are too insular and too uncreative to be able to learn democratic ways of thinking in a hurry. Spontaneous democratization within Japan is thus very slow. They are not creative enough to do it quickly on their own, and they are too insular to be influenced quickly by the west (although hopefully that may change soon with the rise of digital TV with its hundreds of foreign (western) channels with their (unconscious) democratic messages).

## **The Future**

## *21<sup>st</sup> Century Globalization*

I suspect strongly that most of contemporary Japanese culture will not survive 21<sup>st</sup> century globalization. Actually, this may not be such a strong statement (although at first glance it sounds very insulting to the Japanese) because most of the culture of any country will probably not survive 21<sup>st</sup> century globalization. The planet is now only a few years away from a new kind of warfare, namely the war of ideas.

I believe that global television (i.e. stationary orbit, cross linked inter-satellite, digital TV, which will allow any county to uplink a TV signal, have it cross linked to several other TV satellites directly, and then multiply down linked to the full surface of the earth, so that people anywhere on the earth can capture TV signals from the sky on their wrist-watch TV receivers from anywhere else on the earth) will prove to be the greatest social and political revolution on a planetary scale in the past 100 years. Wristwatch TV receivers will be mass produced and become dirt cheap, and everyone on the planet will own one.

To be deprived of one will mean being excluded from world culture. Pressures will then rise for everyone to speak English, because most of the programs sent up

will be in English. As a higher proportion of people speak English, the higher the probability that programs sent up will be in English, thus setting off a snowball effect. With English as the world language (it already is but just less widespread), ideas between people who were previously intellectually and culturally isolated, can begin to spread easily.

A war of ideas will then begin and only the most popular ideas will survive. This means a mass planetary culture-cide will take place. Thousands of cultures will be wiped out. In fact, this process has been going on for a century or more, but on a smaller scale, where a nation state absorbs the small primitive cultures into its own. What I'm talking about is French culture, German culture, American culture, etc all being absorbed (and mostly destroyed) into one huge global culture which will combine the "best" ideas of the planet.

As soon as anyone anywhere has a good idea, it can be spread at the speed of light to everywhere. People will be educated from global not national media. This will make people think globally, not nationally. This is starting to happen now with "CNN", and "BBC World", but these two TV channels still have strong national biases. Fresh young enquiring minds will be



exposed to ideas which compete with those of their own traditional local national cultures.

Most of these traditional ideas will perish, because the young people of all countries will choose to reject them if they see that these ideas are inferior to others. This rejection will generate tremendous social tensions, and powerful generation gaps, as the young adapt to the world culture and the aged remain in their old familiar national cultures. Of course some of these older national cultural ideas will survive and even be taken up as the global norm, but only the best.

For example, how will Americans react when they finally learn of the level of contempt that Europeans have for their “religiosity”, their nationalism, their middle-browed media, their gun laws, their 200 year old presidential constitutional system (which elects popular idiots belonging to the opposite party of the elected majority and thus creating political deadlock) etc? How will the British react, to discover that the French sneer at British puritanism (which unfortunately, the Americans inherited)? How will the French react when they see the Americans laughing at the “arrogant inferiority of the French”?

How will the Germans and the Swedes react when they learn that few other people like their emotional

coldness? How will the \$300 income a year Chinese peasant in the poorer western provinces react at seeing Japan's material living standard, now over \$40,000 a year (which together with Switzerland and Luxembourg, is the world's richest – with the US at \$28,000. Actually I'd prefer to be able to read the PPP (Purchasing Power Parity) statistics, rather than these exchange rate based comparisons, which are rather misleading)?

How will millions of intelligent third world students, living under dictatorships, react, when they can read democratic literature easily on the world's telecommunications media? How will little countries react to being swamped by new ideas and developments, all coming from elsewhere? Planetary culture will be one huge washing machine, churning up everyone, revolutionizing everyone's mind. The big, brilliant, intellectually creative, influential countries like America, Britain, Germany, France etc will obviously make contributions to world culture.

Probably the most any one country will make will be about 10% (and possibly 20% in the exceptional case of America, still the most creative and dynamic country on the planet. (The US has won 175 science Nobel Prizes, (1901-1995), Britain (with a quarter of the US population) 66, Germany 61, France 25). It

will be interesting to see if 21<sup>st</sup> century global culture will be dominated by the Anglo-Saxons, as in the 20<sup>th</sup> century, or will it be led mainly by the Chinese and the Indians, each with a population of over a billion).

The question now is, “How much of today’s Japanese culture will survive?” A second important and distinct question is, “How big a contribution will Japan make to world culture”? As Japan’s young people start getting world TV, the web, cheap 3D holophones, etc, and learn to speak English well, what will happen to today’s Japanese cultural values? In my opinion, I see most of Japan’s traditional values dying, except the valuable ones such as “gambare” (which may be copied by other peoples), the attention to detail (which generates high quality products), Japan’s sense of beauty, Japan’s stress on the importance of education (if intelligently done), Japanese arts, etc.

I would guess that Japan will contribute about 5% of world cultural input. This might sound small, but consider the mathematics of the number. There are about 200 countries, so if each country contributes equally, i.e. 0.5% each, so Japan’s figure is 10 times higher than the average, a major contribution. But so much of today’s typical Japanese mentality, the lack of creativity, the group pressures, the masochism, the

insularity, the intercultural incompetence, the education system, the lack of democracy, the dictatorship of the bureaucracy, the powerlessness of women, the enslavement of men, the emotional poverty, etc. will probably all be swept away.

As evidence of this, I only have to look at Japan's young generation, who are rebelling against traditional Japanese values. They want a greater degree of personal freedom, and look mainly to the US as a model (although not uncritically - the US also has many problems which hopefully will be swept away as well).

Once Japan becomes linguistically competent (i.e. can speak fluent English) it can lose its insularity. I see an explosion of intellectual creativity becoming possible amongst the Japanese. (Interestingly, in the 19<sup>th</sup> century, the Americans had a reputation amongst the Europeans of being copycats. The US caught up with Europe economically around the turn of the 20<sup>th</sup> century, but then took another 50 years to become truly creative and to lead the world. Now that Japan has caught up with the US economically, how long will it take Japan to become creative? Without creativity, Japan cannot be No.1 in the 21<sup>st</sup> century). The traditional emphasis on "wa", and its inhibition

of criticism, can be swept away by creating a stronger form of Japanese popular democracy.

With Japanese rulers under popular democratic control, Japan's financial resources can then shift away from company investment towards social infrastructure, getting rid of the 3rd world housing, by building upward with modern earthquake resistant technologies, and doubling the number of square meters per person. With western levels of living space, the old pressure behind the need for "wa" will no longer exist. Japanese can then feel as free to criticize each other (a prerequisite for a democratic and thriving intellectual and scientific life in the country) and to express their personal opinions (their "honne") as westerners have always done.

I suspect that the Japanese will keep their diligence and discipline (which are desirable qualities), so that when combined with the new creativity and personal freedoms, Japan would really make a mark in the world. To do so, I strongly suggest that Japan embark on a policy of aiming to overtake the US as No. 1 in as many fields as possible. I believe Japan has the potential to do it, as long as its savings and investment rates don't drop to western levels (a real possibility if Japan becomes a true democracy).

Japan should then, in my view, deliberately create the world's best research labs, bringing in the best people in the world, in large numbers, paying them top salaries that no one else can compete with, supplying wonderful equipment, combining the best features of the Japanese labs with the best features of the western labs, making these labs very gaijin friendly (by giving the gaijins a large degree of control over the day-to-day running of the labs). Once enough top people come, creative synergy will be generated and new technologies will inevitably come from them, since they will have the world's best brains. Japan can then become the top scientific nation, and contribute to world culture mightily.

If a similar process is undertaken in non scientific domains, then perhaps Japan could dominate these fields as well. But a lot would need to change, because at the present time, with its poor creative record, Japan has been described by Japanese authors as being “a brainless economic giant”, or a “cultural black hole, copying everything and giving nothing back”. With lots of the world's most brilliant foreigners in Japan, “Japanese” output of scientific and artistic ideas ought to increase. However, I believe that in the 21<sup>st</sup> century, social life will be increasingly dominated by technological influences

(especially by Cosmism) so if Japan wants to be No.1, leadership in science is critical.

Japan, if it makes the effort, if it deliberately plans with a vision, to become No.1 scientifically, it could also become No.1 in general. It's just a question of investment, and bringing enough top people to Japan to generate large scale scientific and intellectual synergy. The rest should follow. Japan cannot do it alone, because its population is only 2% of the world's population.

The major challenge for Japan will be to attract and to *keep* (far more difficult) the world's most talented minds. Major efforts will be needed to reform Japan's level of social development. Hopefully this essay may help a bit in that direction. At the moment, Japan is so insular and so socially backward by western standards, that few westerners want to live in Japan for more than a few years (as the statistics show). Japan is still very much, as I put it, "Out of touch and out of date".

### ***Postscript on Japan***

This postscript was written 10 years after the above section on Japan. At the time of writing, I have not

lived in Japan for 7 years, having left the country just after the turn of the millennium. So, why did I leave? There were several reasons. The immediate one was that the research division I was working in got axed. The NTT funders of the lab felt that they did not get enough profit from the research, so the blue sky type projects were axed. Only the shorter term research goal projects were given a second 7 year contract.

I could have tried to get another job in Japan, but by that time, after having lived 8 years in that benighted country, I had pretty much done a complete U-turn on my attitudes towards the place. I had not bothered to learn the language, because I felt there was no payoff in terms of intellectual discussion and stimulus from the Japanese. As I wrote above, I found the Japanese to be intellectually sterile.

Another major reason, was that my original reason for going to Japan in the first place, i.e. that Japan would become the richest nation and then attract the worlds top brains to come to Japan, went up in smoke after it became clear that Japan was incapable of solving its decade long deflation problem - what the Japanese call the “lost decade”. In the bubble economy of the 1980s, many Japanese invested heavily in land speculation, so that when the bubble burst, the banks were left with huge unpaid debts.



The Japanese were unable, year after year, to solve this problem, which reflected very poorly on them as a nation. The Americans quickly started ignoring them and turned their attention in Asia to China. My sense of pride in Japan slowly and steadily dwindled away. The statistics showed that the gaijins were brain draining back to where they came from as they too, like me, came to the same basic conclusion, i.e. that “Japan is an unfit culture for westerners, too socially backward, too closed, too racist, too groupist, too intellectually sterile to be considered worthy for westerners to live in”.

There was another main reason too, and that is the deeply held racist attitudes of the Japanese. Basically, they do not want foreigners living long term in Japan, disturbing their Japanese “wa”, complaining about the many inferiorities of Japanese culture (called “Japan bashing”). In practice it is very difficult to get Japanese citizenship. It is also very difficult to get a permanent job in Japan. In the lab I was at, the contracts were always short term, never tenured. The message the gaijins got was, “We Japanese don't want you here long term. We want your knowledge, but not you. Sayonara”.

So with the gaijins not wanting to stay, and the Japanese not wanting them to stay, the result was inevitable. By the end of the decade, nearly all the gaijins had left, and Japan was left with the reputation of being “foreigner unfriendly”, “unfit for westerners”. Just to check, I hit the website recently of my old lab, to see what proportion of the researchers are still foreigners, compared to the 30% I was used to in the 1990s. It was much much lower. They had virtually all gone.

This is sad for Japan, because Japan will now be forced to abandon any hope it had of becoming “Number One”. Japan is too small and too uncreative to be able to dominate the planet intellectually without the support of the best foreign brains in the world. Japan’s almost stagnant economic growth of the 1990s meant that by the end of the decade its salaries were no longer competitive. The US had had a wonderfully successful decade economically, profiting from the hefty increase in productivity due to internet commerce, the cell phone, etc.

So American salary levels pulled the western researchers back from Japan to the US. Japan helped in this process by repelling them from Japan with Japanese social inferiorities. Even if Japan can get back into a healthy and sustained economic growth

mode, it is unlikely the gaijins would want to return to Japan. The reputation it built up in the 1990s is just too negative to be easily dissipated. It will take decades for Japan to modernize socially, to make it sufficiently fit for westerners to live in.

The interesting question now is whether China will go the same way as Japan. I am the first full time full professor from the US with a Caucasian face in my Chinese university, which ranks in the top 10 in the country (i.e. a Chinese “ivy league” university). So westerners like me are starting to judge China. Is it a culture fit for westerners to live in? Is China capable of attracting (and more importantly and more challengingly, *keeping*) its talented foreigners? Is it possible that a decade from now I will be writing a report similar to what I have written about Japan, with a pen equally sharp and cutting? Only time will tell. At the time of writing, I’ve only been living a year in China, so it’s too soon to really say anything that is more than superficial.

If China can sustain its incredible economic growth rate, then the standard of living in the rich south-east coastal cities will surpass that of the US in a decade or less in PPP (purchasing power parity) terms. I’m probably a decade ahead of the crowd (i.e. the crowd of western researchers and professors attracted to

work in China by Chinese salaries, etc), so my views on China that I may be writing in 5 years may influence thousands of western researchers and professors who will by then be considering living and working in China. In 5 years I should be fluent in the language and absorbing China's weaknesses and strengths into my personality. Japan failed to become "Number One" in the 1990s. Will China succeed in the 2010s, where Japan failed?

*g) U.S.*

**PRO**

*Dominant*

There are few people alive in the world at the time of writing who would disagree with the idea that the world's dominant country at the present time is the US. It is the most influential and most prestigious country in the world. It wins most of the Nobel Prizes. It has given the world the internet, and modern economics. It crushed Fascism in Europe and Japan in the 1940s. Its popular culture in the form of

movies, TV shows, pop songs, and blue jeans have spread world wide. Its high standard of living has attracted millions of migrants who want to be part of the “American Dream”, i.e. having one’s own house, a car, a good job, education for the kids, overseas trips, and all the “mod cons”. America publishes more books per year than any other country, and attracts and keeps the best brains in the world.

Its prestige is so high, that young people in many countries put (fractured) English words on their T shirts just to participate vicariously in that prestige. The largest economy in the world is American. It makes the largest number of cars in the world. It has the most highways, the most satellites, the most warheads, and has the biggest military budget in the world. I could go on and on. In short, it is a nation of firsts. It is “Number One”.

### *Open*

One of America’s great strengths is its openness to the world, so different from Japan. America’s high standard of living and its willingness to allow talented foreigners to come to live there is one of its greatest strengths. At the end of WW2, America was absolutely economically dominant. It was producing

about 80% of total world economic product, i.e. 80% of all world economic goods and services came out of the US. Europe was devastated, having committed continental suicide, and destroyed its economies.

Hitler gave the US a wonderful gift in the form of the European continent's Jewish geni, such as Einstein, von Neumann, etc, thus America got the bomb and the computer. European migrant talent in the 1930s and 1940s raised American intellectual standards and creativity. By the 1950s, America began to be the most creative culture on the planet, because so many of the world's best brains had chosen to live there, to have a decent job there with its high salaries.

It set new standards for what a dominant culture would have to be. For example, if China wants to become the new dominant culture in the 21<sup>st</sup> century, as many people feel is possible (including the author, who chose to migrate to China for this very reason) then China will have to do what America did, i.e. attract and particularly *keep* its foreign talent. Common sense says that somewhere in the world has to be the leading culture. At the time of writing it is the US. It has an attractive combination of high standard of living and an openness to foreigners that has made several million talented foreigners choose

to live in the US, and the US has been made a better country because of that.

### *Gravitation*

In a sense one can argue that the US is not a culture, not a country in the usual sense of the term, at least as old-world countries understand it. Peoples in old-world, non migrant countries on the whole tend to be relatively culturally homogeneous. The most extreme example of this is probably Japan, where 98% of the population are standard Japanese, 1% are Korean (who are genetically virtually the same, the Japanese having the same DNA as Koreans, as shown recently) and the rest.

Most nation states thus have usually a common language, a common culture, a common set of values and national norms. The US does have this to some extent of course, but to a much lesser degree than old-world countries. The US has more in common with other British colonies like Canada, Australia, New Zealand, etc than it does with say England, France or Germany. For example, in my own experience, having lived in both Europe and the US, I felt I had more in common with French and Germans than I did with Americans. Migrant nations are a

cultural hodge-podge, a heterogeneous mix of cultures that only partially merge. In fact, the lack of cultural homogeneity is a price that migrant nations pay (more on this later.)

The US acts as a large “gravitating mass” that attracts the best and brightest people who like to work with other people of similar ability. The high American living standard is an extra incentive. The more talented people who come to a country, the greater its gravitational mass becomes, thus enabling it to attract further talent even more strongly. This process has been going on in the US for more than half a century, so that the country has built up a considerable reputation for being the most creative culture on the planet.

I know from my own experience, in terms of being both a research scientist and a university professor, as well as a futurist/ideologist, that I am far more influenced by new ideas coming out of the US than all the other cultures combined. I remember being very disappointed having made the considerable effort to get fluent in French and German, so as to truly profit from the fruits of those two world class cultures, only to discover that they were no match at all for the US. I found that in most cases, the ideas that were new to them were in fact already a few



years old in the US, and that the 2-3 year delay between the ideas appearing in the US and in France/Germany was due to the time needed for the French and German intellectuals to read, absorb, and then rehash in translation, the new American ideas.

### *Organized*

The US is usually well organized. Speaking as someone who has lived in the US (for about 5 years) I can testify that the US functions pretty well, at about the same level of efficiency and effectiveness as Germany, and probably for the same reason, i.e. many Germans migrated to the US and brought their German expectations of “eins-zwei-drei” with them. When one visits other countries, it is often frustrating that general efficiency levels drop. The US is one of the best organized countries on the planet, but I doubt it is the very best.

### *Individual Initiative*

One aspect of American culture that influenced my life was a consequence of American individual initiative. Americans have a rather low opinion in general of their politicians. There is no tradition in

the US that the best brains go into politics or the civil service, so it is not surprising that US government services tend not to be super competent. Many other countries on the other hand, will only allow their country's top brains, selected through national competitions, to enter their civil services, especially in Asia.

As a counter to intellectually mediocre politicians and civil servants, Americans, a very individualistic people, have formed their own interests groups which then lobby the politicians to legislate new laws that the interest groups want. One of the most powerful interest groups is the AARP (American Association of Retired Persons). Older people are more likely to vote, are more politically conscious and know better what they want on the whole than younger people. In the early 1980s a lot of older people in organizations such as AARP decided they were fed up with being thrown out of work at a fixed age, irrespective of whether they wanted to keep working or not. They labeled this practice "ageism", i.e. discrimination on the basis of age.

Since the AARP has nearly 40 million members, and votes as a bloc, US politicians don't dare go against their wishes. They are too powerful and bring politicians to their knees if necessary. The AARP

decided to get rid of compulsory retirement. So in 1986 retirement became legally voluntary in the US. Most European countries, even 20 years later still do not have non-ageist retirement. In that sense, Europe and the rest of the world have a lot to learn from the US.

I was listening to CNN (America's world TV news channel) in Brussels in 1991 and heard a news report saying that 10,000s of US law suits were brought against employers by employees who felt they had been illegally retired against their will, for reasons of age. That report changed my life a bit. I caught the anti-ageist bug. At the time I was applying for a post-doc(torate) fellowship in Japan, but it had an upper age limit of 35 (with its implication that PhD students do not get a PhD later in life as a consequence of a mid career switch, as I had done).

This Japanese ageism angered me, so I felt no scruples in blatantly lying to them about my age. I built up a relationship with the group where I would be doing my post-doc and at the last minute told them that I was actually 10 years older than I said. I explained to them my anti-ageist views, and that if they put ageist limits in job ads in the US they would go to jail. I got the job, and then spent 8 years living in Japan.

## *Leadership*

Once a country has been globally dominant for several decades, it sees itself as the leading nation, and feels an obligation to lead. Americans have no qualms about taking the lead, of exploring thoughts that are new. I remember my first few academic seminars in Holland after I moved from England. England and the US share a tradition of scientific leadership. They are used to taking the intellectual and scientific initiative. What shocked me at the Dutch universities, was their acceptance of playing “follow the leader”, instead of being the leader themselves.

The professors there seemed quite content to learn the new ideas of others, i.e. Americans and British (largely) rather than inventing their own ideas. It struck me as being very “small beer” and unimpressive. Small nation mentalities are small for good reason I suppose. Nearly all of the really good new ideas come from outside their own borders, i.e. from the leading scientific nations, the US, England, Germany and France.

Once I started attending international scientific conferences, I really appreciated the way my American colleagues would “jump in” when tackling a new problem. They would not hold back, the way Asians tend to do. It was though they had an attitude of “Well, if we don't do it, who else will?” I quickly absorbed that attitude into myself because I admired it so. Being a native English speaker myself, due to my former British colonial past, made it easy. All I needed was a bit of American daring.

## CON

### *Arrogant*

Americans are arrogant, unconsciously arrogant. They have been the dominant nation now for at least half a century, and have lost the habit of paying attention to “what other nations think or do”. Rarely in my 5 years in the US did I hear American intellectuals or commentators on the media ask “Well what do the Xers think?” (where X is some non American country), with the implicit assumption being that the Americans might learn something from the Xers.

I found this lack of cosmopolitan mentality of the Americans extremely irksome, and inferior. It was one of the main reasons I decided to cross off the US as a country I wanted to live in. I then moved to China.

Now, to some extent I can understand the source of American arrogance and insularity. The US isn't exactly a country, as normal countries go. It's more of a continent. The US is one of the largest countries in the world, and has one of the largest populations in the world (i.e. 0.3 billion people). There are very few other countries in the world with larger populations (e.g. only China and India). Since the US is also the most creative country in the world, and one of the richest, it is just an empirical fact that most new ideas come from the US, so after several decades of this, Americans got used to getting nearly all their new ideas from themselves, and learned bit by bit, to ignore what the rest of the world had to say. That certainly wasn't true in the 1920s for example. Then, American scientists learned French and German and spent their post docs in Europe.

But things have changed in the past few decades. Europe recovered from its war wounds and started reasserting itself. After all, the US is just an offshoot of European culture, with a European language,

European legal values, European education systems, European industry, etc. Europe then formed the European Union and as more countries joined, became the world's biggest trading bloc. The EU is now one and a half times bigger than the US in population terms, and keeps growing. At the time of writing, there is talk that the former western satellites of the USSR may join the EU. If that happens, maybe Russia will join?

It is Europe, not the US, that now leads the world in terms of political innovation. The US is still stuck in its 19<sup>th</sup> century nationalism. Europe is moving beyond the nation state, to a regional political bloc, and is a model for similar organizations in other parts of the world, e.g. the A.U. (African Union), ASEAN (Association of South East Asian Nations), etc.

Europe is seriously starting to “kick America's butt” in areas which have traditionally been America's strongest, e.g. technology. For example, the Airbus is beating Boeing all too often, the French TGV (Tres Grande Vitesse (Very High Speed)) trains are all over Western Europe now. America doesn't even have one (i.e. of TGV speeds). Germany's Maglev (magnetic levitation) high speed train is well developed. Again, the US doesn't understand trains. The World Wide Web was European, France's Ariane rocket does

more business than US rockets, the world's biggest atom smasher is in Europe, the world's largest experimental fusion reactor is in Europe, etc.

American now really needs to start listening to the rest of the world again, or it will only bring more scorn upon itself than it already has. The behavior of President Bush (junior) with his unilateral decision to invade Iraq, acted as the catalyst for the world and especially Europe to hit back at American arrogance. Personally, every time I heard President "GW" Bush open his mouth, I would wince. "What an inarticulate fool".

The fact that the American public voted him into a second term, reflects poorly on the American public. Both Canadians and Europeans would have voted him out 4 to 1 during the second term elections, according to international opinion polls.

### *Fat*

Each time I have to catch a plane to go to an international conference in the US, I am reminded how fat Americans have become. When I walk to the gate of my flight, and watch the other passengers, I see Americans with their 20, 30, 40 lbs of excess



flesh and am disgusted. It is so unattractive to look at, compared with Asian slimness that I far prefer.

I read that 1/3 of Americans are classified as being obese, and that another 1/3 are overweight. I ask myself “What effect must that have on American energy levels and general conservatism”. Many commentators in the US remark how much more conservative Americans have become this past decade. Could a lot of that be due to Americans being tired at the end of the day due to having to carry around an excess of 20-40 lbs of flesh?

Obesity is not just an American problem. It is a symptom of affluence. When everyone has cars, and laptops (with wifi and the internet), and the economy is rich, and food is cheap, plentiful and delicious, and people stop walking, taking their cars everywhere, then they will get fat. Most of the richest countries are going the same way. America is simply in the lead this way, because it got richer sooner, it leads in nearly everything, the good with the bad. But it has to stop, or people will be dying prematurely in their millions. What I call the “fast fat restaurants” (FFRs) are now killing off as many Americans per year as the cigarette companies. These two types of companies are the great mass murderers of our age and need to be purged.

## *Religious*

Americans are far more religious than western Europeans. For example, according to an international poll on the question “Is god important in your daily life?” 70% of Americans said yes, as against 10% in Denmark. This is a huge difference. In Europe, religious ideas are seen largely as being superstitions, as ideas that no longer belong to an educated, sophisticated public, as scientifically untenable.

This is certainly not true in the US, which inherited so many of Europe’s “religious nutcases”, i.e. all kinds of weird religious sects who wanted to be free of the ridicule they faced from their European neighbors, and were attracted to the wide open spaces of the American colony, where they could establish their own little isolated communities and live free from European scorn.

Well, the European scorn has returned. Europeans are increasingly turning their noses up at Americans, especially on the religious issue. The general European attitude tends to be that 2/3 of Americans still believe in largely “Christist” ideas, that are 2000

years old, that make no sense at all in terms of modern scientific knowledge, or in terms of just a little critical thinking, e.g. ideas such as sons of gods, resurrections, miracles, life after death, angels, virgin births etc. To Europeans, such ideas are increasingly seen as coming from a bygone era.

The fact that this is not the case in the US simply makes Americans look conservative, old fashioned, 19<sup>th</sup> century, backward and inferior. European disdain for America is growing, and that is not a good thing. Europe built America, and America saved Europe from itself. The two leading democratic blocs in the world should be nice to each other, but Europeans are increasingly feeling that the US no longer deserves to be on world center stage and are quietly pushing America to the wings.

Since no culture likes giving up its place as “Number One”, the Americans will not like this, but there is probably not a lot the Americans can do about it. A century ago, England was the top nation. Now it is seen as the “guards-van (caboose) of Europe”, “Mr. Slowpoke”, holding up the EU innovations of the French and the Germans who lead the EU.

If the Americans want to remain a player in the 21<sup>st</sup> century they will have to do what the Europeans did,

i.e. get a lot bigger, become a regional bloc, by combining politically with the other 30 something countries in the Americas, i.e. all of them, North, Central and South American countries. Then the UA (Union of the Americas) would number about 0.8 billion, which would make it a force to be listened to in a world of the “billion club” (i.e. China 1.3B, India 1.2B, Europe 0.6-0.8B, etc)

### *No Upper Class*

America is a migrant nation, a new world nation, a nation of colonists. It lacks the influences of a European upper class, for the simple reason that the European upper class chose not to migrate. It would not have been in their self interest to migrate. Why should they? How would it have benefited them? The attitude of the European upper class was that if one of their members committed some transgression (e.g. one of their daughters got pregnant without a husband) then it would be “Send her to the colonies!” as though it was some kind of banishment, which of course it was.

As a result of lacking an upper class and its huge size, the US has all kinds of failings that the other British colonies do not have to the same extent. The US,

being so large, inevitably had to obtain its independence from Britain. (As the saying went at the time of the “American War of Independence”, or from the British point of view, “the colonial rebellion”, “How can an island dictate to a continent?” How indeed? Unfortunately, the US got its independence from England too soon, before England had had enough time to civilize the country. Look at Canada, Australia, and New Zealand. All these former British colonies are much more civilized, more humane nations than the US.

If there is no influence, no presence, of the European upper class in the US, then by default, the dominant influences will be from the English middle and lower classes, and that shows for example, in today’s American culture and its arts. Typically, an American high school will more than likely have a band, whereas a German high school will have an orchestra. America has produced lots of pop singers, and Elvis Presley, but where are the American Beethovens and Schuberts? There are very few. America’s classical music radio stations play European music, because America has composed almost nothing of its own. Musically speaking, America is a nation of philistines.

America’s television is appalling, “ad”(vertisement) infested garbage, aimed at maximizing profits by

selling to the middle browed, middle classed “admass”. America has almost no sense of catering to the fringes of its society, so that the very stupid and very intelligent portions of its culture are ignored. American television was so bad that I barely watched it. It was a national disgrace, and formed for me yet another nail in the coffin of my desire to keep living in that country.

The French particularly sneer at America’s lack of upper class culture, its lack of subtlety, its crassness and self congratulatory mediocrity in so many respects. America is truly a nation of migrants, of Europe’s under classes.

### ***Brutal***

America is brutal. There are many examples of its brutality towards others and itself. The greatest holocaust in history is not well known. I had to wander through the Native American Museum in Washington DC to be made conscious of the fact that US settlers killed off an estimated 90 million American natives (“redskins”) with their long swords, guns, and germs.

Mind you, Australia was not much better, but on a smaller scale. I remember as a child in Australia, looking at a skeleton in a museum of the last Tasmanian aborigine. The white settlers in Tasmania used to go on “abo hunts” because they didn't have enough foxes, British style, so they would “have to do” with “abos”. They managed to kill them all off, a true and completely successful “Endlosung”, Nazi style.

I suspect that due to America's premature independence, and its philosophy of allowing migrants of many nationalities to come to America, a strong sense of alienation arose in the country, a lack of caring. I felt this strongly when I was living in the US. People seemed to care about each other far less than in all the other 6 countries I have lived in. It makes sense to me why. When the guy next door (so to speak) has a different skin color, has a different religion, different beliefs, different values, speaks a different language, comes from a different country, then how on earth can you have much in common with him? You can't, so you tend to ignore him, not care about him, because he's just “too different”.

**America** is full of cultural differences. I think the US pays a heavy price for its degree of difference, i.e. in the form of a deep seated, even unconscious, level of

cultural alienation. The Japanese call the US a “mongrel nation”. Relative to the extreme homogeneity of Japan, that view would be entirely appropriate. The two cultures are polar opposites on that score. Japan is probably the most homogeneous culture on the planet, and the US must be one of the most heterogeneous.

This lack of caring is reinforced by what I see as a kind of “genetic filtering” of the US population. Consider what kind of person in Europe chose to migrate. Not your socially integrated, popular, kind person. Migrants were often the selfish, non groupist, ambitious, striving, gutsy, “rugged individualists”. The stronger the reputation America gained for attracting such kinds of people, the more such kinds of people were attracted. America now is a nation of such individualists, uncaring, uncouth, and callous.

Consider the result. America is now one of the few countries left in the world (at the time of writing) that does not yet have a national health service. It is the only industrialized nation in the world that does not have one. One of the basic criteria to describe a nation as civilized is that it takes care of the basic physical health of its citizens, but America doesn't even do that. There are some 45 million Americans who don't have health insurance. They die



prematurely due to lack of treatment because they can't afford it. That aspect alone of the US made me disgusted. It was another of the several main reasons why I decided to no longer live in the country. In my view, it wasn't worthy enough, not civilized enough.

But there's more. America matured along with the repeater rifle. Everyone had a gun living in the "wild west". Having a gun is part of American culture, and is deeply ingrained into the American mentality. The result? Oh, about 30,000 gun murders each year, compared to Japan's 100, because the Japanese have more sense than to give its citizens such deadly weapons. Most countries place severe constraints on gun ownership, but not in the US. As a result, criminals can still get guns easily and rob people and kill them in the streets. It's a national scandal, what the Germans call "Kultur Schande".

Imagine how Americans will feel with a global media when they sense the huge social pressure against them by the vast majority of the world's population in relation to America's "blind spot" regarding the private ownership of guns.

What about the death penalty? In the US, the legal system of the country "murders its murderers". It commits the same crime against the criminals who

murder. Such illogicality and brutality is seen to be quite normal in the US. The few other countries in the world that still murder their murderers are not the most civilized on the planet, countries like, Iran, North Korea, China (which kills more criminals than the rest of the world combined), etc. Not a record to be proud of.

Turkey has been trying for years to become a member of the EU. It is a matter of national pride for the Turks. They measure themselves by how well they “stack up” against the prosperous civilized nations of Western Europe, whom the Turks admire. Unfortunately for the Turks, the EU keeps rejecting them. At one attempt, the main reason for rejection was the Turkish death penalty. Turkey was rejected on that criterion alone as being “insufficiently civilized”. If hypothetically, the US asks to join the EU (the Atlantic Union?) then the EU would reject it too, for the same reason. America is not sufficiently civilized.

### ***Mono Media***

Most Americans, due to their lack of international television (that is now the norm in Western Europe), are very insular minded. American insularity is partly

understandable of course. Countries in Europe are the size of states in the US. An American has to make much more of an effort and to pay more to leave his country than a continental European has to do to leave his. It is not surprising that Europeans are more multilingual and more multi-culturally sophisticated than Americans.

Most countries know more about America, than America knows about them. That is partly due to American movies, but mostly due to the fact of the insularity of the US media. In Europe I could zap cultures. One of the main reasons I believe why Europe is now pioneering the creation of the post-nation state, the regional state, the “Union”, is due to the fact that Europeans can see each other’s national television channels. It generates a sense of European community feeling. For example in Brussels I could watch TV from the UK, France, Germany, Holland, Belgium, Italy, Luxembourg, Spain, and the US (CNN). America has nothing like that.

Imagine the impact of such multi-cultural television on one’s mind. Do you want to know what the French think about the German decision on a particular economic issue? Zap, to a French news channel. You listen, you understand. Want to hear the German side on the same issue? Zap, to a German news channel.

You listen, you understand. Now you see both points of view. You see that they are both right and both wrong. You think that the two sides should talk more to each other. The two sides could do that more easily with a global language. In fact that is more the case now. There have been times when the national European leaders have locked themselves behind closed doors with no interpreters to thrash things out. They could all speak English well enough to do that.

If America is to learn about the superiorities of other cultures before it really descends into mediocrity this century, it needs to internationalize its media, and to push the learning of foreign languages in the schools. Americans are paragons of monos, inter-culturally incompetent and naive, with a poor sense of history and cultural relativity. They misinterpreted the Vietnamese who were fighting to get rid of their American colonialists, who replaced the French. They misunderstood the Arab Islamist mentality in Iraq. Will they ever learn? Not while their media is so provincial. Things need to change or America will simply not be a player in the 21<sup>st</sup> century. The more sophisticated parts of the world will simply ignore the US. As the French say, "Petit con, Americain". I won't even try to translate that. It's not complimentary.

## *Jews*

There are roughly as many Jews living in America as there are in Palestine. So what the Israelis do is of great interest to America's Jews. After the Arabs flew three planes into the US World Trade Center and the Pentagon, I remember having a discussion with a group of Americans soon after, when I was asked for my opinion on the events. (Ironically, my first working day in America was the very day all that happened, i.e. "9/11", i.e. September the 11<sup>th</sup>, 2001).

Once I had finished my spiel, I sensed a shocked, deeply resentful reaction on their part. I sensed that they did not understand me at all. It made me feel quite alienated, and feel how "out of touch" America is with its own mono-cultured view of the world.

I said to them, that 9/11 was mostly brought upon the US by itself, its just deserts, given the massive injustice that the US has committed against the Palestinians. A few thousand American deaths is very small beer in comparison to what America has done to millions of Palestinians, i.e. robbing them of their land, because of America's Jews. Here is the logic I gave them.

It takes a lot of land to house millions of Jews. The two basic tenets of the Zionist philosophy is that a) the Jews should have their own country (fair enough), and b) that that country should be in Palestine (not fair – the Palestinians had been living there for 2000 years, since the Romans defeated the Jewish uprising and caused the Jewish Diaspora). Soon after the Nazi holocaust of the Jews (killing 6 million of them, including the mother of my second wife by the way, at Auschwitz), the western world felt a lot of pity for the Jews, and a lot of guilt.

For centuries before, the Jews were the planet's most hated people. The Spaniards threw them out, the English threw them out, the French threw them out, the Poles hated them, and the Russians pogromed them regularly. No one liked the Jews, which is why they so desperately wanted to have their own country. Choosing to colonize Palestine was just that, a form of theft, of colonization, but this was not in the 19<sup>th</sup> century, as the European powers did in Africa, and the Far East. This was in the middle of the 20<sup>th</sup> century. Paradoxically, America abhorred what the Japanese were trying to do in China (i.e. colonize it, copying what the European powers did to the country in the 19<sup>th</sup> century), but turned a blind eye to what the Zionist Jews were doing in Palestine at about the same time.

By this stage millions of Jews were living in the US, and these Jews were smart, intellectually filtered. Prior to the holocaust, Jews were not popular in the US, so only the smarter ones were allowed in. The average IQ of American Jews is as much above the average white IQ, as the average white IQ is above the average black IQ in the US, i.e. by a full standard deviation, i.e. usually 15 points. It is not surprising that Jews have won a third of the Nobel Prizes. They are a very bright cultural group. It's a pity however their level of humanity is not equally praiseworthy.

Being smart, a lot of them congregated in Washington DC to help steer American legislation in favor of Israel. For example, the Jewish community bribed the Truman reelection committee \$2M so that President Truman would vote for the US recognition of the freshly created state of Israel. Many other Jews had control of America's media outlets, so they could influence American public opinion that way too. High intelligence goes with power. That's normal. But America's Jews were spectacularly successful in their manipulation of foreign policy in the Middle East. As a result, about half of America's total annual foreign aid budget for the planet goes to Israel each year, billions of dollars a year.

Each time, when the Arabs went to war with Israel, it became routine for the Israelis to go to the US to get military aid, with the result that so far Israel has won all its wars against the Arabs. Israel also has the nuclear bomb. One wonders how much of a role the US played in that. So today, we see millions of Palestinian refugees dispossessed of their land by an Israeli Zionist/Colonialist philosophy, backed up by the Jews in the US, and by US foreign “aid” to Israel.

If I were an Arab intellectual I would hate America, I would hate the country viscerally. I would probably have been one of the guys in the WTC (World Trade Center) planes. But I’m not an Arab. I try to see things from the point of view of the policy makers in Washington DC, who are not Jews. Who is manipulating whom? Are America’s Jews brainwashing the American politicians to feed them gigabucks? Or are the non Jewish US politicians paying a few paltry billion dollars a year to have an ally in the Middle East in case a real war breaks out there, and the US loses its oil source?

If the US lost its major oil source (60% of US oil comes from overseas), it would very probably go to war to get it back. At the present time the US government supports very undemocratic Arab regimes, who in return give Americans relatively



cheap oil. America's whole life style is built around the car.

For example, I used to think nothing of driving 100 miles from the small Mormon town where my university job was, to the state's capital city, Salt Lake City. I did that nearly every weekend for years, to escape the doldrums of small town life, and the "total alienation" I felt towards the Mormons and their childishly gullible religious beliefs. The Mormons comprised three quarters of the town's population. Spending weekends in a small town after having lived the cosmopolitan lifestyle of Brussels was unthinkable for me at the time. Admittedly I did not have a gas guzzling SUV (Sports Utility Vehicle) but I still burned up a lot of fuel, and so too do most Americans. It's the American norm.

So, US politicians realize that if gas prices in the US went up to \$5 or even \$10 a gallon, the American public would be screaming for war. So propping up Israel, and suppressing a few million Palestinians' rights, may be a small price to pay.

The Chinese are now probably making the same kind of dirty deals in other 3<sup>rd</sup> world countries, as it strives to fuel (literally) its own burgeoning economy. When you are a political leader, you have to make some

dirty compromises, choosing the lesser evil. America has been doing it for years, and has lost a lot of friends in the process.

## *h) China*

### **PRO**

#### *Energetic*

The most remarkable aspect of the Chinese I find is their incredible energy. Nearly everywhere I go (at least in the eastern part of the country and particularly in the coastal cities) I see a people infected with the same virus, i.e. to get richer, to improve their life style. The country's economy is growing so fast it makes my westerner's head spin. In most of the cities I have visited, in nearly every direction one looks one can see the characteristic T shape of construction cranes. They are everywhere. The country looks like a building site.

I now live in China, having moved here full time a year ago. I'll talk about why, a bit later. Outside my

apartment block for foreign university staff, construction workers were working at night to beautify the side street in front of my building. Those workers had several jobs. They did their day job, and then earned extra money by working a bit at night as well.

One wonders where the incredible motivation to get richer comes from. Is it Chinese face? (i.e. the powerful Chinese desire not to lose prestige with, or be criticized by, ones peers or superiors). Is it more a question of national pride? China was treated very badly by the Western Powers in the 19<sup>th</sup> century. It wasn't really until Mao's time that China finally put a halt to western colonial maneuvering in the country. Mao brought MacArthur to a military stalemate during the Korean War.

Since Deng Xiaoping opened up the country to the economies of the west in the late 1970s, I can imagine that millions of Chinese have been exposed to western, particularly American movies, which show the American material standard of living. This must have come as a shock to the Chinese to learn how far behind they had fallen relative to the leading western nations. Until 1850, China still had the largest economy in the world.

China has been the globally dominant nation for many centuries if not millennia. It is part of Chinese intellectuals' self image to be a member of the "middle country", which is how the Chinese name their country ("Zhung Guo" pronounced "Joong Gwor") which means literally "middle country", with the implication that all its many neighboring countries were barbarians, which they were.

The Chinese invented paper, printing, gunpowder, rockets, the compass, etc. I remember about a year before I left the US for China, I interrupted an American professor in a talk he was giving, on the impact of printing on politics, when he said "After Gutenberg invented the printed book ...". I simply stood up quietly and said, "Actually, the Chinese had printed books 6 centuries before Gutenberg". He just stared at me, dumbfounded. He didn't know what I was talking about.

China's famous admiral of the Chinese fleet, Zheng He, set sail with hundreds of large treasure ships in the 15<sup>th</sup> century that were 5 times the size of Columbus's little ships. He made several voyages, sailing from China to the **East** African coast. There is a British historian who claims loudly that Zheng He circumnavigated the globe, and discovered America 70 years before Columbus, etc. If this can be verified,

then think of the impact it will have on US-Chinese relations as their rivalry for global dominance grows in the coming decades of the 21<sup>st</sup> century, as “big China” eventually dwarfs “little America”.

The population of China is more than four times larger than the US population, and its economic growth rate is three times larger. China may do to the US in the 21<sup>st</sup> century, what the US did to the UK in the 20<sup>th</sup> century. The US population is about 5 times larger than the UK population.

I suspect there are several main reasons to account for China’s incredible economic growth, the largest in the world, at about 10% per year for the past few decades. One is the sheer size of the population, so there are genetically lots of ambitious, capable people who get things done, and thus act as a model to others. Also, the climate is not too hot and debilitating, the way it is in a lot of India, another major up-and-coming player of the 21<sup>st</sup> century. I suspect another is national pride. Chinese people want to be back in their old position of global dominance, to return to their “natural place” as “Number One”.

*The 21<sup>st</sup> Century is China’s*

After 5 years of living in America, becoming increasingly frustrated by its many inferiorities, I began to consider seriously the idea of actually migrating to China. I had been visiting China almost yearly since 1995, being intrigued by the country, its culture and its incredibly rich history, 5000 years of it, the longest unbroken culture on the planet. I kept coming back.

I began to weigh the pros with the cons, because obviously for a westerner, China has many cons along with its fabulous potential. Eventually, I decided to take the plunge and got myself a job as a professor in one of the country's top universities. I guess I'm a bit of a "cultural adventurer". Anyone who has lived in 7 countries the way I have would have to be.

Not only was I frustrated by the US for cultural reasons, but also for personal reasons. I arrived in the US as a widower. My second wife, a Belgian woman (the one whose Polish Jewish mother was gassed at Auschwitz) who was with me during the Japan years and before that during my PhD student years in Brussels, smoked heavily when she was young, and paid the price. She got lung cancer and died in 2000. I moved to the US in 2001. (My first working day

there was “9/11”, i.e. the fateful day of September the 11<sup>th</sup>).

For 5 years I went through a string of American girl friends, found mostly on Yahoo’s Personals (i.e. using the internet). But none of them I felt strongly enough about to want to stay in the US and live with them for the rest of my life. Also, I didn't want to take an American woman to China, because I had already learned (3 times) that women don't seem to transplant culturally very well. I live mostly in my head with my 10,000 books, so it doesn't matter too much where I am, so to speak.

So I decided to give China a “time test”. I arranged for a 3 month summer job in 2005, to see if I could live in the country. It went a lot better than I thought so when the opportunity arose for me to become a professor in China full time, I took it. I moved to China in the early summer of 2006, married fairly quickly and started taking advantage of China’s many opportunities. I was quickly promoted to a full professor and after a few months became a triple professor of pure math, theoretical physics, and computer science.

I doubt very much I could have been given such opportunities in the US. The country is too hide-

bound, too traditional. One of the aspects of Chinese culture I really appreciate (maybe I've been lucky?) is that with such incredible growth rates, there have to be opportunities created in China that the US cannot offer, because the US grows economically so much more slowly, i.e. at about 3% per year.

I reasoned to myself that with China's 10% annual economic growth rate (and that's a national average, in the eastern cities it is higher) that there would have to be opportunities opening up for someone like me. This brings me to my next topic.

### *Rich*

It sounds crazy to apply the word rich to China. At the present time, China is the poorest country I have described so far. India is even poorer, but that country will be described next. China has an average annual income per person of about \$1800, as against America's \$44,000 (I checked on Google). In the eastern cities, the per capita income is a lot higher. In fact the city of Guangzhou (pronounced "gwung Joe"), near Hong Kong was the first city in China to have an annual per capita income of over \$10,000. This is using exchange rate calculations. If one uses a PPP (purchasing power parity) method to calculate the



material living standard there (i.e. calculate what you can buy, given the general price level there) the figure is probably more like \$20,000 to \$30,000.

Since Guangzho is growing at around 15% a year, a frenetic pace, it is only a matter of a decade or less before the city has a richer standard of living than the US, and what about the decade after that, and after that? Guangzho is not the only one. There are several such economic miracle cities in China, e.g. Beijing, Shanghai, Shenzhen, Xiamen, Hangzhou, and of course Hong Kong, but it's a special case.

Since I'm a numbers man (consider the subjects I teach), I did the math and came to a conclusion. I felt fed up with the US, so wanted to move, but to where. I like to feel a certain pride in the country I choose to live in, so where next? The more I read and observed, the more convinced I became that the 21<sup>st</sup> century would be China's. If China becomes the dominant political power this century, it would be a return to its "natural historical place" as the dominant nation.

China has been the dominant nation, the dominant culture, the dominant economy for many many centuries, i.e. from the time of the fall of the ancient Roman Empire, to the rise of renaissance Europe, a period of more than a millennium. It is accustomed to

being “Number One”. **It** must have been very painful for it to have been conquered so easily in the 19<sup>th</sup> century by the superior science, technology, and firepower of the western powers.

So I took the plunge. I rented my US house, negotiated a salary with my Chinese university with comparable or better purchasing power than my previous US salary and flew to China, and here I am. Do I feel I have made a mistake? Not yet at least. I’m certainly happier. I have a loving wife again, after too many years of short term relationships in the US, I get to teach what I like, and China has published my first book with a much larger publisher than I had in the US. As a result the Chinese version of the book is vastly outselling the American version.

In fact, to illustrate what I mean by Chinese opportunities let me cite my own case. Anyone who reads this book or who has read my previous book “The Artilect War : Cosmists vs. Terrans : A Bitter Controversy Concerning Whether Humanity Should Build Godlike Massively Intelligent Machines”, knows that I like thinking very much about future technologies, and about their impact upon humanity, especially upon politics.

I became aware recently of a specialty in math/physics/computing called Topological Quantum Computing (TQC). It's a new approach to building quantum computers (QCs) which will be exponentially more powerful than today's standard computers, if they can be built. The problem is that quantum computers as they have been conceived for the past decade or so are extremely fragile. The slightest undesired interaction with their environment can destroy the information they are processing. The topological approach is much more robust. It makes QCs more likely to succeed.

I got very excited and decided that TQC was what I wanted to teach. But the topic is very advanced, i.e. masters and PhD level math, physics and computing. Very few professors in the world at the present time know all 3 specialties. If I had tried to persuade my former US university to teach all 3, I doubt very much they would have agreed. But in China agreement was quick, so now I have only advanced grad students in my classes from several departments of my Chinese university. I am now teaching these grad students "MPC" (math / physics / computing) so that they can understand the (TQC) computer revolution that is coming.

So far I feel China has been good to me. There's more. I don't have to fight for "bloody money" in the same way as I had to in the US. Since I can't yet read Chinese characters, other people hunt for money for me. That frees me up to think more about ideas than about how to get more research grant money. One of the aspects of being a professor in the US that I truly despised was being forced to be a "salesman" and a "tax collector" for my former US university.

The American public is not sufficiently admiring of higher education to be willing to pay for it. There is a historical trend in the US that the percentage of the budgets of state universities that is paid for by state taxes is dropping. Raising student fees is one way to make up the short fall. Another is to tax the research grants of the professors more heavily.

Many US universities now take 40%, 50% even 60% of the research grant money obtained by its professors to pay its heating bills etc. As the state subsidy drops, the pressure on new professors is intense. US universities will only hire new professors who prove themselves to be good salesmen, i.e. good hustlers in scraping up money.

I hated that. I like manipulating ideas, not chasing "bloody money". I much preferred the attitude of the

Japanese lab I worked in for 7 years. The Japanese research lab managers took the view that they would use the American model (the one I described just above, the “tax collector” model) as an “anti model”, i.e. “how *not* to run a research lab”. They felt that the stresses placed upon US professors were so distracting that it jeopardized the ability of researchers to dream up good ideas. I agreed. I found the US experience very stressful and made me very unhappy.

What made matters worse, is that the number of professors in the US hunting down research dollars keeps growing as the economy grows, but the increase in total research dollars is not keeping up. For example, in my research area of Artificial Intelligence (AI), the a priori probability of getting a research grant from the National Science Foundation (NSF) was 8%. If you phoned them, their first question would be “Which school are you calling from?” If you said Harvard, their interest level would rise. If you said Backwatersville Tech, their eyes would glaze over. They were “schoolist” (i.e. they discriminated on the basis of your school).

At international conferences and workshops I would complain to my innovative, pioneering colleagues about the US university research grant financing

system. The non Americans amongst them agreed with me heartily, and a lot of them said they were thinking of leaving the US largely for that reason. That brings me to my next topic.

### *America's Brain Drain to China*

I'm predicting a brain drain from the US to China, starting up in the next decade, i.e. in the 2010s. I'm the first full-time Caucasian American professor at my Chinese university, but I'm used to being ahead of my time. Part of my job is to bring in pioneering US professors who, like me, are fed up with the American university research grant financing system, and the "commercialization" of the faculty. In practice, the US university administrators tended to turn a blind eye as to how their professors got their money, as long as they got it.

For example, I was advised to approach companies and get "applied research grants", in other words, have your grad students work on what the companies wanted them to work on (and at lower wages than their regular employees). This disgusted me. "Cheap, cheap, brain for sale!" Such practices are not what being a professor should be about, namely researching and teaching. If professor/researchers are

not free to research what they like, then their motivation level, their curiosity is much lower, and the level of innovation in their research is much lower. Ultimately the whole culture then suffers, due to fewer real innovations.

In light of the above, the US is now in a potentially dangerous situation. Many of its non American professors are becoming increasingly jaded with the US university financing policies. They are starting to turn their eyes elsewhere. Cities like Guangzhou and others will very soon be in a position to offer salaries and research conditions that will be more than competitive with the US. When that happens, one will see a brain drain from the US and other countries to China.

I predict that it will be largely the European professors, i.e. those professors who grew up in Europe, and who work in the US, who will be the first to leave for China. As Europeans, they will be a lot more frustrated with the cultural inferiorities of the US than will their mono-cultured American professorial colleagues. As multiculturals, they will have more of a basis for comparison.

Since modern economies depend very heavily upon technological innovation, the role that researchers

and professors play in the modern world is very important. Consider the importance of the people who invented the transistor, the computer, the laser, the laptop, the internet, etc. Any country that wants to become or remain being a leading nation must maintain a vigorous research effort, and pay the salaries necessary to attract and keep the most creative and innovative people.

I suggest to the Chinese leadership that it should aim at attracting top Western brains to China, by offering them employment packages that are more attractive than those given in the US. China will increasingly be able to afford such salaries and make such deals as it continues to grow, especially in the eastern coastal cities. Centers of excellence should be established, which attract a nucleus of top western brains, which can act as a “black hole” to attract further migration from the west.

China’s top leadership needs soon, if it has not already done so, to make a major policy decision. “Should China become a migrant nation, at least as far as importing brains is concerned?” If it decides that answer in practice is no, then China will *never* become the top nation. It will not be able to compete with the US, which does have a policy of importing



top brains. It has been doing just that for a century, and has benefited mightily.

If China decides no, then it will have to rely on its own population to become the most innovative and richest country in the world. But that will be almost impossible, because, although China is the largest nation in the world with its 1.3 billion people, that number, despite its size, is still only 1/5 of the world population. If the other 4/5 of the world's population still think that the US is the best place to do research, and if the US remains open to them, and welcomes them as it always has, then that non-Chinese 4/5ths will be more competitive, because it is 4 times the size.

This is not the first time that a country outside the US has had to make a similar decision. In the 1990s, Japan was being judged by thousands of western researchers who, like myself, were working in Japan, expecting that Japan would be the top nation by about 2000. But Japan failed. By the end of the millennium, nearly all the western researchers had left Japan. They were either pushed out by the Japanese themselves, or they chose to leave, but the bottom line was that few western researchers remained in Japan after 2000.

There were several reasons for this. The main one was the traditional cultural closed-mindedness of the Japanese. Japan is the most homogeneous culture on the planet, 98% one culture. It doesn't like foreigners, who only disturb their ways of doing things. So they make it almost impossible for foreigners to settle long term in Japan. It is very difficult to get Japanese citizenship for example. Contracts for work in Japan for foreigners are typically one year renewable, so that there is almost no prospect for long term permanent employment.

The foreigners soon get the message – “You foreigners are not welcome to stay long-term in our country”. Once the Japanese have sucked their brains dry, obtained the knowledge they wanted from the “foreign experts”, they are “spat back” to where they came from. The Japanese are deeply racist at an unconscious level. They have a bad international reputation for that, and as a result they will now never be “Number One”. The west has learned that Japan is “a culture unfit for westerners to live in – don't go there!”

Now, what about China? It too, in the next decade will start being judged, by people like me, as westerners come to China, because they think that China will be the new “Number One”, and they want

to be part of it. China's growing wealth will attract talented foreigners. If China does not want to fail the way Japan did, and for similar reasons, then it will need to prove itself to be "foreigner friendly", that it offers the talented foreigners attractive employment deals, and most of all, "makes them feel welcome, and welcome to stay long term".

Mind you, that last point may not be easy. The west did some horrible things to China in the 19<sup>th</sup> century. For example, in my own case, I have a British passport. The Brits had a war in the early 1840s against China called appropriately the "Opium War". The British government went to war with China principally because of the Chinese objection to the huge quantities of opium that the British were bringing into China from India, addicting and ruining the lives of millions of Chinese.

There is a deep seated suspicion of western foreigners in China, and understandably so. If I were a Chinese peasant, with only a smattering of historical education, I would be suspicious of westerners too. Nevertheless, if China wants to be "Number One" it has to attract and keep its talented foreigners. There is no choice about that. China cannot do it alone.

## *Culturally Rich*

China has a history of 5000 years. The US has a (white) history of about 400 years. There is no comparison. The US is a migrant nation, with middle class values. China is an ancient nation, with long traditions, a huge literary base, with behavioral complexities that simply “go over the head” of most new-world-ers. It has thousands of famous literary figures, emperors, philosophers, statesmen, etc., hugely richer than America’s. One of the attractions of China to western intellectuals will be this Chinese cultural richness.

If western thinkers settle in China for the long term, if they are welcomed, then they can be “chinesed”, “sinafied”. The cultural rewards will then be great, because China has so much cultural richness to offer. As China gets materially richer, it will be able to afford to publish more books about its past, and to publish many new ones. With 1.3+ billion people, as more of them get wealthy and educated, there will be a huge literature, but this time contemporary literature, on all topics.

Which raises then an interesting question - could it be that Chinese might become the new world language?

My immediate impulse is to say no, for the simple reason that the rest of the world will not bother learning the Chinese writing system, i.e. the Chinese characters, thousands of them, a huge effort. But what might happen in reality? What if the Chinese people keep up their incredible energy for many decades, and do not get fat the way the Americans did. Then so much of the world's new ideas and thinking would appear in Chinese and only Chinese.

The Chinese would have access to the documents written in the world language, i.e. those written in the English language, plus their own that are written in the Chinese language, but the non-Chinese could only read the documents in the world language. This asymmetry might put the Chinese at an advantage. They could read and write both languages, but the non Chinese could not. That might then give the Chinese a real edge allowing them to pull away from the rest of the world. The rest of the world would then be forced to learn the characters, but not in huge numbers, the writing system is so stupid, so clumsy, and so inefficient compared to a phonetic alphabet system that can be learned in a few weeks as a small child.

The counter argument to the above is that anyone writing only in Chinese will not be read by the rest of

the world. Only those writing in English will be published, and read. This will put real pressure on the Chinese to publish in English. The size of the English writing world will be, after all, four to five times bigger than the Chinese writing world.

It will be interesting to see how things unfold. Will English still be the global language in a century, if China becomes very clearly the dominant nation state (if there are still nation states by then)?

## CON

### *Poor and Dirty*

China is different from the other nations I have discussed above. All the other nations are developed nations, the richest nations. China is poor and developing. In exchange rate terms, China has about a twentieth of the standard of living of the average American, so why would any American or any westerner want to live in Chinese relative poverty? Why indeed? So why am I here? Because I have been given a salary that is competitive with what I had in the US. It can be done. It is a matter of Chinese

governmental policy. If it decides to treat talented foreigners well, then they will be tempted to come.

In cities like Guangzhou, Shanghai, etc, the government will not need to make special decisions. In less than a decade, those cities will be competitive with western living standards. So paradoxically, China is currently poor but soon to be rich, because it is growing so fast. It's just a matter of using the compound interest formula. If you start with \$P that grows at a rate of r% every year, then after Y years your \$P will have grown to \$A where  $A = P(1+r/100)^Y$ .

For cities like Guangzhou, Shanghai, etc, with a growth rate of about 15%, then A will double every 5 years. 5 years !! So it is fair to say that America's "position" is greatly superior to China's at the time of writing, but that its "velocity" is greatly inferior. The US is growing at about 3% a year. Every time I returned in the past to the US after visiting China, I felt that the Americans were asleep!

But despite my own personal income, I have to deal with the general poverty all around me, the dirt in the streets, the brutalized ignorant faces of the peasants streaming in from the countryside villages to seek their fortunes in the more prosperous cities. These

poor creatures, poor financially, poor spiritually, poor educationally, stare vapidly into space, lost, crushed, bewildered by the city life they see all around them that is so alien to them. China still has about 600 million peasants living in villages with their oxen and rice paddies. I see them, the peasants and the paddies in their millions as I look out from the train windows. China has a million villages, and still has a long long way to go before the whole country is rich.

During my first summer full time in China, I visited the north-west, and saw people so poor they didn't even use money. They lived off their yaks and goats. Their faces were unwashed. They looked on us as Martians, with our cars and cell phones and digital cameras. The government is pouring money into the area, to build up the infra structure, particularly roads and railways, to stimulate economic growth in that part of the country, otherwise, the disparities of wealth between the prosperous east and impoverished west may become so great, that the two will split. Most of the PLA (Peoples Liberation Army) soldiers are from the poorer west. What will happen when they get sufficiently angry at the inequalities? This leads me to the next major topic.



## *Dictatorship and Corruption*

As almost everyone on the planet knows, China is ruled by a dictatorship, a one party, supposedly Marxist based state, which does not tolerate dissenters, and throws them in jail, sometimes tortures them or even kills them. China is despised by the west for its lack of respect for the rights of the individual. So, again, why am I in China? In practice, I am barely conscious of the presence of the CCP (Chinese Communist Party). If I were totally a-political, then I could live quite a carefree life here. So far I have had no “run in” at all with the government.

I have no intention to be a martyr, so very probably this critical part of this section on China will simply be censored before publication in China, as were any negative comments about Mao Zedong in my previous book when it was published in China. If Chinese readers want to read the uncensored version (assuming the American publishers don't censor the negative comments I make about the US in this book?!) they will have to read the English version.

One of the preconditions that will need to be satisfied before large numbers of westerners come to China is that the country becomes a democracy. Otherwise,

the talented politically conscious westerners will simply refuse to come, feeling too ashamed of the political backwardness of the country to want to have anything to do with it. There are some 120+ democracies now in the world, of a total of about 200 countries. China is in the bottom third, hardly something to be proud of.

To get some idea of the level of dictatorial practice in China, one can consult the rankings provided by <http://www.worldaudit.org/democracy.htm> which attempt to compare the levels of democratic development in all the countries of the world. Of 210 countries, it gives China a “Democracy Rank” of 126, a “Press Freedom Rank” of 138, and a “Corruption Rank” of 57, where a score of 1 was the most democratic (Finland) and 210 was the worst.

What then is the prospect of China becoming a democracy in the coming years? I ask this question all the time of my Chinese colleagues who feel relaxed enough with me to tell me what they truly think. A lot of them are saying 5-10 years, or 10-20 years, some say 50 years. I doubt very much it will be as long as 50 years. My own calculation is that it will be in the 10-15 year range. (See Fig. 1 in Chapter 3).

China already has some degree of democracy in the villages. Local leaders are elected by the villages themselves. So at least half of the Chinese live in a form of democracy, at least at the village level, but not at the town and city level. The mayors of cities are appointed by the CCP, undemocratically, not by the people, and not with rival parties competing for peoples' votes. But in Guangzhou, academics are now pushing for democratic reforms in that city. Perhaps the democratic snowball has already started rolling? It was also in Guangzhou that Sun Yat Sen was based, who founded the Chinese Peoples Party (Guo Min Dang) and overthrew the Qing dynasty in 1911.

How do I think democracy will come to China? The big question is whether it will come from inside the CCP or from outside it. I hope the reforms will come from inside, because if not, then there may be violence, perhaps even war. Just before the Tiananmen Square massacre, when Deng decided to kill the students demonstrating for democracy, surveys showed that about 60+ % of Beijing residents wanted to live in a democracy.

Similar or higher figures would probably be true in most eastern cities at the time of writing. So why do we not see massive demonstrations of "people

power” in China’s city streets the way we have seen in so many other countries that have already made the transition from dictatorship to democracy?

Well, fear. The Chinese are afraid, because the CCP leadership is terrified it says of “chaos”. There have been terrible incidents in Chinese history, when uprisings caused tens of millions of deaths. In the middle of the 19<sup>th</sup> century, at about the same time as the US Civil War, the so-called Taiping rebellion killed about *20 million* people, the greatest war in history up to that time.

Individual protesters or writers are often imprisoned. The CCP claims that if democracy were to come to China, there would be chaos, and huge numbers of people would be killed. They therefore clamp down heavily on dissenters, making the Chinese afraid of their own unelected government.

The CCP leadership only had to look at what happened in Russia under Gorbachev when he loosened up politically with his perestroika and glasnost programs, or even worse, what happened to some of the eastern European dictators, some of whom were killed by their peoples. There are still many democracy protesters in China’s gulags or

“laogai” as they are called. The world should know more about China’s laogai and the word itself.

Is the fear on the part of the CCP leadership that chaos would result if attempts were made to install democracy in China, a legitimate concern? Or is it more the case that the corruption levels amongst CCP local government (and higher level) officials (who have profited mightily from their positions of power to make commercial deals with local business men) are such, that if democracy were to come, bringing with it the rule of law, the courts, freedom of the press, muckraking journalists, and many more lawyers, that these CCP officials are dead scared that they would lose their power and privileges by being exposed?

If it were the latter, it would then be understandable that they would want to crack down on democracy dissenters, to safeguard their corrupt privileges, would it not? I just don't know how deep, and how high up the corruption goes. If it is so wide spread that the CCP cannot be reformed, as I suggest in my “PLAN” below, then there will be no choice other than pushing it aside with “people power” as has happened in many other countries.

Actually, as is mentioned several times in this book, experience shows that in about  $\frac{3}{4}$  of cases in which a dictatorial regime is replaced by a democratic one, the overthrowing democratic party is in fact a breakaway faction of the former dictatorial party. Such transitions are usually smoother, and less revolutionary. “People power” type revolutions (e.g. the Philippines) which push the dictatorial leaders out of power are more prone to violence, because they are more revolutionary.

For me it is a toss up, between the two routes, i.e. whether it is more likely that the change to democracy will occur inside or outside the party. One thing for sure, for me, and many others I have talked to, is that it is inevitable that China will become a democracy in time. (See Fig. 1 in Chapter 3.) The country is growing so fast, that there are already about 100 million middle-class, educated Chinese. As that number grows, sooner or later, we will see “people power” take root, and democracy will spring up spontaneously, because the majority of the people will want it, and will no longer tolerate not having it. That is what “people power” means. Look at Indonesia and the East European countries after Gorbachev.

The internet is having a major effect on students and the richer portion of the Chinese population. The CCP has taken great efforts to censor it. There is talk that some 30,000 people are employed in China to censor the internet pages coming into the country.

For example, I cannot get text files from the BBC World Service, but I can listen to their spoken news broadcasts. The reasoning being, that so few Chinese can understand spoken English, that even if they had the internet (160 million people in China do already, and the number is growing rapidly) then they couldn't understand. The foreigners in China can then listen to the spoken broadcasts, so don't complain as much. The censorship is subtle. One cannot accuse the CCP of being stupid, at least not with the “small picture”. But some things cannot be done subtly, for example if I type in a keyword such as “laogai” (China’s extensive labor camp system for political prisoners), nothing comes up.

But, as all the students know, there are ways of getting around the censorship and getting access to anything. My students quickly told me of software that can circumvent the CCP censorship. Thank god. So I can keep in touch with everything and read what I want. If millions of students can do the same, then the CCP is doomed. The next generation of Chinese

citizens, the educated ones, will be a different breed. They will see the world so differently from Mao and his cronies. They will have been educated by a world wide perspective from the internet. They will be ashamed of China's political backwardness, and be motivated to get rid of it.

Then there are the “returnees”, i.e. Chinese students who studied in the west and have decided to return to China, now that the country is really on the move. They want to be part of it, as do I. They have actually lived in the west, felt first hand the advantages of having freedom of speech, political parties, respect for the individual, the rule of law, high living standards. They want all this for China too, and are just waiting in the wings for China to make the transition. It's all only a question of time.

So, how will the transition occur? I'm hoping that within the CCP there is a *plan*, i.e. a detailed step by step plan for a smooth transition to democracy. If the CCP plays its cards right, it may not only arrange a smooth transition, but stay in power as well, because the CCP does have one overwhelming advantage that any fledgling party would not have, and that is *experience* in governing the country.



If such a plan does not exist, then it should, because without it, the transition will have to come from outside the CCP, and that may mean violence, perhaps even war. Thus if the CCP has any concern for the wellbeing of the Chinese people, it should make the transition from within. But how?

If a plan does not exist, then here is the skeleton of one. I have not studied this question in detail, because it is not my specialty. There are academics around the world in political science departments of universities, whose specialty is “*transitology*”, i.e. the study of the transition from dictatorial to democratic governments. They have elaborate plans for such transitions, in various circumstances. With 120+ democracies in the world now, there have been plenty of examples to examine and theorize about. Doubtless, there are such plans for China. Here is my plan. Call it the “de GARIS Plan”.

“How the CCP Can Stay in Power After the Transition to Democracy”

1. Study the internet to find transitological plans for China.
2. Pick the most appropriate, most realistic one.
3. Implement it.

If no such plan exists (hard to imagine) then :-

1. Set a date for national elections, e.g. 3 years in the future.
2. Allow rival political parties to be formed 1 year into the future, and give them media time to make their case.
3. Allow freedom of the press and the internet, 1 year in the future.
4. During the first year, systematically and dramatically purge and punish the corruptors from the CCP.
5. During the first year, advertise these purges, to give the public the idea that the CCP is reforming itself vigorously, to stay in power.
6. Re-label the CCP to CSDP (Chinese Social Democratic Party), 1 year in the future.
7. Make a strong case to the public that the CSDP is the only party in the country with real experience of government. “Do you want your country run by amateurs?”
8. Bring in the rule of law, train more lawyers, make modern commercial laws, civil laws, etc. Modernize the courts.
9. By the end of the 3 years, the CSDP should be a modern western style political party.

10. Hold elections and bring China into the modern world.

Is this plan naive? If it were to be implemented, what could go wrong with it? Would there be chaos as the CCP top bosses fear? Would the Chinese people go ape? Would they behave responsibly? China has never had much of a democratic tradition. There have been a few quasi-democratic elections in China in the 20<sup>th</sup> century, but their consequences were soon snuffed out.

I suggest that the CCP arrange “public chats” rather like Roosevelt used to do on the radio to the American public. HU Jintao, the current Chinese leader, or his successor could explain on TV talks to the public that Chinese democracy is coming, starting on a given date, when the elections will be held, that protestors may protest, but not destroy the country. If things get out of hand, the military will be called in. Trade unions will be allowed, with the same warning. Newspapers will stop being censored, but again, the journalists should be pressured not to whip up a frenzy, so that the transition can be smooth. Too risky? Too dangerous?

I may live to see the transition, now having a Chinese wife and feeling committed to stay in China for many

years. I hope the transition when it comes will be peaceful and planned. I'm predicting it will occur in about 10-15 years from the time of writing. See Fig.1 in Chapter 3.

### *The Individual Disrespected*

One of the first things that shocked me about the Chinese was their lack of respect for the rights of the individual. China is Asian. Family comes first, not the individual. China has never had a democracy for very long. There is no tradition that respects the rights of the individual. There is very little in the way of the "rule of law" in China, so people cannot be readily sued for abusing others. It will take many years of democracy in China and the rule of law to "socially engineer" the Chinese people to feel that individuals have rights.

One of the greatest offences in this regard in my view is the fact that the CCP still holds up Mao Zedong as a hero, a leader, a god in some respects. But in reality, the guy was a tyrant, who, according to a recent biography written by a Chinese British woman Jung Chang, killed 70 million people in peace time. That's more than Stalin or Hitler, making him the greatest criminal in history, if what she says is true. Judging

by the number of top people she interviewed in many countries who knew Mao, she is probably correct.

The obvious question then arises. How can any well informed Chinese person have pride in his own country when the very symbol of the leadership of the party governing the country is history's greatest criminal, i.e. Mao Zedong, killer of 70 million? I have a book by his private doctor, who said Mao had a harem and venereal disease that he readily transmitted to his 20 year old women, claiming that he "washed himself in them". He also said that Mao rarely took a bath or cleaned his teeth.

Mao caused thousands of his own soldiers to be killed just to further his own ambitions, or far worse, in the time of the Great Leap Forward (1958), he had so many peasants work on the village blast furnaces gathering already made steel implements to melt them down to make (low grade unusable) steel (to do what? make steel implements?) that the harvests were too small, resulting in the greatest famine in Chinese history, in which about 30 million Chinese peasants died, 30 MILLION! Mao then lost prestige and power within the CCP for this.

To get back his power he launched the "Cultural Revolution" by giving free train rides to millions of

high-school-student “Red Guards” to rampage through the countryside, to depose, torture and kill people who had different beliefs from him. *Several hundred million* people had their lives made miserable for a *decade*. Many committed suicide. The universities were shut down for a decade. (My own Chinese wife was a Red Guard and did not get the education her intelligence merits as a result). The national level of production was lower when Mao died, roughly 30 years after governing the country, than when he started. He knew nothing of economics.

Fortunately for the country, one of his fellow leaders he had purged several times was the little (but smart) guy, Deng Xiaoping, who was forced to work as a laborer for some years. When Mao died, he grabbed power, had Mao’s wife and cronies arrested and steered China into market capitalism. At the time of writing, China has had nearly 30 years of Dengism, and it has been spectacularly successful economically.

Politically however, China is still 3<sup>rd</sup> world. Since Deng and subsequent CCP leaders owe their power to Mao, the founder of the CCP government, they use his image to help themselves stay in power. If the Chinese people knew the truth about Mao, the way western countries do, their government would be utterly discredited and thrown out.

Hence, as a part of the decorruption process in the above “de GARIS plan” for Chinese democratization, the image of Mao will need to be purged from the CCP, similar to the way in which Khrushchev publicly discredited Stalin. The CCP will need to publicly discredit Mao, and distance itself from him. The party will have to take down all Mao statues, including the huge portrait of him facing Tiananmen Square. No modern self respecting state can have as its symbol the image of the world’s greatest mass murderer. All the Chinese bank notes which currently feature Mao’s face will have to be redesigned. I suggest Mao’s face be replaced by Sun Yat Sen’s, who was the leader of the party which overthrew the old Qing Dynasty in 1911. Sun Yat Sen wanted China to be “modern, rich, and free”, i.e. he was a democrat.

China cannot become the world’s leading nation, i.e. the most respected nation in the world, the way the US is today, as long as it honors Mao. For China to become “Number One” it must totally dissociate itself from Maoism, and get rid of the CCP, or at least reform it so thoroughly that it becomes the CSDP, a democratic party. I suspect all this will happen in the next 10-15 years. I may be wrong, but we shall see.

## *A Culture of Liars*

One of the most maddening characteristics of the Chinese from the western view point is that they are not to be trusted, i.e. in the sense that they will lie to you far more readily than is normal in western countries. One's impression is that the Chinese give a lower priority to the value of truth than do westerners. They live in a culture of constant lying so they learn not to take statements too literally.

In a culture which does not have the rule of law, where the idea of a contract is not a binding (sacrosanct) legal document, then breaking a contract is for them not a big deal. I have been the victim of this to some extent. I hope that once the rule of law has been well established in China, where contracts are enforced as they are in most countries in the world, then when one says something to another person, that the probability of it being true in China will go up.

Chinese on the whole don't care much for individuals outside their own circle. If they have no guanxi (pronounced gwun she), i.e. relations, with someone, then the probability is higher that that person will be treated badly than would be the case in a similar



situation in the west, because westerners have been brought up to consider the rights of other individuals, even strangers, as people, people with rights.

This kind of thinking is foreign in China, and is one of the aspects of daily life in China that really gets me down. In practice, I find I can only tolerate a certain small dose of Chineseness per day. I'm fine when I'm lecturing, because for the moment it's in English. I'm also fine when I'm at home with my 10,000 books, but when I'm dealing with Chinese bureaucracy, or with Chinese in the high street, then out come traditional Chinese values and the cultural clashes come to the surface.

### *Sloths*

Another maddening daily characteristic of many Chinese is their intellectual or organizational slothfulness. It is worst with government services. In the past, when the whole economy was government planned and controlled (i.e. before Deng's time) when people got a government job, it was a job for life, i.e. what the Chinese call "an iron rice bowl", i.e. one that would not break, i.e. a lifelong meal ticket, a safe secure job for life, in which you are paid

irrespective of the quality of the job you do, in other words you become unaccountable.

Under such circumstances, and with the general lack of respect for the individual in Chinese culture, many such government employees give appallingly lazy service. I label them “bu-zhidao-ers” (pronounced boo-jr-dow-ers) i.e. “I don't know-ers”, because typically, what they say to you when you ask them something, or to do something for you is, “bu zhidao” (“I don't know”). Basically their attitude is that they don't give a damn about you or your needs, they only want to collect their pay check with minimum effort.

As you get closer to the coastal cities and especially towards the south east, the general service level increases a lot. People seem more on-the-ball and less mentally lazy in general. My Chinese wife lived in Guangzhou, the south east coastal town, near to Hong Kong (China's richest city) before she moved to live with me, and she can't stand the bu-zhidao-ers of the city we now live in.

I suppose I take it for granted that the level of service and efficiency of the western countries may be a result of centuries of capitalism. In the capitalist system, people are held accountable for the work they do. If they do a bad job they get fired, so they are

motivated to perform at acceptable levels to keep their jobs. I notice I get much better service and clearer directions in Shanghai and Guangzhou than in most other cities. The mentality is different. They seem to care more about you as a person. I suppose they have been more westernized, more “capitalized”.

Living in China has given me a healthy respect for competition. When two or more companies compete, prices usually go down, efficiency increases, and you are more likely to get “service with a smile”. I remember living in Brussels in the early 1980s when it could take 6 months to get a telephone from a monopolistic government telephone company. In the US at the same time with several private telephone companies, you could get a phone installed after a single call and the same afternoon. Vive Adam Smith, (but only up to a point, we still need national health services).

### ***Guanxi, not Rule of Law***

Guanxi (pronounced “gwun shee”) is the Chinese term for “connections”, “relations”, “string pulling”, “insider dealings”, that is a major component in social and business relations in China. It is the way most things get done. But fundamentally it is

dishonest and unfair. It is cronyism, nepotism, and quite incompatible with the “rule of law”.

Chinese culture is ancient, i.e. approximately 5000 years old, and for all that time, it has never been a modern democracy or had the rule of law that is the norm in more politically modern countries. Therefore favoritism is the norm, and more qualified candidates for posts are often rejected in favor of candidates who have “guanxi”. This is not good for the country, because then the best people are not in the best jobs. As a result the whole country is run less efficiently and effectively than it could and should be.

In a country with a weakly developed “rule of law”, it is much easier to “screw” people and not be afraid of being sued. In the west, it is almost unthinkable to treat people constantly as “suckers” to be taken advantage of and exploited, if they are outside one’s guanxi circle. In the west, if one is “screwed”, exploited, abused, wronged, then there is always the law and lawyers that can be called upon, to take the offending party to court to be sued.

In business, in China, contracts are often not met, and dishonest dealings are common place. Major business leaders, who are now members of the CCP (Chinese Communist Party) due to recent reforms, are pushing

hard for business relations to be made contractual, and not based on guanxi, so that if a contract is broken, abused, or ignored, then the offending company or people can be taken to court.

Since China is still a dictatorship, the Chinese media is not free, being subject to the censorship of the party. Hence corruption and financial scandals occur all the time. CCP members themselves are often the perpetrators of these corrupt practices, because they are in positions of power and are largely unaccountable.

Without a muckraking tradition in the Chinese media, and the fact that the few whistle blowers who exist are often jailed by the CCP bureaucrats, it is not surprising that corruption is rife in China. The CCP is highly conscious that the general contempt of the Chinese public for corrupt CCP members may eventually bring down the party, so there have been thousands of prosecutions by the CCP against corrupt CCP officials. The net effect is that China now ranks in the upper third of the least corrupt countries in the world, with a “Corruption Rank” of 57 (out of 210), as mentioned above. Still, the general perception amongst the Chinese public is that the country is deeply corrupt.

But the CCP faces a dilemma in regard to the endemic corruption levels in the country. To get rid of the corruption, a proper rule of law would be needed, plus a free press to hunt down and to complain about the more notable cases. But a free press and legal openness is precisely what corrupt CCP officials, who are in power, do NOT want.

A free press would result in an avalanche of criticism of the CCP, leading to its downfall, so the CCP keeps a very tight rein on the country's media. From above, we know that China has a "Press Freedom Rank" of 138 (out of 210), which puts it almost in the bottom third, a much worse record than its Corruption Rank of 57. It is clear the CCP is quite repressive about press freedom.

So, as long as the CCP remains in power, corruption and guanxi will continue.

These two characteristics make business dealings with Chinese very difficult for non-Chinese. They make China look backward, 3<sup>rd</sup> world, unmodern. If China is to become a modern country, it will need to create a rule of law, a free press, and to discourage Guanxi (which will be very difficult, given its deeply held cultural roots). In other words, China needs to

become a democracy. Then nearly all the above problems will be cleared away automatically.

### *Puritanical*

China is surprisingly puritanical. To a large extent, this is due to its third world poverty, and the culture's great age. For the vast majority of Chinese people, and for the vast majority of its history, it has not had modern contraception, so it is understandable that Chinese attitudes to sex and "the pleasures of the flesh" are many decades, if not a century, behind the west. At the time of writing, Chinese sexual attitudes and practices are very close to those of the Brits in Victorian times (i.e. of the later 1800s). In present day China, conversations on sexual topics are generally considered to be "inappropriate for polite society", i.e. it is not Chinese custom to talk freely about such topics, in contrast to western countries. What would be called "erotic literature" by the French or Germans, or "girly magazines", or "porn" by the more puritanical Brits and Americans, are called "yellow books" in China, with the word "yellow" having strong negative connotations of "sleazy", "low class", "lewd", etc.

The unconscious, unquestioned Chinese attitude that sexuality outside traditional marriage is taboo puts China way behind the west. It has certainly not yet had its sexual revolution. The (contraceptive) pill does exist in China, and is moderately popular, but with a millennia old anti sexual tradition, and a lack of a “romantic” tradition between the sexes (e.g. parents and older generation “go-betweens” choose the marriage partners of the children, thus merging families and often land ownership, but the level of romantic compatibility of the partners is often not considered to be irrelevant), plus a dictatorial government which is equally puritanical, it is unlikely that China will see its traditional “anti-sex” attitudes change much until China becomes a democracy.

The Chinese CCP bans not only political messages that threaten it, it also blocks sex sites on the internet. I remember being surprised one time when I was with my Chinese wife, spending the night in a minor Chinese city, having the manager of the hotel knock on our bedroom door, saying that we had to show a marriage certificate, otherwise his hotel would be fined heavily by local CCP party leaders. Obviously the CCP disapproves of “one night stands” in hotels, so different from Japan.



It is therefore not surprising, given the traditional anti-sex attitudes and a sexually repressive government, that sex education in China is virtually non-existent. For example, my own Chinese wife has occasional periodic outbreaks of oral herpes. She didn't even know what it was. She said it is extremely common in China, and that it was some kind of fever.

I can believe it is very common in China, because I see it on the street everywhere. I assume from this, since there is no sex education in the schools and nothing on TV about such things, that most Chinese are unaware that there are two kinds of herpes, oral and genital. People can catch oral herpes by kissing someone with a herpes outbreak in full bloom. Perhaps her mother, in total ignorance, passed on the oral herpes virus to her by kissing her when she was a baby? Needless to say, I never kiss my Chinese wife, a situation so different from what I had with all the other women I have known intimately (save one who also had oral herpes).

Western countries are full of sexual "how to" books in the bookstores. Over the decades, these books have had a liberating effect on populations, as people learn superior sexual techniques that bring sexual joy to millions. Westerners know about the clitoris, the G

spot, Kegel exercises, female ejaculation, multiple and continuous orgasms etc for women, and prostate and continuous “oozing” orgasms etc for men. In the western countries it is common place for couples to experiment sexually to determine their sexual compatibility. In many western countries, the traditional institution of marriage is dying out, as couples simply live together, the attitude being “With efficient contraception and both sexes having careers, who needs the state to give a rubber stamp to a private relationship!”

Nothing like the above exists in China. It is way too sexually repressed to have such knowledge. The freedom to educate the Chinese public into such knowledge does not exist, and will certainly continue not to exist under the current CCP regime. Thus, virtually the whole Chinese population lives in sexual ignorance, and suffers accordingly, in typical “mono” style. Since so few Chinese have had relationships with westerners, or have lived outside China, few of them know what sexual freedoms feel like. Most Chinese see sex as “yellow”, in the same sense as traditional Americans call sex “dirty”, a puritanical attitude they inherited from the Brits. To the French, equating sex with dirt, is simply mentally ill.

Young, more affluent Chinese, especially those with access to the internet, can often find sex sites. The CCP employs, I read, some 30,000 people whose job it is to censor and block web sites, largely of two types, namely, those that are anti government, and those that are sexually explicit.

Chinese students make it their business to know of software that circumvents this government censorship, and regularly keep each other up to date with the latest anti-censorship products. Brilliant minded computer scientists construct increasingly sophisticated anti-censorship software in a constant “cat and mouse” game with the anti-anti-censorship software created by the CCP sponsored programmers.

These anti-censorship software programmers tend to live outside of China, often in the US. It is generally thought that the US programs are the best, and the toughest for the CCP programmers to crack. Often these US programs are written by Chinese, who have an “axe to grind” against the CCP, who resent censorship, and use their anti censorship software to fight the Chinese government. They appear to be winning, but only if you are rich enough and well enough informed to be aware of the existence of such software. The Chinese government is certainly not going to tell the Chinese public about its existence.

The net effect of Chinese student use of anti-censorship software is that they do get access to western sexual movies etc, and sex instruction books. The younger generation, with internet access, is being influenced by the much freer attitudes towards sex of westerners, and is changing its traditional attitudes towards sex, but not a lot. Personally, I don't see China going through a sexual revolution, comparable to what happened in Europe and North America, once the contraceptive pill was discovered in the 1960s, until the CCP falls, and a democratic China modernizes its sex education policies and sexual attitudes.

Until that happens (probably another 10-15 years from the time of writing) the Chinese will continue to live in a state of repressed sexual ignorance and sexual poverty.

I've been shocked at times by the verbal venom of some Chinese women in the poor areas of some cities against their husbands. It is obvious to me these women are profoundly sexually repressed, and have probably not had a decent orgasm in years. This contrasts so strongly with the "bien basee" (French slang for "well fucked") women of Paris. The French attitude to sex is so opposite, and it shows. There is a

saying in French “une femme heureuse, est bien aime et bien basee” (“a happy woman is well loved and well fucked”). When I observe French women on the Paris metro, and compare the high percentage of such women in French culture with Chinese women (and men) I feel the French have a ton to teach the Chinese (and the rest of the world) on the sexual front.

*i) India*

I was debating with myself whether I would include India in this list of countries whose pros and cons I have been discussing. My problem with India is that I have not lived there. I’ve not even been a tourist there, except for a brief plane stopover in Calcutta in the 1970s. My only sustained memory was staring into an Indian airline office window, in sweltering heat, with no air conditioning, and seeing some Indian man shuffling (not walking) very very slowly carrying a single sheet of paper in his hand from one desk to another. “Gosh, a human sloth”, I remember thinking.

I decided to include India because it may very well end up the dominant player this century. It already has nearly 1.2 billion people, and a population growth rate that will cause its population size to surpass that of China before 2020. Since India also

now has a very healthy economic growth rate, of about 6-7% a year (if it can be sustained), then it too will certainly be a player in the 21<sup>st</sup> century. It may even become “Number One”, if China collapses. India has the advantage over China that it is already a democracy, due to its history of being a former colony of the UK.

If India can sustain its economic growth, it will inevitably surpass the size of the American and European economies, due to its enormous population size and its greatly superior economic growth rate. The US economic growth rate averages about 3% per year, and Europe is not even that. India’s other main advantage is that English is one of its official languages. With an increasingly global culture and the rise of English as the global language, India’s “natural” linguistic talent with English will help it communicate globally.

The big question as to whether India can become Number One this century is whether it can compete with China’s claim for that position. After all, China has a strong argument. Its population is currently bigger than India’s. Its standard of living is double that of India’s and the Chinese people appear to have more energy. My money is on China to become Number One, but I concede that a very plausible

scenario exists that may stop China in its tracks, and that is that China may not be able to make its transition to democracy smoothly, leading to chaos, perhaps many deaths, and a collapse of its incredible economic growth rate.

There is a string of cities in the east and south east coastal regions of China which will be reaching American standards of living in PPP (purchasing power parity) terms in about a decade. It is inconceivable for me to imagine how millions of people in these major cities (e.g. Guangzho, Shanghai, Hanzhou, Beijing, Xiamen, **Shenzhen** etc.) can tolerate living in a political situation where they don't have freedom of speech and the usual democratic institutions. All it will take in a decade or so, is for one of these cities to declare itself a democratic city, and the others will very probably quickly follow suit, as happened in 1911, when Sun Yat Sen declared Ghangzho to be a republican city, free of the Qing dynasty. As stated frequently in this book, my estimate is that China will make its democratic transition in 10 to 15 years from the time of writing, i.e. around 2020 or earlier. See Fig.1, Chapter 3.

Even if the transition to democracy is not smooth, the energy level of the Chinese means that they could still bounce back after the chaos and be Number One

again. So probably India will have to settle for being Number Two, or Perhaps Number Three, with Europe as Number Two. Europe continues to grow in population size. If Russia joins the EU, as well as the northern African countries, then the EU (or whatever its new name becomes) will become a major player. If North America joins the EU, to form an Atlantic Union, then it may become Number One. Europe and America are already the two richest blocs of nations in the world, but their down sides are their sluggish growth rates and lower energy levels. Americans and Europeans are fat and getting fatter.

Predicting the rankings of these major players 50 years from now is difficult, but if forced to, I would say, China first, India second, the EU third, and North America fourth. Since 50 years is a long time, it is probable that some of these institutions will have changed out of all recognition. It is not certain that we will have a global state within half a century, so the big countries like China and India will probably still be around and exerting their enormous influence on the world. It is a pity that I have not even visited India yet, to be able to write more authoritatively about the country, which unquestionably will be one of the 21<sup>st</sup> century's major players.



## **Chapter 3. Countries – Lessons to be Learned**

- a) Overview
- b) General Principles
- c) Australia
- d) England
- e) France
- f) Germany
- g) Japan
- h) U.S.
- i) China

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***a) Overview***

This chapter is concerned with what the countries mentioned in the previous chapter can learn from the superiorities of the other countries.

As I began to write this chapter, I was faced with the question as to whether to concentrate only on the CONS of each country and making suggestions (from my own multi perspective and the perspective of other multis) as to how the citizens of these countries might improve their lives by absorbing into their national personalities, the superior aspects, i.e. the PROS of other world class cultures.

Alternatively, one could look at the PROS of the various countries and suggest how the other countries could learn from them.

By concentrating on the CONS, one focuses on those particular points, whose number is a lot less than the total number of the PROS points of all the countries discussed in the previous chapter. After some reflection, I decided to compromise, but only to a small extent. Therefore in the remainder of this chapter, I discuss ideas on how each country can improve on each of its CONS mentioned in the previous chapter, by giving suggestions on how it can learn from the PROS of other countries.

To illustrate this approach, let me give an example. If someone were to ask me, “Which country (in my 7 country experience) has the best relationship between the sexes?”, then, as I said in Chapter 2, I would choose France (“le pays de l’amour” – “the country of love”). I take the view that all countries could learn from France in how to foster a better quality of relationships between the sexes, and especially in the case of Japan, where I felt the quality of relationships between the sexes was the worst.

So, in this case, I would certainly mention France as an example to be learned from when discussing Japan’s CONS list, but what about all the other countries discussed in the previous chapter? It would be boring to say the same thing many times, e.g. country X could learn from France on how to improve the quality of relationships between the sexes, country Y could learn from France on how to improve the quality of relationships between the sexes, etc. So in practice, if country A has a CON that corresponds to a point that is a PRO in country B’s list, then I may mention that country A can learn from country B on that point.

This seems to me to be reasonable. But I will also make suggestions on the CONS of the countries in Chapter 2 using more general suggestions and

remarks. I hope the compromise makes the reading of this chapter more interesting as a result.

### *b) General Principles*

It is all very well to suggest to country A that country B does some particular thing X better, and that the citizens of country A would probably be happier if they learned how the citizens of country B do X better, and then copy country B concerning X.

One can say such things, but what about the reception of the citizens of country A? One can make several remarks on this point. One is that the citizens of country A could say, with real impatience, “Who the hell are you?” “Surely, you must know that one man’s meat is another man’s poison?” “Who are you to dictate taste and to assert dogmatically that B is better than A? I could equally state the opposite!”

These may seem to be valid comments, so let me try to address them. To illustrate my reply, I’d like to give a rather personal example, for greater emotional and intellectual effect.

During a new-year break between semesters at the university where I teach and research, I decided to

visit my family in Australia, my first country, the one I grew up in. My father is getting old, so I took my new Chinese wife and myself on a 5 week trip to my childhood country to see my father before his health fails. My previous visits had been in 1998, 1986, 1979, and 1972. It will be obvious to you that I am not particularly fond of visiting Australia.

One of the things I wanted to do during my 5 week stay was to organize a media campaign on the issue of species dominance, which is the theme of my first book. I thought with appearances in American and British major TV documentaries under my belt from the previous months, it would be easy to rouse the interest of Australia's journalists on this issue. I was in for a rude surprise. There was almost no interest. Only one national radio station expressed interest, but stunned me by saying that his radio company (national radio) could not afford the \$100 air fare to fly me to another city to have a live interview.

This was not a brush off. He was genuinely interested and asked me a lot of appropriate questions. He was simply blocked by the implicit national values that the Australian population places on such intellectual matters. After that, I simply "wiped off Australia" as a country "unworthy of my intellectual interest". I may never go back again.

The disinterest of the media was not the only problem. My own family proved to be more awkward than I had anticipated. They are all Australian monos (by definition), i.e. they have lived all their lives in one country. They are not total monos, because they have certainly traveled. All three of them - a father (my mother died decades ago), a brother and a sister - are a lot more affluent than I am, and have traveled many times. My father, after his retirement, lived months at a time in various 3<sup>rd</sup> world countries, giving them economic and managerial advice as part of his country's international aid policy. So he is not a total mono.

Nevertheless, I was struck by the huge cultural differences that existed between them and me. My impression was that they barely hid their impatience with my (barely hidden) condescension of their country's lack of intellectuality.

At the time of writing, I had my 60<sup>th</sup> birthday. I left Australia when I was 23, so obviously I'm not Australian. I have changed. Australia has changed, and in independent directions. I felt my own family to be "foreigners" in terms of their basic values. The reverse was also true. From their perspective, I was an alien. I spoke about things and ideas that were of

no interest to them. I wanted to talk about philosophical and political ideas, and they spoke about money. None of them read much in the way of thought provoking books. If they read books at all, they tended to be pulp novels. Since they didn't read much, their opinions were limited correspondingly. To be blunt, I was bored, very bored. I spent most of my time touring in the afternoons with my Chinese wife, and writing this book at nights.

Now you may claim that such a case may not be representative of a whole culture. Every culture has such families. From my Australian family's point of view, I was merely another "bloody foreigner" who complains about Australia's so-called "inferiorities". Judging from what I saw on the Australian media, there is a popular Australian stereotype of being "fed up" with "winge-ers" (i.e. complainers) who come from other countries, who then complain to Australians about all the many shortcomings of Australia.

Of course, this is a classic example of a "multi-mono confrontation". The multi feels frustrated by the lack of awareness of the mono concerning the inferiorities of the mono's culture. The multi can see clearly these inferiorities, whereas the mono cannot. There is simply no meeting of minds. The monos will dismiss

the multi as a complaining pest, and the multi will see the monos as limited and boring.

The brunt of such “Aussie” (i.e. Australian) wrath is directed against the “Poms” (i.e. British migrants). I remember when I was a teenager growing up in Australia, that the “Poms” were stereotypically “winge-ers” (i.e. they complained all the time). The “Poms” were not popular amongst multi-generational Australian monos.

Now that I’m older and have become a multi myself, I now see the complaints of the Poms in an entirely different light. I have been “*multied*”. I have even lived in their country (for 6 years), so I now understand WHY they complain. I can see what they have to complain about. In fact I can go further, because I’m not just *bi*-cultural, as most mults are. I’m *septi*-cultural (i.e. I’ve lived in 7 countries). Some mults, especially business people, who spend a “third of their lives” in airplanes, are even more multi-cultured than I am.

For example, when I’m in the UK, especially in London, one of my little games is to pretend I’m a local (i.e. a Brit) and listen in to the conversation of French tourists, pretending not to understand a word they are saying. Of course they complain mostly



about British food. Traditionally, the Brits boil their food, making them one of the worst gastronomic disasters on the planet, and the French have the reputation of being the world's best cooks. If you query that then you may consider why the menus in the most expensive restaurants are nearly all in French.

Once I've finished eating what I bought, I would get up and say to the French tourists "Je suis tout a fait d'accord" ("I totally agree"), in the most awful English accent, so that they think I'm a French speaking Brit, who understood everything they said. If I did not put on the heavy Brit accent, they might think I'm a fellow Frenchman, and think nothing of it, and that would spoil the fun.

This reminds me of a similar incident at a French restaurant in Washington DC, many years back. The French on the whole despise the Americans for their 20<sup>th</sup> century global dominance which the French feel was most undeserved by such a vulgar, unsophisticated people as the Americans.

I had just sat down at a table in the restaurant and started to listen to two French waiters talking about how impatient they were to get back to France after they had finished their contract "avec ces petits cons

Americans” (with these American “little cunts” (i.e. small minded idiots)).

They became engrossed in their conversation, and ignored the increasingly visible gestures of my table mates. After a while I too lost patience, and yelled out in rapid French (after all, my second wife was a native French speaker, with whom I had a 16 year relationship before she died), ‘Est-ce que ces petit cons Americains ici peuvent avoir un peu de service, s’il vous plait!’ (Can these American little cunts here, have a little service please!) It took these working class French waiters a few seconds to fully absorb the impact of what had just happened, but after that, the service was excellent.

They asked me where I was from, since I was obviously not a typical mono-lingual mono-cultured American. I said I lived (at the time) in Brussels. “Ah, un petit Belge!” (“Oh, a little Belgian!”), so they got their revenge. The French use their Belgian neighbors as the butt of French jokes, usually about Belgian stupidity, but then so too do the Dutch and the Germans, who are also neighbors of little Belgium. Maybe the French, Dutch and Germans see something about the Belgians that the Belgians do not see !? ;-)

So, to return to the point, becoming “multied” changed me to such an extent, that I became a foreigner to my own family. I found them as boring as I found any other mono. The person I got on best with was the second husband of my sister who was bi-cultural. He grew up in South Africa and had migrated to Australia. I found him more open minded and more interested in intellectual questions.

So, this brings me to a more general issue that any multi may present to a mono, namely, “Maybe, just maybe, there is something wrong with your culture, but you are too mono to see it!” How then to persuade the monos of a given culture to listen to the complaints/advice of the multies?

As a case in point, take the Japanese. As stated strongly in Chapter 2, many westerners, including myself, chose to live in Japan in the 1990s, expecting Japan to have become the world’s dominant power by the year 2000. Nearly all of those westerners have left Japan, and with the general impression that “Japan is a culture unfit for westerners to live in”.

This is a damning assessment of a culture by westerners. How then do the Japanese themselves react to such harsh criticism? Only a very small minority really listen to the western criticism. The

vast majority simply dismiss the criticism as “Japan bashing”, and then ignore it.

This is understandable from an ego defense point of view, but from the viewpoint of the multi, it is not intelligent. From the multi’s point of view, by dismissing the criticism, the Japanese continue to live with the same cultural inferiorities as always. They continue to suffer, but are unaware that they are suffering. Such is the typical fate of monos.

As mentioned in several chapters, one of the major lessons of this book is that “millions of people can suffer from their adherence to stupid customs”. The tragedy of monos is that they don't see their customs as stupid, because they know of no alternatives. Monos behave the way they do, due to blind unquestioned habit.

If the Japanese have a problem, then the Chinese have a far bigger problem. Not only would the Chinese be intolerant of similar criticism from westerners (and Japanese), but their own government would not allow such criticism to be published. I will probably have to wait until the CCP (Chinese Communist Party) either reforms itself into a political party of a multi-party state, or is pushed aside, before a Chinese version of this book can be published in China that does *not* have the CONS of China

censored out. Once China becomes a democracy (which I'm calculating will be by around 2020 or sooner, see Fig. 1 later in this chapter) then perhaps a Chinese second edition might be possible? My first book was published in Chinese, and was (mildly) censored. (All references to Mao Zedong were removed, and any mention of possible 21<sup>st</sup> century rivalry between the US and China was also removed).

So, given the current realities of “national ego defense” against the criticisms of a given culture by the multitis, how can the multitis make the monos listen, for the latter's own good? This is a really big question. As the English aphorism says, “You can lead a horse to water, but you cannot make it drink”.

Well, there are lots of ways, as this book attempts to show. Chapter 5 lists the many technological, economic, political, social, psychological etc forces that are making our planet “smaller” by the decade, that will, bit by bit, break down the “mono” mentality.

As is shown most clearly in Chapter 5, I place greatest hope in the future power of the internet, and its incredible increase in speed every year (called the “BRAD Law”, i.e. the “bit rate annual doubling”, i.e. the number of bits of information that one can send down a wire or optical cable doubles every 12

months, so that over a 30 year period, the bit rate will be a billion times faster).

The BRAD Law is only one factor pushing in the near future towards the “multification” of the planet. There are many others, as detailed in Chapter 5, e.g. larger cheaper tourist jets, mass tourism as living standards increase, a global business community, maglev trains, high speed train networks across continents, a global media that brings all the media of the world to all the world, the development of a global language, etc.

For the purposes of this chapter, I will concentrate mainly on the future power of the internet. Chapter 5, section “m” talks particularly about my idea of a global media, to which I give the label “GloMedia”, i.e. the idea that all the media of the world, i.e. all TV, radio, text, etc is put into the GloMedia network and sent to the whole planet, so that everyone is exposed to everything. There would be no more of what I call “the tyranny of mono-cultured media” in which an individual’s mind can be brainwashed by a mono-cultured government or mono-cultured commercial media stations.

The media, especially television, has a powerful influence on people’s opinions. They consciously or unconsciously absorb into their personalities what

they see on the big screen. With a global media, and increasingly the use of a global language, the world's citizens will come to think more and more alike.

This need not imply that the world becomes more boring and limited. In fact, just the opposite, everyone's mind would be expanded by the greater range of media offered by the GloMedia network. If every individual's intellectual and cultural horizons are expanded, then the intellectual and cultural richness and variety of the population of the whole planet is expanded.

So then, the suggestions made in the rest of this chapter, as to how each country mentioned in the previous chapter might benefit from the criticisms of the multicultis (like myself) need not be just "water off the duck's back".

When billions of people can get the media of the whole planet, and in a global language, that most people bother to learn, especially if it is made compulsory in elementary schools all over the planet, then a potent new means exists to persuade the monos not to be so mono in the future.

Their minds will be powerfully influenced by the ideas and opinions they will absorb evening after evening in their living rooms watching the GloMedia service. Their minds will become global, whereas

today's minds are still largely national, with national media limiting the mentalities of billions of monos, the world over.

One can imagine then, under such circumstances, that the phenomenon of “group pressure” can begin to work, in the following sense. There have been some famous psychological experiments done on the power of the group to “force” an individual to conform to group judgments. For example, take a group of adults, who in this experiment have to estimate the length of a white line projected onto a screen. Imagine the real length of the line on the screen is 10 cms. Unknowingly, the subject of this experiment is placed in a group where all the other group members give the same false answer, e.g. 15 cms. The other members have been instructed to do this, to see what effect group pressure will have on the subject. If the subject is the last person to give his judgment of the length of the white line, will he/she give an answer of 10 cms, (which is what he/she really thinks) or about 15 cms, in order not to feel “out of the group”? In practice, many subjects conformed to the group opinion, denying their own “inner truth”.

This well known psychological phenomenon can be used to great effect by the GloMedia, but before explaining how this might be the case, let me recount another little story that you may find interesting.



I gave an early version of this book to several readers of different nationalities, most of whom were nationals of the countries mentioned in Chapter 2. Their reactions were very interesting I found, even fascinating, but with hindsight, probably not too surprising. What I found was that my harsh criticisms of each country caused rather emotional reactions from the nationals of that respective country. The more mono the person was, the greater the strength of the emotional reaction. This did not surprise me too much. The strongest reactions came from the Japanese and the Chinese, although my criticism of American religiosity generated some flak from the Americans who happened to be religious.

Now, most of these people I gave the manuscript to were multitis. They had lived usually in more than 2 countries. What I also found interesting was that individuals would react fairly strongly emotionally against my criticisms of their childhood countries, but seemed to be pretty much in agreement with me concerning my criticisms (and praises) of a country that they and I had both lived in, but that was not their childhood country.

As a concrete example, take my rather harsh criticisms of Japan. The Chinese and American readers of my manuscript who had lived some time in Japan, had little problem with accepting most of my

criticisms, and felt the same way about the compliments as well. But the Americans then reacted strongly to my criticisms of the US, whereas the Japanese, who had lived in the US, felt that my criticisms of America were fairly close to their own negative opinions of that culture - similarly with my positive opinions.

Interestingly, some of my Chinese readers, living in the US, were even more negative about China than I was. They said that they knew more about the negative aspects of China than I did, which is understandable, since at the time of writing, I've only lived a year in China and I can't read Chinese characters, so I can't read the Chinese literature that is critical of China. But the Chinese living in China were usually very upset. This was due partly I think, to them not being exposed to the books that are readily available in the democratic countries that are very critical of modern China, especially under Mao Zedong and the 70+ million people he directly or indirectly killed during his 30 year reign of terror.

Such books are still banned in China, so my Chinese readers were often shocked by the newness of the ideas. One could make an analogy of approaching a "bible belt" youth in the US, who has never met an atheist in his young life, and telling him up front, that humanity has invented about 100,000 different gods

in its long history, most of which are now “dead gods” because they are no longer believed in; that every primitive little tribe invents its own gods, and that the characteristics of the gods invented inevitably match the tribal characteristics of the inventors, e.g. Chinese gods have slitty eyes, Papuan gods have lots of pigs, etc.

Now, returning to the relevance of the group pressure experiment and the impact of GloMedia, we can say that nationalistic feeling is universal. It is an expression of group (in this case national) pride. Every nation likes to think of itself as “the best” in some way, even when dispassionate outsiders ridicule such pretensions. Personally, I have seen too much of this – e.g. “Britain rules the waves”, “Vive la France”, “Deutschland, Deutschland uber alles”, “Nippon ichiban”, “USA, USA”, etc.

If one is a mono, then probably all ones life, one has been exposed to “the flag”, the “national anthem”, “greater honor hath no man than to die for his country”, and similar brain washings. Then along comes GloMedia, and suddenly, one’s horizons are expanded mightily. This process is starting to occur now in the early years of the 21<sup>st</sup> century, with the primitive internet capacity we have at the time of writing.

But, with BRAD (bit rate annual doubling) of the internet speed, the GloMedia network will impact powerfully on people's minds, especially when most countries put most of their programs on GloMedia in the world language.

Then group pressure can exert itself. This time the group pressure is exerted not by other individuals, but by other cultures. In a mono culture, with mono cultured media, there is little "second opinion". There is only the national "opinion" whereby mono-cultured journalists "educate" (brainwash) their mono-cultured citizens into their own mono-cultured views, thus tightening a vicious circle.

As the Nazis and the Bolsheviks learned all too easily, it is not difficult to brainwash a whole population if one has monopoly control of the national media, and if the state-of-the-art technology of the time does not allow ready access to other countries' broadcasts. This is why I talk about the "tyranny of mono-cultured media". I find it abhorrent that two dictators can go to war with each other, indoctrinate their respective populations, conscript an army of gullible young men, fill their heads with visions of "dying for their country", and then watch them doing just that,

in their *millions*, on the “champ de gloire” (“field of glory”) as Napoleon said.

Imagine then the impact on the nationalistic feelings of former monos, when their own government is strongly criticized by the overwhelming majority of governments on the GloMedia network, in the global language. Here the group pressure of 200 nations will have its effect. People’s minds will be expanded to think globally. Billions of people will listen to and be influenced by (literally) global opinion.

To use my Japanese case again, imagine the Japanese hearing that almost no one wants to live the lifestyle of the Japanese. It will be almost impossible to dismiss such a global opinion as “Japan bashing”. The Japanese will be forced to confront their “national ego” with the bitter realization that they “have no friends”, and then ask themselves why? It will be a painful process, not undertaken without being pushed. In today’s Japan, for example, with 98% of the population belonging to one culture (essentially of Korean DNA stock), and with a ban on direct satellite dishes to non Japanese satellites (that are not controlled by the Japanese government) then it is easy for the Japanese to remain in their state of national amnesia about their war crimes, their life styles, their awful conformist pressures that stunt personality growth etc.

The above is more of a future, hypothetical case, but let us take an actual case, that has already happened. The Europeans are leading the world in giving its citizens international television. The EU (European Union) countries often have the TV programs from their TV cables and satellite dishes of their neighboring countries. I suspect that this fact is one of the major causes of the recent rise in “European Consciousness”. But in the case of the French, the creation of European television in their living rooms, where one can “zap cultures” (British channels, French channels, German channels, Dutch channels, Italian channels, Belgian channels, etc) had a sobering effect.

French culture had been dominant in Europe for centuries. The royal courts of Europe spoke French. Aristocrats sprinkled their local language with French phrases to show their “sophistication”. The kings of Europe copied the French kings in their palaces, and their fashions. French armies were the biggest, and the French revolution turned Europe upside down by importing enlightenment thinking to autocratic regimes. After centuries of French dominance, it is not surprising that it “went to French heads”. I remember in my 20s when traveling on a train to southern France being treated like a peasant by

ordinary French “provincials” (i.e. French people who don't live in Paris).

Forty years later, things are very different. Thanks to Euro TV, the French have learned something painful, i.e. they are not so special, and it has hurt them. For example, the Scandinavians are several decades ahead of them in their social legislation and attitudes, the Brits have won far more Nobel prizes, the Germans have a bigger economy, the Americans have utterly outclassed them in nearly all respects (except in things like sophistication, intellectuality, perfumes, wines, fashion, sex, etc - which is not such a bad list actually).

The net effect of this over the past few years is that the French have been going through an “inferiority complex”. They feel they are “nothing special” and that it is time that the French got moving again. This time, they are using the vehicle of the European Union to transmit French leadership, which is not a bad strategy. Europe needs leaders, and the French (and the Germans) are more than willing to play that role.

So, it is likely that the impact of the GloMedia network will be very powerful. I'm hoping that the list of suggestions I give in the rest of this chapter on how I think each of the countries might benefit by

working on their weaknesses (their CONS) will be taken seriously, IF, thanks to the GloMedia, the citizens of these countries hear more or less the same criticisms (and praises) coming from all sides of the planet. It is difficult to deny a common message that “country X is weak in characteristic Y” when over 100 countries say the same thing based on independent experience of millions of the world’s citizens traveling to and living in that country. People will be forced to accept (perhaps grudgingly) the negative truths about themselves that seem obvious to the citizens of other cultures.

For example, take the case of the level of religiosity of the Americans. 95% of them, according to recent surveys, claim that they believe in a supreme being (“God”). Europeans increasingly are becoming much less religious, to the point that they are openly sneering at American religiosity, causing a growing rift in trans-Atlantic relations. How will Americans react, when they hear Europeans ridicule American religiosity on their GloMedia, that they do not have at the time of writing?

America is still a highly insular minded culture that is largely cut off from the rest of the world. It has been globally dominant for so long now that most Americans do not even bother to think of casting their eyes towards other countries to learn of the



latter's superiorities. Many people, including myself, feel that the US has already entered its period of relative decline, and that Europe, China, India are on the rise. America, if it remains at its current size, and does not do what Europe is currently doing (i.e. growing into a post nationalist "Union") then it will not be a "player" in the 21<sup>st</sup> century. America needs to start learning from other countries, otherwise its relative decline will only be faster.

So, there is hope that GloMedia in particular, together with other social forces that are discussed in detail in Chapter 5, will be the means by which countries can influence each other very powerfully, leading towards the creation of a world language, a world culture, and eventually as a result, a global state (Globa). It is therefore likely that the suggestions made below concerning the CONS of the countries of Chapter 2 will not fall on deaf ears when the readers belong to the country being criticized.

For the reasons discussed above, especially the impact of GloMedia, and other factors, that the criticisms and suggestions for improvement that are to follow will be heeded in time, as the world globalizes with its media, language and culture.

The time has come to state my opinions as to how I think the various countries I talked about in Chapter 2 can learn from the superiorities of the other countries.

The 7 countries discussed here appear in the same order as in Chapter 2, and so too with the list of CONS for each country. (I left out India, because I don't have any first hand experience of the country to be able to make any informed suggestions.) Since the formats of the two chapters are the same, it may be useful for readers to keep flipping back and forth between a given CON point of a given country in Chapter 2, and its corresponding suggestions for improvement in this chapter. In fact, Chapter 3 often elaborates on points made in Chapter 2.

For practical reasons, in order to make suggestions for improvement, the CON point being discussed from Chapter 2 is at first summarized in Chapter 3. The risk of such a strategy is that readers may feel that there are times in Chapter 3 when given CON points may seem to have been repeated excessively. Hopefully, I have not fallen into this trap too often.

The one major difference between the two chapters is that Chapter 3 focuses on ideas as to how a given country might benefit from learning about the superiorities of other countries that are relevant to a CON point of that country.

I begin with Australia, because it was where I grew up, and as I explained in Chapter 2, its influence on me may help explain why I have the opinions that I do about the 6 **other** countries I have lived in. I do not think that Australia is a “world ranking” country, as are all the others (in my view) in this book. In a sense, “only the best are insulted”. The rest are “also rans”

### **c) Australia**

#### **CONS**

##### ***Boring***

What can Australia do to overcome how boring the place is? Well, as I alluded to fairly strongly above, I think the GloMedia will have a major impact on the country for the same reason that it will have on all countries. Australians will become less “Australian” and more “globan” (i.e. citizens of Globa). They will think more globally rather than nationally. They will be exposed to the ideas of the world rather than to their traditional brawn-based preoccupations such as sport and lolling on the beach.

But, there will be limits to what Australia, or any small country for that matter, can do. (Australia is small in population terms, only about 20 million people, but is the size of continental USA or China in surface area, with most of it useless for habitation, due to it being too dry, too desert like). With a small population, only a small number of talented intellectuals and artists are generated each human generation. Their numbers are usually too small to create a self sustaining critical mass, so they do not feel supported by the values of the culture they grow up in, and hence feel alienated and disgusted. Many of them simply leave the culture, thus lowering the quality of the gene pool, and tightening a vicious circle.

But as Australians become more global in their minds, they will be exposed to the best that the whole planet has to offer in terms of ideas, the arts, ideologies, attitudes, etc. They will be equal with the best, because they will be exposed to the best in the world. As Australians, they may not be able to contribute much, due to their small population, but at least they can be absorbers of the best the planet has to offer. GloMedia will make Australians, and nationals of all countries, more interesting, less boring, because they will have their minds expanded from the dreary limits

of their small-time mono-cultures to the glories of a truly global culture.

Very probably, a global culture, with a GloMedia to support it and sustain it, will have the net effect on Australia of creating in the early years, a rather deep seated inferiority complex (similar to what happened to the French when they were exposed to European wide media in the 1990s), as millions of Australians realize that on the world scene they don't amount to much, and contribute almost nothing to world events, and especially to world intellect and knowledge. The same comment could be made about any small country.

However, as the years pass, and Australians and most of the world's citizens feel more and more global and less and less national, their sense of identity and self worth will shift. One can make an analogy with people living in a major city and a small town in the US. Americans have a real pride in their nationality, since they know there is a certain objective reality in their claims of being "Number One". Some nation at any given time has to be the top nation (as judged by surveys across the planet).

So instead of the small town American feeling depressed about how little his town contributes to

American culture, he can focus on the fact of his belonging to a greater whole, i.e. the US, and feel a sense of pride, real pride. Well, similarly with Australians, or any small country. As globism grows, and people of all nations identify increasingly with their new global state, they can take a new pride in being globans, citizens of the new Globa.

### *Isolated*

Traditionally, Australia has always been isolated, both geographically, and intellectually. It is essentially a European culture situated in South East Asia. Most of the country is desert, with the majority of its small population living in the south east “corner” of the country, where there is enough rain for some grass to grow.

When I was growing up in Australia in the 1950s and 1960s, Australia had a very bad reputation internationally for being extremely provincial minded and philistine - a beer bellied, sport oriented, anti-intellectual, anti-authority, low-class bunch of mindless middle and lower class materialists. As will be mentioned frequently throughout this book (for emphasis), any migrant new world nation, including Australia, never had an upper class in the old world

European sense. The upper class chose not to migrate. (How would migrating have benefited them? They would have had to work with their hands in a virgin land, without the trimmings of an upper class culture, i.e. no symphony orchestras, no poetry salons, etc).

In the 1970s, the young people of Australia took advantage of the new jumbo jets and mass toured to Europe and the US, where they were rudely shocked into a recognition of their own country's general inferiority. The most talented ones simply never returned, but most did, and brought with them the realization that their own culture was a backwater in all senses of the word. They felt ashamed, and motivated to lift the cultural standards of their country, and did to some extent.

The recent rise of the internet, especially "broad band" internet (i.e. fast internet allowing real time movies, videos, lectures, and high quality sound) has brought the world to Australia, and those with minds curious enough to be interested, can convert themselves into world citizens. Many do, but many don't. On my recent visit to Australia, I found the young people preoccupied mainly by American pulp movies, that they absorbed by the hundreds. They had had their minds colonized by the US. They used US slang, had US attitudes, and in many respects

were as boring as the generation I had left behind when I was in my early twenties, i.e. nearly 40 years ago.

So with the penetration of broad band internet, Australia may have lost its isolation. It is a fairly rich country. Its citizens travel internationally more, so the rough provinciality of the past has largely gone, but the general “middle class mindlessness” seemed to me (on a recent visit) to be as strong as ever.

From my perspective, the problem with migrant nations is that they do not have an intellectual upper class, that has power and teeth, that expresses an impatience towards the stupidity and ignorance of the middle and lower classes, and slaps them down for it. In the old world, especially those with large populations (e.g. over 50 million people) the top 1% in intelligence (IQ) terms amounts to a subpopulation of half a million people with real talent. That is large enough to generate a self supporting critical mass. Over the centuries, this intellectual upper class elite, has disciplined the culture, and made it more intellectually rigorous, and civilized.

But, you may object, “What about the US? It has 300 million people. That's 3 million intellectuals, so why is the US not a paragon of culture and intellect? How



then to explain its overwhelming middle class mindlessness and vulgarity?” I will deal with that problem when I discuss the CONS of the US. But you have a point.

I do not wish to spend much time on Australia, given its non-world-ranking-nation status. I only included a bit of comment above for the sake of completeness, and to follow the pattern of responding to all the CONS of the countries listed in the previous chapter (except India, which I know very little about).

We turn now to the truly great cultures of the planet, i.e. the “world-ranking-countries of the world (in my opinion).

#### *d) England*

### **CONS**

#### *Poor*

I lived in England in the first half of the 1970s, before moving to the European continent, hoping to

lead a more cosmopolitan life, so my first hand experiences of living in the UK are somewhat dated. Having come from Australia, my first country, I was struck by how much poorer England was at that time.

But, lately, I've been reading about the effects of Thatcherism and Reaganism, i.e. the stimulating effects that free markets and the cutting back on "welfare-stateism" had on the economic growth rates of these two countries. This lesson has been well learned now, decades after these two leaders. The US grew strongly over these decades, and influenced the UK, due to the common language. Once the US and UK started growing well, other countries were influenced, and opened up their markets to free trade. Even conservative, traditionally minded, socialist countries like, China, India, and France, have gone strongly capitalist (in about that order), as a result.

Consulting the internet, I see that at the time of writing, the UK ranks about 10th in the world (in exchange rate terms) in its GNP (Gross National Product) per capita (per person). The US was only 6<sup>th</sup>. Both countries were beaten by the Scandinavian countries and Switzerland. The UK was well above France (17<sup>th</sup>) and Germany (18<sup>th</sup>). So my image of the UK as being poor is no longer appropriate.

This shows that a country can pull itself up by its own bootstraps and turn itself around. I didn't like the insular minded attitude of Maggie Thatcher (the female prime minister of the UK in the 1980s) to the then European Community (now the European Union), so I was happy when she was fired by her party as prime minister, but I have to admire what she did for the country's economic growth patterns.

### *Insular*

Britain is an island, and therefore, inevitably it seems, suffers from an insular minded mentality, that is so different from the multi-lingual cosmopolitan mentality of the continental Europeans, especially the small continental (West) European countries. The latter have land boundaries. The UK has sea boundaries. The Brits say “overseas” to refer to other countries. The continental Europeans have words in their languages meaning “out of the country” e.g. “im Ausland” (Germany), “in het Buitenland” (Dutch) to refer to “other countries”. When it is so easy to hop in one's car, drive for a few hours and arrive in another country on the European continent, it is not surprising that the continental Europeans are far more cosmopolitan and multi-lingual than the mono-cultured, mono-lingual Brits, who have to make

much more of an effort to put themselves in another country. (The same argument is even stronger for the supremely insular minded Americans - more on this later).

I remember in the 1970s living in Britain, how insular minded I found the British. In those days there was no international cable TV or satellite TV bringing in channels from other countries. I have read that Europe's policy of putting the TV and radio channels of the European continent into the cable and satellite of most European countries, has probably had more effect than any other factor in creating a sense of collective "European-ness", and has helped considerably in easing the path of the creation of the European Union.

It is, after all, the Europeans who are leading the world in the creation of the next major historical political phase of building a "post national political unit" (PNPU) in the form of the European Union, that so many other trade blocs around the world, at the time of writing, are essentially copying.

Unfortunately, the Brits are slow to respond to the lead of the EU. It is mostly France and Germany who lead the EU. Britain was slow to join it, and still does not have the Euro (the EU's currency unit, which is

increasingly replacing the dollar as the international currency unit of choice. The Americans are spending more than they earn, and print dollars to pay their debts. As a result, the value of the dollar is lowering, and correspondingly the value of the Euro is rising. Many countries now prefer to have their reserves in Euros than dollars. Both China and Japan are awash in an excessive number of increasingly worthless dollars.)

In Brussels, the capital of Europe, where I lived for many years, the UK had the reputation of being “the guards van of Europe” (or in US vernacular, the “caboose of Europe”), with its implication that the last carriage on the train possessed the brake that could slow down the whole (European) train. Thatcher’s anti-Europeanism, made her detested in Brussels. She was not a European. She was perceived as being an “island dwelling Brit” who “did not belong on the European train”. Eventually, her own political party saw the light, and threw her out of power.

But that was in the 1980s. Times change. Now, the UK has the “Chunnel” (i.e. the “Channel Tunnel” running under the British Channel (or “La Manche” as the French call it – the channel is as much French as it is British). It is now easy to just sit in a train for

3 hours and travel down-town to down-town from London to Paris and vice versa. As a result, the British have become a lot more cosmopolitan. I hear the effects on BBC radio on the internet. The classical musicians who perform in London are as likely to be French as British (given BBC travel budget constraints).

The Brits too have broad band internet, so like the rest of the rich countries of the world have been exposed to the best (and the worst!) of what the world has to offer and like the Australians above, have had their national horizons expanded.

Since it has been some 30+ years since I lived in the UK, I have to admit my first hand opinions on the country are dating quite a bit. A country can change a lot in 30 years. It can get a lot richer and its mentality can change as a new generation takes power with a new agenda and ideology. What happened to Britain can serve as an example to other countries, that it is possible for an insular minded, poor country to really turn itself around. Ireland is an even better example, which at the time of writing ranked 8<sup>th</sup> in GNP/capita (just above Japan and the UK). But Ireland is way too small population-wise (4 million people) to have much intellectual impact on the world.

I turn now to the culture whose values are closest to my own, i.e. intellectual elitist. Who else could I be talking about, other than “les Francais”!

*e) France*

**CONS**

I never actually lived in France. But I did live very close to it, in French speaking Belgium (i.e. in Brussels) for about 15 years. My then second wife, a native French speaking Belgian was totally “intellectually colonized” by French culture, reading only French magazines, and rarely reading Belgian ones, or rarely watching Belgian TV. She found French media far more interesting and superior. The French speaking Belgians number only about 3 million compared to France’s 64 million. It is not surprising that the French label the French speaking Belgians as “les petits Belges” (the little Belgians). The latter are smaller in both size and mentality.

It would be difficult for any nation to compete with the French, a nation that has given so much to the world. I must have taken the train to Paris at least 30

times over the years. With recent TGV (Tres Grande Vitesse) (i.e. Very High Speed) train links between Brussels and Paris (and between Paris and most of the major cities of Western Europe, and still expanding) one can now travel between these two cities in about 80 minutes. (Recently the Americans have introduced a similar (Amtrak) service called “Acela Express”, but with much slower trains than the TGV, between Boston and Washington DC, stopping at New York, Philadelphia and Baltimore. So the French TGV inspired the Americans to copy it, but decades later.)

But, France certainly has its faults, and can learn from other countries, which is something that it has great difficulty in doing, partly due to the country’s linguistic insularity (the French have had a very hard time accepting that English has become the “lingua franca” of our times, so Anglo-Saxon ideas take longer to penetrate French minds than other minds in most other European countries.

### *Chauvinism*

As I mentioned in this Chapter 2, the French used to be insufferably arrogant, in an offensive way, i.e. unjustified. Arrogance per se, is not necessarily a bad



thing, if there is (in my mind) some solid justification for it. The Americans are arrogant, almost unconsciously. They are so used to being the dominant culture for the past 50 years, that they no longer even bother to consider the possibility that other countries (or political blocs), especially Europe, are beating them. “Big Europe” (i.e. the EU, with its 500 million people, and constantly growing, as more countries beat a path to Brussels to join the EU) is one and a half times larger in population terms, than “little America”.

Europeans are beating the US in so many things recently, that traditional American unconscious condescension and insularity has become unacceptable to Europeans, resulting in a wave of European “anti-Americanism” that is pushing the US off world center stage.

Until about a decade or so before the time of writing, i.e. until France got cable and satellite TV, the French used to be insufferably arrogant, living in a dream world of their own imagined superiority, based on a historical reality, but no longer in tune with the modern world. But once millions of French could see with their own eyes the superiorities of their neighboring countries in Europe and the US, and once they were rich enough to tourist internationally

in large numbers, they did a complete “U turn” in their self esteem.

They went from arrogant to depressed, as they absorbed the lesson that they were “not special”, and in fact, in many respects, they were not even “above average”. A national malaise followed that the French still suffer under, at the time of writing. The latest ploy of the French seems to be, to “lead the EU bandwagon”, and become “big” again. I wish them luck.

Here is a case where being exposed to other cultures and their respective superiorities, severely deflated the self importance of the French and brought them into line with international realities. (The same is yet to happen to the Americans, because the Americans still don't have much in the way of international media. The self inflated ego of the Americans is just waiting to be pricked. I predict it will happen in only the next few years. Hopefully the publication of this book may make a contribution towards that end. The time is certainly ripe. More on this later.)

*Hygiene*

As mentioned in the CONS section on France in the previous chapter, I was truly disgusted by the lack of personal hygiene of the French. They were truly a *dirty* people. I've not been exposed to French groups on a daily basis for a decade, so I don't know if things have improved much. If not, then perhaps the international media in France may create a stereotype in the French mind of "les sales Francais" ("the dirty French") and I don't mean in a morally condescending way – I mean literally, in the hygiene of their toilets, and their housing etc. If the French can feel an international social pressure against them to literally clean up their act, then perhaps they will. I can't really labor this point.

### *“La Surface”*

One of the most maddening aspects of the French mentality, that I could never accept, was their preoccupation with the appearance of things in preference to the effectiveness of their function. To the French, looks are very important. Efficiency or effectiveness is secondary. These priorities to me felt superficial, childish, and very annoying, especially when French gadgets or social institutions didn't work. I have the impression, that the French are about

as much concerned with “not losing face” as the Chinese.

The Brits complain (in unflattering terms) of the “fragile froggy ego”. (A “frog” is a British slang derogatory term for a Frenchman). What can the French learn from their neighboring Europeans (and later, the rest of the world as GloMedia expands across the planet) on this point?

I wouldn't be at all surprised that the existence of the European Union, and the common European market, has forced French companies to improve the functionality of their products and services, given the size of their European export market, i.e. the rest of the EU which is 7 times larger than the French home market. The populations of the countries of the EU have a huge choice of products coming from many countries which are both good to look at and are functional. French products that please the eye but don't work well will not be bought again, and French companies will lose out in the international competition. It is not surprising that business people are hard nosed. Their noses are close to the realities of life and the market.

So once again, exposure to the competition of standards coming from other cultures has influenced

the French positively. I can only wonder if such economic phenomena as international competition on a grand scale, i.e. over the whole country, have changed the mentality of the French in a deep way - so that it is no longer enough to be content with the *appearance* of something. A gadget, a service, a discussion, has to have real substance as well. Flowery words with little real content are only so much French “hot air”.

#### *f) Germany*

I never lived in Germany, so cannot speak with the authority of first hand experience, but I did get to see German TV every evening when I was living in Brussels and got fluent in the German language. One of the major reasons why I moved from the UK to Brussels was to adopt the cosmopolitan lifestyle, by absorbing the languages and cultural treasures of several world-class cultures, i.e. French and German. I got fluent in those two languages (plus Dutch) and benefited mightily. I became a very different person from what I was when I first left Australia as a young man of 23, i.e. mono-cultured, mono-lingual, or just plain “mono”.

I really admire the Germans. They are the biggest culture in Europe (82 million people) and have given the world so much – their beautiful world-dominating classical music (that enriches every day of my life), their philosophy, their literature, their science, their world class engineering, their discipline, their efficiency.

Despite all this, the Germans were, until only fairly recently, the worlds most hated people, because they also caused the deaths of roughly 50 million people. Until the recent revelations of just how great a tyrant China's "Great Helmsman" Mao Zedong was, it was thought for a long time that Hitler (an Austrian/German) was history's greatest criminal, killing more people than any other person.

Thanks to recent research coming from the Chinese, we now know that that dishonor goes to Mao, who is estimated to have killed some 70-80 million Chinese in his 30 year "reign of terror". I will say more about this when I talk about China.

But, to see Germany in a historical perspective, the Hitler period only lasted a mere 12 years, thank god! (1933-1945), but those years were the low point of the 20<sup>th</sup> century, as industrialized killing destroyed the lives of some 50-100 million people in WW2.

At least the Germans have come to terms with their past and have shown a genuine contrition towards their victim countries and hang their heads in shame at the appropriate moments, so unlike the Japanese, who are still considered by most of their neighboring victim countries to be an “unrepentant criminal nation” – more on this later when I talk about Japan.

## CONS

### *Most Hated*

I only had one CON point for the Germans in Chapter 2, and have already discussed this point a bit in the above paragraphs.

Fortunately for the Germans, there was a clean break in regimes between the Nazis and the democrats who took power afterwards. There were no Nazis amongst the leaders in the post war generation. Those democratic leaders actually despised the Nazis, to such a point that whenever some young neo-Nazi thugs did something atrocious in post WW2 Germany, such as burning Turkish migrants alive in their homes, the German government would replay holocaust

documentaries on national TV, to remind the German public of its horrible past, and to evoke enough guilt so as not to repeat such mass horrors. The idea is to create a public backlash against the rise of the Neo-Nazis.

A similar clean break between the WW2 leaders and the post war leaders did *not* take place in Japan, and that is one of the reasons why the Japanese have never truly come to terms with their guilt ridden past in WW2. They killed about 30 million Asians in the 1930s and 1940s according to various Asian scholars. This does not make them as great a tyrant as the super tyrants of the 20<sup>th</sup> century (i.e. Mao, Hitler, and Stalin, in that order) but their crimes are still massive nevertheless, and are still not “punished”.

The German population has been well educated by the Jews in Hollywood, as to what happened in the Holocaust, when the Nazis gassed 6 million Jews (including the Polish Jewish mother of my second wife).

Personally I get rather annoyed by the preoccupation by the American Jews as to the enormity of the Holocaust. Of course it was terrible for the Jews, but one should see this crime in its historical context. As a crime it is vastly overshadowed by the far larger



crime of the Nazis when they killed about 20-30 million Russians when they invaded Russia in 1941. It was the Russians who broke the back of the Nazis and drained Nazi resources, despite the pretence of the Americans, that it was they who beat the Nazis. (Well, the American did beat the Nazis on the western front, but only because the latter had run out of resources fighting the Russians all the way from **Stalingrad** to Berlin, city by city).

Thus, partly due to the influence of American movies, modern Germans are fully aware and have been well educated as to the massive crimes of their grandparents, and feel a national shame (“Kultur Schande” (“Shame of the Culture”). So the Germans have already learned this lesson. The rest of the planet, especially other European nations, have accepted German guilt, and now work closely with Germany to build the new Europe, the European Union, the biggest trading bloc on the planet, a major super power of the 21<sup>st</sup> century, and possibly the vital stepping stone towards the creation of a global state. A sufficiently expanded European Union may become a Global Union. More on this idea in Chapter 5.

So in the case of German war guilt, most Germans are already well informed about the suffering their

parents and grandparents caused the world. The rise of a GloMedia will not affect that level of awareness much more, I think.

### *g) Japan*

I lived 8 years in Japan, i.e. through most of the 1990s. So this period is still quite fresh in my memory. It is also the decade in which I seriously started to write a lot, so not surprisingly I have a lot of writing about Japan, which explains why the section on Japan in Chapter 2 is the largest. This may give the impression that I “really *have it in* for Japan” (i.e. I am more critical of Japan than any of the other countries I have lived in) due to the quantity of negative pages in this book on Japan. But this is only an impression, due to the fact that I didn't want to throw away these many pages, so chose to use them in this book.

Actually, I am most critical of China, the country I currently live in, because I am more disgusted by its faults than by those of any other country I have lived in. China is poor and not a democracy, and has more to learn from other countries than do the 6 other countries I have lived in.

But I would place Japan as the second worst of the countries mentioned in the previous chapter. Both China and Japan are Asian, and are located in a (historically speaking) most undemocratic part of the world (i.e. until fairly recently, where now 2/3 of Asian countries have made transitions from dictatorships to democracies. Asia too is joining the worldwide democratization process that has already caused 120+ nations to install democratic, multi party systems). Japan is at least a fairly solid democracy, whereas China is still a brutal dictatorship that murders its students when they protest in favor of democracy. (I'm referring of course to the Tiananmen Square massacre in Beijing of 1989, an event I saw live on CNN, when I was a grad student in the US).

I have lived only a year in China at the time of writing, so in time the quantity of my writing on China will outstrip what I have written on Japan. But that hasn't happened yet, so in this book, there is more criticism on Japan than on any other country in this book.

## **CONS**

## *Most Insular*

As explained fairly graphically in the previous chapter, the Japanese are supremely insular minded. This has been a natural consequence of their geography. The last major influx of migrants to Japan was from Korea about 2000 years ago, when Chinese armies went on a conquering spree in the area, causing a million Koreans to flee for their lives to Japan, where they introduced rice cultivation, and created the first emperors, i.e. the first “Japanese” emperors were Korean.

Today, archeologists in Japan are not allowed to investigate the early emperor tombs, in case they discover something “embarrassing” (e.g. evidence that the first emperors were in fact Korean, a fact commonly known amongst history-conscious Koreans, but virtually unknown in modern Japan, such is the degree of mono-cultured chauvinism and insularity of the Japanese people.

To the Japanese, their “history” commences around 700 A.D. which is fairly “modern times” to the Chinese, who have a history of about 5000 years.

The Japanese are the most homogeneous culture on the planet, with 98% of them from one culture, 1%

Korean (whose genes are the same and the remaining 1% are the other foreigners, including the few westerners. Japan is an isolated island (actually 4 main islands) lying several hundred kilometers from their nearest populated neighbor of Korea. With such geographical and cultural isolation and homogeneity, it is not surprising that the Japanese have one of the strongest “them and us” mentalities in the world.

I lived in Japan for 8 years, and can testify to this sense of the Japanese exclusion of the foreigner. If the US and similar migrant nations are amongst the most “open” in the world, i.e. accepting of the migrant, then Japan is one of the most “closed”, and non accepting. The average Japanese simply cannot get it into his head, that a westerner (with different hair color, different eye color, different height, and skin color) could ever be a “fellow citizen”.

The Japanese are deeply racist, and have a policy of keeping foreigners on the fringe of their culture. It is very difficult for foreigners to get long term jobs in Japan. The usual policy regarding employment of foreigners is to give them one year renewable contracts, so that the idea of giving them contracts with no time limit would be virtually unheard of, even counter intuitive (“But you will return to your

home country, wont you, after your “visit” to Japan?”).

It was largely for this reason that nearly all the westerners who came to Japan in the 1990s, including myself, left the country. Japan is simply too closed, too racist and unaccepting of foreigners for the latter to tolerate the country for very long.

In the 2000s, Japan now has a reputation in the western countries of being a culture “unfit for westerners to live in”, and is now paying the heavy price of having to absorb the lesson, that “Japan will never be “Number One”. Given the number of books that were written by Japanese authors in the 1980s and 1990s on the theme of Japan taking over from the US as the world’s dominant nation, particularly in terms of GNP and the creation of science and technology, it came as a shock to Japanese to learn that nearly all the westerners had gone, who had “rejected the country”, and that Japan was “on its own again”.

Given Japan’s appalling “creativity record” (e.g. the very low number of Nobel prizes it has won, which at the time of writing, was only 12 compared to the 160 won by the US, 110 by the UK, 94 by Germany and 54 by France), and considering its large population

(127 million, making it the 10<sup>th</sup> largest in the world), the Japanese are now having to come to terms with the idea that they will never be “ichi ban” (the best) because they are not creative enough to do it on their own.

Speaking generally, for any country that wishes to become “Number One”, (and that is now true of China), it will have to attract and KEEP (and keeping is the hard part), the best brains in the world. No country, even China or India, with a fifth of the world’s population each, can hope to compete with some other country that is capable of attracting and keeping the best brains in the world.

At the moment, that “Number One” country is the US. It attracts the top brains, i.e. the top scientists and thinkers, due to its traditionally high salaries, and the willingness of the culture to accept foreigners, especially foreigners “with brains”.

The top country with the world’s top brains wins most of the Nobel prizes and elicits the envy and respect of the world, for its intellectual, scientific, technological, and economic prowess. The US is still the world leader in that respect.

Since there are no effective minorities in Japan, there were no real voices of opposition to deflate or prick the balloon of national Japanese arrogance and delusion of the 1980s and 1990s concerning the Japanese predictions of their future global dominance. After a decade or so of such self congratulation, it has come as a real shock to the Japanese to be forced to absorb the lesson of “Japanese inferiority”. In fact it was a double whammy. Not only did nearly all the foreigners choose to leave, but the Japanese economy itself stagnated, as Japanese politicians proved themselves incapable of solving Japan’s economic woes.

I suppose part of the reason why the foreigners left, beside Japanese racism and the Japanese “closed” mentality, was the relatively uncompetitive salaries compared to those in the US, which grew economically very strongly in the 1990s under the Clinton administration.

So, the Japanese have paid a very heavy price for their insularity, so what can be done to “open up” Japan, so that foreigners can find the place bearable, and choose to live there long term?

The Japanese bureaucrats, who effectively run the country, have been trying to solve this problem. One



of the things they have done is to put “tourist scenes” on their national television, during the breaks between shows. For example, instead of several minutes of ads, the Japanese public can watch scenes of daily life of people walking around some famous square in some famous European or American city, the rationale being that exposure to such “foreign” scenes will motivate the Japanese public to travel more and hence become less insular, and hence more accepting of non Japanese.

This is all very fine and I wish the Americans and other peoples would do the same, but the Japanese bureaucracy are as much a “part of the problem” as they are “part of the solution”, in the following sense.

It took me years to hear a decent theory as to why the Japanese have such a problem with their “war guilt”. Why is it that the Japanese are so uncontrite about their war crimes when compared with the Germans? The contrast between the two is like night and day. I finally heard an interview on Chinese national television (the English speaking channel, CCTV 9) of a Korean diplomat who gave what I thought to be the most coherent explanation I have heard so far.

He thought the main reason was ultimately due to the Americans, who decided at the end of WW2 to allow

the Japanese to keep their emperor, whom the militarists during the war had brainwashed the Japanese public to “worship”. The Truman presidency at the time reasoned that if the US deposed the emperor (a form of “deicide”), the US occupation forces would suffer more casualties at the hands of the Japanese public. So the Japanese got to keep their emperor.

The Americans then set about purging the Japanese wartime regime of fascists amongst the politicians and business leaders, but then the cold war with the USSR came, and the Americans needed an “ally” in the region, so the US government did a U-turn in its policy with Japan. It became much less harsh, and allowed Japanese who would normally have been denied positions of power to return, so that Japan would not be tempted to go communist.

This was particularly true of the Japanese bureaucrats, who were almost unpurged. It was these bureaucrats who later ran the country, and hence kept their long held views on the “holiness” of the Japanese emperor. Since the emperor was highly involved in the daily running of the Japanese war effort, if the Japanese public were exposed to a thorough analysis of what Japan did in WW2, then the role of the emperor would become public.

The Australian prime minister at the end of WW2, wanted to see the Japanese emperor hanged, but was overridden by the Americans, whose nuclear bombs and fire bombing had forced the Japanese to surrender, so it was the Americans who “called the shots” on policy in Japan. So thanks to the Japanese bureaucratic “protection” of the “house of the emperor”, the Japanese public remains in a state of relative amnesia about their role in the WW2, especially their role in China.

Another obvious reason is that due to the very homogeneity of the Japanese, there are no minority groups living in the country to force the majority to reflect on their awful past. The Japanese are quite happy to simply “forget” their past. This is quite understandable to some extent. The Japanese suffered terribly at the hands of the Americans, who treated the Japanese “like insects” in many respects.

Throughout the 1930s the Americans were getting reports on the atrocities committed by the Japanese in China. American disgust with the fascist Japanese regime mounted to the point where the US finally threatened an oil embargo on Japan, unless it got out of China. The “Rape of Nanking” (in which Japanese soldiers killed about 300,000 Chinese civilians in an

orgy of rape and slaughter in that city in 1937) certainly did not help the American view of “the Japs”.

The Americans fire bombed most of Japan’s major cities, towards the end of the war. In one night of fire bombing over Tokyo, about a third of it was “firestormed” off the map. Yet still the Japanese did not surrender. It was not until the “triple whammy” of the Hiroshima bomb of August 6<sup>th</sup> (1945), the invasion by Russia on August 8<sup>th</sup> and the Nagasaki bomb on August 9<sup>th</sup>, that brought the Japanese to their knees.

When living in Japan myself in the 1990s, occasionally I would get dagger eyed looks from old Japanese in the train. I suppose I reminded them of the people who brought terror from the skies in 1945.

The American disgust with the notorious Japanese cruelty (that all the Asian neighboring countries also complained so hatefully about) caused the Americans to be equally cruel in turn, and had little qualms in “roasting the Japs”.

So, the Japanese really suffered in the last year of WW2, and understandably want to “blot out the horror” from their minds. So they do, and hence the terrible war atrocities that they committed in Asia in

WW2 (killing about 30 million Asians, according to some scholars) go largely unexamined. The Japanese public is mostly ignorant about what their parents and grandparents did during the war.

This national “amnesia” is the source of great bitterness amongst the Chinese, who lost about 20 million people to the Japanese invaders in the 1930s and 1940s.

I too feel the same way, especially now that I am living in China. In my daily conversation, when referring to the Japanese I routinely use the derogatory term “Japs” as a form of punishment.

The Japanese, sooner or later will have to come to terms with the fact that they committed one of the worst crimes in human history, i.e. killing about 30 million Asians, in the 1930s and 40s. This crime is bad enough, but the fact that the Japanese do not feel any guilt about what they did, due to their government’s deliberate suppression of real information from the public about these horrible events, is itself a crime. As a consequence I will continue to call Japs “Japs” until I become convinced that they are truly sorry for what they did, and look deeply into their hearts and examine why they did what they did. It is my way of punishing them.

When periodically, modern Japanese politicians make outrageous statements such as “Nanking (Nanjing) didn't happen”, or the “Sex slaves (or the “comfort women” as the Japanese call them euphemistically) were all prostitutes and volunteers”, or they “water down” the high school history text books on WW2, to make the Japanese invasion seem anything but that, then not surprisingly, howls of hatred and anger come from Japan's neighboring countries which were invaded by the Japanese in WW2, especially from Korea and China.

Japan has a major relations problem with its Asian neighboring countries, caused largely by its supreme insularity. What can be done about it?

One of the first things that comes to my mind, would be to give the Japanese public access to the TV satellite signals of non Japanese satellites, so that the Japanese public can watch the TV programs of other Asian nations, the way Europeans can watch the TV channels of other European nations other than their own.

But of course, the Japanese bureaucrats don't want the Japanese public to be exposed to such “dangerous” information. It might cause the Japanese public to

start asking awkward questions, especially by young Japanese. It might cause some Japanese to become conscious of the role of the current Japanese emperor's father in WW2, as well as dragging up the "black days" of the Japanese past.

So the Japanese do not get to see non Japanese TV channels (although I did have America's CNN during my 8 years in Japan). As a consequence, the Japanese remain inter-culturally ignorant, mono, and insensitive to the very legitimate complaints and hatreds of their Asian neighbors. The Chinese still hate the Japanese, even after 60 years since the war has finished. The Koreans had, until recently, a ban on the import into Korea of Japanese popular culture (e.g. pop songs, comics etc). One can imagine the strength of the hatred that led to such legislation. It took half a century of cooling to rescind the law.

Under present circumstances, there is not much point in me pushing for Japan to get international TV channels in its living rooms. The insular minded forces against such a suggestion are very strong. The Japanese are also extremely nationalistic and don't like being criticized by foreigners, especially by westerners, with whom they have a love-hate relationship.

So what can one do? Well, there is always the internet. I keep coming back to this idea. A billion times faster internet than the one we have today, will truly open up the minds of the Japanese people. Japan is now the 9<sup>th</sup> richest country in the world in terms of GNP/capita in exchange rate terms. Large numbers of Japanese are now traveling to other countries, and that must have some effect on their minds.

But I don't see major shifts by Japan until they are subject to the same powerful influences of GloMedia as the rest of the world. Until Japan expresses real war guilt and calms the hatreds of its neighbors, no real Asian common market, or Asian Union will be possible, despite the fact that it has been the Japanese who have been pushing the idea recently (i.e. to have an "EU (European Union)-like" organization in east Asia, consisting of Japan, China, Vietnam, India etc). If such an organization could be formed, it would comprise nearly half the world's population, and be the biggest economic and trading bloc in the world.

But such things are not going to happen while Japan remains in its traditional state of guiltless amnesia and insularity.



I suspect that Asia will be one of the last regions of the planet to form a true economic and political union. It was, until recently, a most undemocratic part of the world. Japan is still not a “full” democracy, a point I will be discussing next, and China is still at least a decade or more away from its democratic transition. (See Fig. 1 later in this chapter.)

China does not want its citizens to be able to view the TV channels from other countries either, but for different reasons. Most of China’s neighbors now are democracies. The CCP (Chinese Communist Party) does not want the Chinese population agitating any faster for a democratic transition, than it does already. The CCP wants to stay in power.

Hence China is just as bad as Japan that way, i.e. in not allowing its respective citizens to “open up their minds” to international media. I think we will just have to wait for the BRAD Law (bit rate annual doubling) to perform its magic, making the phenomenon of GloMedia possible and easy.

I have spent a lot of time on Japan’s insularity. It was the aspect of Japan that I felt I suffered from the most when I was living there in the 1990s. I feel that the Japanese also suffer from their insularity, but being

typical monos, they are ignorant of that idea. They live in a state of “mono-ed ignorance”.

### *Not a Real Democracy*

The LDP (Japan’s “Liberal Democratic Party”) is the country’s largest, and has been in power, almost without interruption, since the end of WW2. This is no democracy in the usual sense of the word. In a healthy democracy, at least two political parties alternate in exercising power, as the electorate throws out one party to allow the opposition to improve things. This does not happen, in Japan. The Japanese are extremely conformist, and conservative. They continue to re-elect the same old party year after year, decade after decade. This keeps the opposition parties inexperienced in government, and hence creates a vicious circle. This is not good for the country.

Japan has many, many faults (at least as seen through western eyes, and definitely through my eyes, as I showed clearly, I hope, in Chapter 2). I really feel that the Japanese have a lot to learn from other cultures, especially from the more advanced western countries, but that is not going to happen, unless the Japanese can be exposed to these “foreign” ideas and alternative ways of doing things.

For me, Japan is a classic case of how millions of people can suffer, due to their adherence to “stupid” local customs, and due to ignorance of superior alternatives. This is one of the main ideas of this book, and reappears throughout these chapters. It is one of the main lessons I have learned in my life as a multi. It is one of the “theme ideas” of my life. The strength of my conviction concerning this idea is the main motivation behind the writing of this book. I really feel I have something to teach the Japanese (and by generalization, to many other cultures as well).

But the Japanese I feel are a special case (especially for me as a westerner). The Japanese are easterners (i.e. Asians) and were far less advanced, around mid 19<sup>th</sup> century, relative to the westerners. They were thus forced to “modernize” western style, or be colonized by the west.

The Japanese had the presence of mind to send their smart young men to the west and bring back western learning, to modernize Japan, to make it technologically and militarily strong, so it could resist the European and American colonial onslaught. Japan succeeded, and even defeated Russia early in the 20<sup>th</sup> century.

But Japan, did not concentrate much on absorbing western cultural and social ways. This created a kind of “halfway house” in Japan of being technologically modern but socially backward by western standards. It explains to some extent why Japan today is still only a “quasi democracy”. Admittedly democracy was imposed by force under the occupation of the American general MacArthur, after WW2. The Japanese did not develop it spontaneously themselves. It was a social structure imposed on the Japanese people by a conquering power.

From my western point of view, and having lived in Japan for 8 years, I feel that the country is materially modern, technically modern, but socially quite retarded, relative to the west, and suffers unnecessarily. But, Japanese insularity is so great, that too few Japanese would agree with such an opinion. They are simply unaware of (superior) alternatives.

To make the Japanese more democratic would be to change their basic conservatism, and that will be no easy task. Younger Japanese have grown up with wealth, and are much more individualistic than their parents, and certainly their grand parents, and will hopefully be more inclined to be more critical, and

hence more likely to throw out the LDP. With new blood in power, there should be a lot more social innovation, as fresh political minds bring in badly needed social reforms.

Again, here is where GloMedia could play a major role. Exposing millions of Japanese to alternative ideas, to how things are organized, and how people feel about things in many other cultures, will have a revolutionary effect on Japanese minds. They will learn to question more, be less conformist, more individualistic, and assertive. I see GloMedia having more of an impact on a country like Japan than most western countries. The Japanese need it more.

In a sense, the Chinese need it far more than Japan, but I have lower expectations of China. China is still “3<sup>rd</sup> world”, a truly backward nation in many respects, so inevitably, I don't respect it as much as I do Japan. Because of that greater respect level, I expect more of Japan. I expect it to be not only a technically advanced nation, which it is, (and in fact it is the world's leading nation in some respects, e.g. robotics, reliable cars, etc) but I expect it to be socially advanced as well, but it isn't. Its social level of development puts it several decades behind most western countries, and that disappoints me.

I expect that the huge impact of GloMedia and other globalizing forces will cause the Japanese to open up their truly insular minds and force them to start thinking globally. This will be very much to their benefit.

### *Sex Roles*

I stated with considerable force in Chapter 2 that of all the 7 countries I have lived in, relations between the sexes are worst in Japan. The two sexes live in different worlds. The women are not “liberated” in the western sense, i.e. they do not have real careers of their own and remain largely financially dependent (parasitic) on their workaholic salary-man husbands.

The husbands work long hours, come home after the children are asleep, and in time fall out of love with their wives, and vice versa. There is a real emotional, sexual poverty in Japan as a result. The so called “water trade”, i.e. the sex industry, is larger than the national defense budget! This is tragic and stupid.

What can be done? Changing sex roles is no easy task. Sex roles are deeply embedded in the life expectations of millions of people and are not easily modified, especially in a culture as conformist and as

uncreative as groupist Japan. Japanese sex roles are many decades behind the west.

The Japanese haven't even had their feminist revolution yet. Japanese women are still largely housewives or work part time for paltry money with paltry skills. They thus rely on their husband's salary to live well. The husbands then bear the brunt of the burden of earning the family living.

For westerners, this is so old fashioned. The west had its feminist revolution in the 70s and its masculist revolution (at least in Europe, much less so in the US) the following decade. In Japan it would be simply premature to push masculist ideas (i.e. that women should educate themselves to the limits of their ability, and have careers, so as not to parasite upon men's money).

The masculists cannot operate in a culture in which women don't have real careers. A prerequisite for masculism in a country is that women are mostly careerists, so that men can afford to work less, earn less and not be parasited upon by their economically useless wives. Japan is still to have its feminist revolution, let alone its masculist revolution.

As a former masculist myself in Europe in the 1980s, I was appalled at the social backwardness of Japan's sex roles when I was living there.

How to change sex roles? The answer is the same as to the previous questions, i.e. by exposing the Japanese to alternative life styles, e.g. through foreign movies, the internet, foreign travel, and especially in the future with GloMedia.

If millions of young Japanese can chat readily with westerners on the internet in the global language, then they will be influenced by the opinions of the westerners, who are decades ahead of them regarding sex roles. The Japanese will then come to see their traditional sex roles as terribly restrictive and inferior and want to throw them off. As an example of this kind of thing in the previous generation, look at the way parentally arranged marriages have virtually died out, once the Japanese became exposed to western customs.

Once Japanese become conscious of the level of emotional and sexual poverty they live in due to their ignorant adherence to outdated conservative sex roles, then they will throw them off and begin to lead happier lives, the way millions of westerners do. Most westerners living in Japan I talked to about



Japanese sex roles were appalled by the level of emotional poverty of the Japanese.

### *Education, Creativity, Exams*

Why do western children not have the “examination hell” of Japanese children? Largely because as adults they will be free to quit companies they don't like working for and not be afraid of not being hired again by another company. In Japan, there is still a strong tradition amongst the big companies, that a true careerist “marries” the company for life, and that the managers of a big company will not want to hire someone who quit another big company, because that person might do the same to their company.

This attitude indirectly generates “examination hell”, because then if one is married for life to a single company, it is *critical* to get into that company at the beginning of ones career. The companies have quotas for the top university entrants, e.g. preferably students from Tokyo University, Kyoto University, etc. So it is then critical to get into such universities. Top high schools get their graduates into the top universities, so it is critical to get into the top high school, etc, right down the chain of logic to the top kindergartens.

Such is the miserable life of Japan's children, caught up in an examination hell, learning a lot of useless knowledge and having their childhood ruined.

What went wrong? Why does the west not have such problems, and how can the Japanese learn from the west to overcome such problems?

I think the ultimate answer is that the Japanese learn to be more individualistic. That way, if they don't like a company, they can leave it and go to another company. If the majority of young people have this attitude, then the traditional managers of a big company will create a bad reputation for that company if word gets out that it will not hire people who have quit from their previous companies.

A greater degree of assertiveness of Japan's young graduates should change things. When the conservative managers see that their company is getting a bad reputation for being conservative and that they are not attracting the top graduates as a result, then they will be forced to change their attitudes, or they risk themselves being fired or not getting promotions.

Japan is rich enough, to have lots of universities, (unlike China, which also has an examination hell, but of a different sort. In China's case there are too few universities for millions of potential students. In practice, about half of Chinese college applicants fail the very tough nation wide university entrance exams. They are then doomed to a less affluent life.)

Young Japanese are heavily into western music, movies, etc, and are being strongly influenced by western values and are adopting them. This is making them much more individualistic, so it is probably only a question of a decade or more before the examination hell dissipates. Once graduates can change companies freely as is the case in the west, then it will not be so critical as to which company is their first. This will take the pressure off the high schoolers, so that they do not need to study so hard, learning a lot of useless garbage for largely memory-based entrance exams.

What about Japan's creativity problem? Japan has an awful reputation as being creatively sterile, of being a "copy-cat-culture".

When I moved to China and started touring a lot around the country, I was struck by how little was truly original of what I remember of Japan. Nearly

everything that I thought was originally Japanese was in fact Chinese. My contempt for Japanese creativity increased even further as a result.

Why then are the Japanese so uncreative? My second wife, when she was still alive in the 1990s in Japan, was a professor of the French language at a major foreign language university. She used to complain to me how difficult it was to get her (mostly female Japanese) students to express their opinions freely (in French). She said she would feed them the phrase “Moi, je quoi que ...” (“I think that ...”) and expect them to complete the sentence with some opinion of theirs.

She observed how repressed were her students at stating what they thought about anything. “Malades!” she would say (i.e. “sick, sick”). Because she was much more exposed to the inferiorities of the Japanese on a daily basis than I was, she became far more contemptuous of these inferiorities than I did.

As a researcher at the time (before I became a professor in the US and later a professor in China) I quickly became conscious as to how incapable the Japanese were at brain storming, i.e. at thinking up new ideas in a group. They were useless at it, as

though their culture had never encouraged them to brain storm.

I quickly learned to ignore my Japanese researcher colleagues and socialized largely only with fellow westerners, who could brain storm. Soon I learned that the intellectual output of the Japanese on the world stage, in terms of world class thinkers, was virtually zero. That knowledge killed my motivation to learn the Japanese language and written characters. I was convinced there would be no intellectual payoff at the end of my effort. This was so different from my experience of learning French and German and then benefiting enormously from the cultural richness of those two world class cultures. For me, Japan was an intellectual pygmy.

How could Japan become more creative? I think the primary way to make Japanese more creative will be to reduce the awful conformist pressure placed by Japanese on themselves. So where does the conformist pressure come from? I suspect that the basic answer to this question is Japanese overcrowding. Japan has nearly half the population of the US squeezed into an area only one fifth of the area of the US state of California.

Hence the Japanese live like sardines, and have done so for many centuries. They have learned to be extremely polite to each other, of necessity, since if they were as free to be as critical of each other as are westerners, then they would soon be at each others throats, especially in 3-generational family households.

Also, Japan is extremely homogeneous, so everyone understands how everyone else thinks. So individual differences are more noticeable. In cultures that are more heterogeneous, it is easier to be more individualist. Personally, I take advantage of this greater freedom given to foreigners. I don't have to conform as much to group cultural norms. (“Oh, he’s just a foreigner. He can’t be expected to know the norms”. Great! That suits me fine. I get to do what *I* want to do.)

To reduce the social pressure, there need to be fewer Japanese. In the 1930s the Japanese tried to solve their “Lebensraum” (a German word for “living space”) problem by colonizing the Chinese, but with only a few million Japanese soldiers and a million Chinese villages, that solution was doomed from the start. If the Japanese generals had not been so insular minded and knew more about China, they would not have made such an elementary mistake.

Now, there is a new solution. Japanese women are so appalled at the traditional housewife role that they are delaying significantly their marriages until their biological clocks are really starting to tick (i.e. they are over 30 years old and their fertility is starting to drop). But that means that the number of children they will have before they become infertile will fall. As a result, Japan's population will fall by a sizable fraction in the next few decades.

Good! Hopefully then, this drop in the population size will reduce the conformist pressure, so that it will be easier for Japanese to be more individualist, so that Japanese primary schools don't have to kill off the individualistic, creative spark in their students.

There is another solution that is helping, and that is earthquake proof apartment blocks. What does that have to do with fostering a greater level of creativity amongst the Japanese?

Japan lies on one of the most earthquake prone regions of the planet, right over a major subduction zone of two major tectonic plates, i.e. the Asian plate and the Pacific plate. I felt mild and not so mild earth tremors every month or so when I lived in Japan. I was only a few kilometers from the infamous Kobe

earthquake of 1995 that killed 6000 Japanese that was a big one. I was waiting for my apartment building to collapse, so heavy was the shaking, but it was modern and earthquake proof, so I'm still here to write this book, but it was the most frightening 20 seconds of my life.

By using earthquake proofing techniques, Japanese apartment blocks can be built with many storeys ("high-risers"). The Japanese are now building up rather than out. There is no more out, only up. This gives space for Japanese children to have their own rooms, and to be less subject to group pressure. Amongst the middle class now, it is the norm for children to have their own rooms.

With millions of Japanese children having their own rooms, their own space, their own individuality, then in time, that "wave of individuality" will ripple right through Japanese society as those children grow up and take positions of power in Japanese culture, changing it profoundly along the way.

### ***Rabbit Hutches***

The Eurocrat (i.e. a bureaucrat of the European Community) who termed the coin "(Japanese) rabbit



hutches” probably had no idea how famous his snide description of Japanese housing standards would become, but it’s true.

**On** my first day in Japan, I was stunned at how low standard the housing was, how poor for a so-called “developed country”. Many of the houses I saw were described to me as being middle middle class, but to me they looked like western slums.

Why the difference? There are several reasons. One is that the Japanese are paranoid about growing their own rice. The Japanese believe (probably correctly) that they have no friends, and in their insularity, feel that they cannot trust any of their neighboring countries to grow their rice for them, and much more cheaply.

Hence precious land is taken up, even in big cities where tiny patches of rice paddies are often squeezed between multistory office blocks. Total madness!

The Americans feel that they could solve Japan’s rabbit hutch problem overnight with just a few fundamental changes in the bylaws of city land use, that deal with where rice can be grown. But the Japanese lack the imagination to do such things, and no one complains, so things remain as they are, and

people continue to live in slums (rabbit hutches), with little space to stretch out in, physically or psychologically.

So, how could Japan get some international friends, and have them grow much cheaper rice, so that it does not need be grown domestically, so that land prices can be reduced, so that young couples do not need to spend most of their housing money on buying the land and then have so little money left over, that all they can afford is a rabbit hutch.

How to make Japan friendlier to other countries? More foreign travel will help. Greater war guilt would help a lot. And of course, in the coming few decades, the GloMedia will make Japanese much more multi and trusting of other countries because they will understand them better.

The reverse case is also true of course. A major event for Japan will be when China goes democratic and learns more about Japan. Once trust levels between the two countries increase, it will be more likely that an “Asian Union” can be formed that would be the Asian equivalent of the EU. Then China could export much cheaper rice to Japan, so that Japanese land prices would become much cheaper, so the rabbit hutches would disappear, being replaced by high rise

luxury apartments, hence more square meters per person, hence an increase in individuality, and a corresponding decrease in Japanese groupist conformist pressure.

At the present time, few Japanese choose to be tourists in China, because they know how much the Chinese hate them. So a vicious circle is established. The Japanese don't travel much in China, so the stereotyped image of the Chinese regarding the Japanese is not challenged by being confronted with real live face to face Japanese, who might actually be quite nice people, not the skin peeling, baby bayoneting monsters of the wartime generation Japanese in China.

Japanese should therefore make more effort to be tourists in China, which is their “cultural mother country”, that gave them their Buddhism, their Confucianism, their writing system, and so much else. With millions of face to face interactions between Chinese and Japanese, relations between the two countries will improve. Things should improve a lot once China has gone democratic and both countries have GloMedia. Then Japanese will be much better informed about their war crimes and feel guilty, and Chinese will soften their hearts correspondingly. Then with a much greater level of trust between the

two peoples, an Asian Union can be formed, as a stepping stone, like the EU, towards the creation of a global state.

### *Minorities*

The Japanese are notorious for treating their minorities badly. This may be due largely to Japanese ignorance as to how it feels to be a foreigner. As more Japanese travel, they will learn from first hand experience how it feels to be the “odd one out”, i.e. to be a foreigner surrounded by multitudes of “strange” people. This should make them more sympathetic towards the minorities and hence treat them better.

Having a GloMedia will only enhance this greater level of sympathy. Also, as other countries become more conscious of Japan’s bad treatment of its minorities, greater international social pressure will be placed on Japan, thus forcing millions of Japanese to be ashamed of what they are doing or not doing to their minorities. As a result of this pressure, expressed largely through GloMedia, the quality of life of the minorities should get better.

### *Emotional Poverty*

As mentioned above, I do not feel the Japanese are a particularly happy people. My second wife, who interacted with Japanese students every week day, felt this far more strongly than I did. She felt that the whole culture was fundamentally ill, and felt sorry for Japanese. But, due to the fact that she had to deal with the culture's limitations on a daily basis, it drove her crazy. She ended up loathing the Japanese.

According to her, the root of the Japanese "lack of happiness" problem was the deep seated groupist repression of individuality, which she felt made them crazy.

One can make an analogy with sexual repression. The sex drive and the drive to "individuation" (in the Jungian sense of the term - i.e. the need for individuals to develop their skills and general competence levels in life) are deep seated. If either of them is thwarted then people can become very unhappy. Each time I look at aged Roman Catholic priests for example, they rarely seem to me to be happy people. Most of them look bitter, as though they have really missed out on something vital in life, which of course they have, namely sex, relationships, love and children.

These priests had bought into Roman Catholic brainwashing that it was a good thing and essential that they be celibate, so that they could better dedicate their minds to their “god”. The reality however was that the opposite was true. These priests, especially the younger ones, spent so much of their mental energy repressing their sexuality that in fact, they had *less* time for their “god”.

As the world secularizes, especially in Europe where this process is many decades ahead of the US for example, the whole issue of celibacy is becoming so unpopular, that the Roman Catholic Church is having great difficulty now in obtaining new recruits for the priesthood. The major obstacle to recruitment is celibacy, according to the opinions of young men.

One can extrapolate the recruitment rate and hence predict roughly when the Roman Catholic Church in Rome will be forced to allow marriage of their priests. It will be either that, or see the church become priestless, and hence see it die.

In the Japanese case, it is less clear to the Japanese just what the source of their malaise is. One needs to be a foreigner living in Japan to feel it consciously. A mono-cultured Japanese will probably not even be conscious of the malaise. He/she will express this

malaise unconsciously in much the same way the aged priests expressed their deep-seated and probably unconscious resentment that they had missed out on something vital to their lives.

How to get the Japanese to become conscious that there is a problem and to motivate them to change, to make themselves happier? Again, the answer is by exposure to the norms of other cultures, i.e. by making Japanese into multiculturals, by the powerful impact of GloMedia.

The Japanese, especially young impressionable Japanese, and in particular the youth, will be influenced strongly by the way dozens of other cultures live, because they will be able to see for themselves in vivid life size 3D images the daily lives of dozens of alternative lifestyles, alternative cultures. They will be influenced by these, and come to question strongly the limitations of their own, and then in time will rebel.

Unfortunately, at the high school level, which is the traditional time for youths to rebel from the norms of their parents, it may already be too late. The real damage has already been done to primary school students, when they are virtually ‘cartes blanches’ (clean slates, to be written on).

In conventional Japanese culture, it is quite normal for very small children to be given more freedom than would be normal in the west. The rationale behind this greater freedom is that “My child will soon go to school and will be taught to be “Japanese”) meaning that the child will be taught to become a member of the group, i.e. the child will have its individuality repressed and acquire a “cookie cutter personality”.

From a westerner’s viewpoint, the social conditioning of the (primary) school is a sustained brainwashing of the children to conform to group norms, to learn to feel happy by being accepted by the group, and suppressing their own individual needs if they conflict with the norms of the group.

With such a conditioning, the group members will feel threatened by any individualistic behavior of a group member and apply strong conformist pressure on the “deviant” to “get back into line”. This often takes the form of bullying.

After a childhood of such conformist, groupist brainwashing, millions of Japanese children grow up into creatively stunted and poorly individuated adults, with conformist personalities, i.e. all coming out of



the same mould, hence the above term “cookie cutter personality”.

But, most Japanese are unaware that there is a problem. They are so extremely mono-cultured that they have absolutely no intercultural basis for comparison with which to be able to view themselves from “outside”, so to speak.

But by using the GloMedia to multi-culturize themselves, they will become able to view their own behavior from outside. When millions of people do this, then pressure will mount from young parents not to kill their children’s individuality, so that schools and the Education Ministry (Monbusho) will have to listen, otherwise there will be mass revolt by the parents, and the youth.

Today, Japan has the planet’s worst bullying problem. The frequency of bullying in Japan’s schools is appalling. Where does this come from? Obviously the children are feeling very pressured. Part of this pressure comes from the “examination hell” discussed earlier. Part of it comes from the conformist pressure. Both need to be gotten rid of.

Western countries have a much lower incidence of bullying because the pressure on western children is

less. They are much more individualized and so feel freer. They are not brainwashed to conform to a Japanese cookie cutter norm, so do not feel threatened by the expression of individuality by other children, hence are less motivated to force other children to conform, i.e. they bully less.

Overcoming Japan's bullying problem needs a two prong attack. One is to rid the country of the examination hell, which is utterly redundant, and the other is to foster individuation a lot more in Japanese culture. The latter will be possible with high rise apartments and greater living space for children with their own rooms, as discussed earlier.

### *Corrupt*

Japan is incredibly corrupt. When I was living in Japan in the 1990s, and in those days I read a daily newspaper (which I no longer do, relying nowadays on my laptop and wifi for my world news) a day did not go by without some newspaper report of some scandal going on somewhere. Japan is a conformist culture, so people have difficulty asserting themselves, particularly against group norms.

It is therefore difficult for Japanese to be “whistle blowers” (i.e. people who raise the alarm, and report on cheating and corruption). As a result, a lot of it goes on, and few people complain. Obviously many do, otherwise the many cases would not get into the newspapers and other media, but nevertheless, the general corruption level is much higher than in the west (but far less than in China, a topic I will talk about later).

Japan is a culture of few lawyers. Japanese sue each other far less frequently than in the US, which is probably the other extreme, by world standards. In a passive, non litigious culture, people feel more inclined to cheat, and do, because they feel that they can “get away with it”. If Japanese were more individualistic and assertive, then probably the general level of corruption would be less.

Hence as Japanese individualize more, due to GloMedia, the general level of corruption should go down, because it will be tolerated less and punished more. There will be more whistle blowers who will not stand for it.

*Superiority Myth*

In a culture which is as homogeneous and mono-cultured as Japan, with almost no minority groups to challenge majority myths, it is easy for Japanese superiority myths to be self sustaining. Every culture is self congratulatory. Every culture has people who get emotional with their flag and their national anthem. (Look at the Olympic gold medalists on the podia when their anthems are played and their flags are raised).

But in Japan's case, these chauvinisms take a more extreme form. There have been many pseudo-scientific books written in Japan about Japanese superiority. Some of them are simply "funny" to non Japanese, but in many cases they are written in all seriousness, and many Japanese believe them.

With world travel and GloMedia, the Japanese will be able to go through the same de-mythification of their chauvinistic values as did the French in the 1990s, or the young Australians did in the 1970s, i.e. they can be exposed to the superior realities of non Japanese cultures elsewhere on the planet. It will be a painful process. It is not easy to be forced to give up one's cherished beliefs in one's culture's superiority. There is a deep need to feel superior to others. It is ego satisfying.

Nearly all human beings feel the need to be a member of a group, since we evolved as deeply social apes. Therefore, it is not surprising that it is a source of satisfaction to feel that the group one belongs to is superior to others. This psychological phenomenon occurs in all nation states. Why do all countries have national flags and national anthems!?

So, to be given concrete proof that one's group is not so special, and is in fact, relative to most other cultures on the planet, one of the worst in certain respects, can be deeply disturbing, demoralizing, even depressing. It is not surprising, that attempts by non Japanese to demythologize the Japanese have been largely unsuccessful, but with the enormous influence of GloMedia in the future, the Japanese will not be able to resist the onslaught. They will lose their chauvinism, and so will all other cultures on the planet, and that will greatly aid the growth of a sense of a global culture, especially when a truly global language develops and is widely used in communication across the planet.

### *Sado-Masochism*

Japanese have a reputation for having sado-masochistic personalities. On their television are

games of such a type, e.g. how long can someone tolerate sitting in a tub of ice water.

I had a woman friend in Japan who would pull back my finger towards the wrist to “see how much pain I could take”. This struck me as “sick”, and I objected strongly to her and told her never to do that again. We then got into an argument about whether doing such a thing was symptomatic of Japanese sado-masochism, and whether such a national characteristic might help explain why the Japanese were so hated by their Asian neighbors in WW2 for Japan’s infamous cruelty. I suspect so.

Where does this sado-masochism come from, and how to remove it, to make Japanese happier? I suspect it is yet another symptom of Japan’s lack of individualism. When young Japanese are pressured to conform all their young lives, they develop sado-masochistic personalities. Japanese sado-masochism would account for the high incidence of bullying in the schools. Thus the suggestions given above for ridding Japan of its overcrowding and bullying problems would apply here as well. When Japanese children can grow up with much healthier individuation, they will be less sado-masochistic and happier.

*h) U.S.*

## CONS

### *Arrogant*

The Americans are arrogant. That is for sure. They have a world wide reputation for that. For example, in the Sydney Olympics in 2000, the intercultural insensitivities of the Americans barracking “USA, USA!” made them extremely unpopular, to the point that later in the Olympics, when an American competitor screwed up or lost, the non Americans in the stands actually cheered (or rather jeered).

As mentioned earlier, the US is today unquestionably the planet’s dominant culture. It is “Number One” in so many things, that it is quite natural for Americans, especially less educated ones, to feel and express their sense of superiority when they are overseas.

Thus, to some extent, the world will simply have to put up with American arrogance, because it is valid, it is warranted. The Americans simply “*are*” superior. I have lived 5 years in the US, which was my 6<sup>th</sup>

country, so it was easy for me to feel its many superiorities, by simply comparing the way Americans did things with how things were done in the previous 5 countries I had lived in.

But, cultures rise and fall, as history shows us. Personally, I feel that the US is already on the way down, but that most Americans don't know it yet.

Going down is a relative concept. In reality, life quality is actually improving for most Americans as time goes on, as economic standards of living improve, education gets better etc. But things are improving a lot faster in more dynamic cultures, in much bigger cultures. (Here, I'm thinking about the culture I'm currently living in, i.e. China). I don't see the US remaining "top dog" this century. I see China or India or Europe taking the top spot this century, until (I hope) there are no more countries, only Globa.

Nevertheless, even though a particular country may be considered to be top dog in general, no country is top in everything, across the board. The US certainly has its faults, and inferiorities. In fact it is seriously starting to fall behind other cultures, especially Europe, at such a rate, that the Europeans are increasingly sneering at Americans, particularly considering American insularity, and arrogance.



Europeans are now criticizing the Americans for the same kinds of reasons the Americans used to criticize the French in the 1950s, with such sentiments as “the arrogant inferiority of the French”.

Europeans are overtaking the Americans in many fields now, but most Americans are unaware of this fact, and maintain their traditional superior attitudes towards Europeans, that are no longer justified in fact. The Europeans are more cosmopolitan, more multi-cultured than the Americans and often know more about America than the Americans know about Europe.

So what is happening is that increasingly, Europeans are feeling superior towards Americans, based on modern realities, yet are faced with traditional American feelings of superiority towards Europeans that are based on outdated realities. But the Americans, being extremely insular, mono-cultured, and definitely mono-lingual, are simply unaware that their attitudes are increasingly becoming outdated. There is thus no “meeting of minds”. The two sets of superiority attitudes, simply “go past each other”.

How can Americans lose their arrogance, at least to the extent that they become better informed as to their relative inferiorities? Again, GloMedia will play

a pivotal role. Americans do travel internationally, but usually only the better educated, more intellectual Americans. Most Americans are content to explore their own vast, continent-sized country, and not have to bother with foreign languages, and “bloody foreigners”.

Americans have the “disadvantage” of having created the world language, and hence can afford to be linguistically lazy. Americans and the Brits have a bad international reputation for being “foreign language” incompetent and lazy. Americans’ monolingualism makes them more mono, less multi, less cosmopolitan, and less sophisticated in the eyes of multilinguals.

Nevertheless, it will be the Americans, very probably, who will continue developing the “BRAD Law” phenomenon (i.e. the bit rate annual doubling of the internet speed). Thus it will be largely the Americans who will (indirectly) globalize the world. It will be the Americans who, in the coming 30 years, from the time of writing, will pioneer the technologies that will create GloMedia.

When the Americans apply GloMedia to themselves, they will be in for a rude awakening, as they learn of their many inferiorities, as discussed in Chapter 2 and

further elaborated on in this chapter. It will be a shock for Americans, because today they live largely in a state of national self-congratulatory delusion. Americans are not a sophisticated people by world standards, as discussed in Chapter 2.

Once the GloMedia images come into the living rooms of hundreds of millions of Americans from all over the world, they will come to learn that they are not so special in many respects (as will also the rest of the world's countries, as they learn about themselves). Americans will be humbled and become conscious of their many failings and be motivated to catch up with the world's leaders in those areas where the US is behind, and in some cases, way behind (e.g. no National Health Service, the death penalty, shitty television, religious superstitions, etc).

Americans are a genetically energetic, individualistic people. They selected themselves in choosing to become migrants in the first place. They were typically European working class or lower-middle class people, who felt they could have a better life with more opportunities in the new world than the old. Thus the source of America's migrants was mostly from Europe's "lower half", and that basic reality, has colored American culture ever since.

The US is not a sophisticated culture, as is all too painfully obvious to the French, for example, who are the most sophisticated people in Europe, and probably the world. The French sneer at Americans for good reason. But of course, mono-cultured Americans will not understand why the French sneer at them. The American monos have not had the experience of living in the more sophisticated culture of France, so do not understand why the French turn up their noses at American lower class vulgarity, and American “middle class mindlessness”.

Perhaps once America’s “genetic intellectuals” (i.e. those Americans born with elite intelligence levels, e.g. the top 1%) are exposed to the way French culture caters to French intellectuals, and fosters them in a way that America’s middle class culture does not foster American intellectuals (e.g. France has the elite newspaper “Le Monde” (the World), and “France Culture” (radio for French intellectuals)), they may relish being cared for, for the first time in their lives, and become avid Francophiles. French culture may give them something that American culture does not, i.e. support and recognition. French culture would “value their (intellectual) values”.

America’s middle class culture, with its awful ad infested television, its dumbed down news services,

its crass pop music, its school bands (rather than school orchestras), etc simply alienate America's intellectuals, so they "drop out" of mass American society. For them to feel nurtured by a culture, as French culture does to its intellectuals, who are treated as "les dieux, les intellectuelles" ("the gods, the intellectuals") may be an intoxicating experience for them.

I know I felt this way once I became fluent enough in French to really begin to absorb French values into my personality. I benefited enormously from feeling nurtured and valued by a whole culture, so different from the first culture I grew up in, i.e. Australia, which basically despised its intellectuals, who were thought to be "elitist" (a dirty word in migrant cultures), but not in France.

### *Fat*

Americans are fat and continue to get fatter. This is not just an American problem. It is in fact a consequence of general affluence. The citizens of many rich western countries are getting fat, and for similar reasons, namely, everyone has cars, they sit for hours with a laptop and the internet (as admittedly I do myself), they don't walk, they eat too much

cheap junk food, and have unhealthy diets due to ignorance of what is good food to eat.

In the case of the US, the statistics on obesity are appalling. Two thirds of the US population is at least overweight, and of these, half are considered obese.

I saw this myself in my 5 years in the US. As a male, I found only about a tenth of American women were slim and curvy enough, by my sexual tastes, to be considered worthy of a second glance. I find Chinese women far more attractive that way, perhaps about 60%.

There is growing awareness in the US, that the obesity epidemic has become the nation's number one health problem, and that it is getting worse year by year.

Because the US has been the first large nation in the world to be confronted with this obesity epidemic, due to it reaching a state of mass material affluence before most other countries, the US will have to pioneer measures to tackle the problem. This is starting. But there are measures that Americans can learn from other cultures. An early form of GloMedia should exist within 10 years of the time of writing, so that Americans can watch what and how other

cultures eat, who are not fat. They will be able to learn of superior diets from other cultures and become critical of the traditional fatty diets of their own culture. The GloMedia should help a lot in raising Americans' consciousness concerning healthy eating.

### *Religious*

America is one of the most religious of western countries. To a European, it is surprising, even shocking. One wonders “Why has religion not died out in America the way it has (largely) in Europe?” “Why are Americans still religious?” “Are Americans more gullible than Europeans?” “Are Americans less educated into the basic principles of scientific skepticism than Europeans?” “Are America's intellectuals less effective in slapping down religious superstitions in the US than are intellectuals in Europe?”

The statistics on US religiosity are amazing. For example, according to surveys, some 95% of Americans claim belief in some kind of “higher power” (i.e. some kind of “god”).

I read an American sociology text book, which said, in the chapter on the sociology of religion, that surveys asking the question “Is god important in your daily life?” received a yes answer from 70% of Americans, and 10% of Danes.

Religion is truly dying in Europe, so the attitude gap between Europe and America on religious questions is becoming ever larger. America *is* secularizing, but so much more slowly than Europe. Why is that?

This is a difficult question worthy of many sociology PhD theses to untangle. I can only offer my suggested answers here.

I suspect there are many factors causing religion to be maintained in the US and much less so in Europe. Here are some.

a) The US is a much less sophisticated, more middle and lower class culture than Europe, so is less intellectually critical, more “mindless” than Europe, so is less questioning and skeptical of religious dogmas than Europe.

b) The US lacks an intellectual upper class with a tradition of “slapping down” middle class (religious) mindlessness. In the US, the intellectuals keep quiet



about their religious skepticism, whereas in Europe they give it free rein. The result is that the European middle class feel much more brow beaten about religion than is the case in the US.

c) The US was populated by many of Europe's "religious nuts", who were actually more "ridiculed" in Europe than "persecuted", who then fled to the US when they had the chance. They brought their "religious genes" with them (i.e. a genetic disposition to religiosity).

d) So many religious communities came to the US from Europe, that the whole culture was founded on religion.

e) The US migrants, i.e. largely middle and lower class Europeans, cut themselves off from their mother countries, so that their cultural values "froze" in the US. They were no longer exposed to the updating and modernizing views of the geni and the opinion makers of their home cultures. They simply kept the middle and lower class religious values and customs that they had at the time they immigrated, and did not modify them much. In the meantime, their European home countries moved on.

f) Americans moved into a virgin country with a huge surface area. Large numbers of small towns were created, which are not known to be breeders of original thought. Small towns create few geni, so small towns tend to be very conservative and middle or lower class. The new thinking tends to occur in the big cities, but there were proportionally fewer of those in the US in the 19<sup>th</sup> century. Since the US has a higher proportion of its citizens living in small towns than Europe, it is not surprising that the US is more conservative, and hence more traditional, and hence more religious than Europe.

g) America is such a brutal culture that Americans still “need” religion to sooth their crushed egos. American migrants were by their nature rather selfish individualists. It took that type of people to uproot themselves from their original European communities and cut themselves off from family and friends.

Deeply social and caring personalities would have been much less likely to do this. America is thus filled with “rugged individualists” (to use the American expression that is widely used). America was such a melting pot, with people from nearly a hundred different nations, speaking different languages, worshiping different gods, that any real sense of community and common values were much

less developed than in the more homogeneous cultures of Europe, i.e. the old world countries.

As a result, America's early capitalism was brutal. There were no unions, no worker political parties (even today), no progressive taxation, so the net result of all this indifference to the well being of the individual in the economic context, is that Americans live in a culture that is far more "uncaring" than in old world cultures. Europeans, Japanese, Australians, Canadians, etc are shocked at the level of brutal indifference shown by Americans to Americans.

This brutality reflects in the fact that the Americans are the only industrialized people in the world not to have a national health service, so that some 45 million Americans don't even have health insurance. The uninsured can have their economic lives ruined by a health accident. Americans are one of the few countries in the world that still have the death penalty (along with a few other countries, such as Iran, North Korea, China, etc, all of whom are hardly paragons of enlightened caring societies).

The Europeans are particularly appalled at the American death penalty. The European attitude is "My god, the Americans murder their murderers!" with all the hypocrisy that that implies. America's

hillbilly gun laws (i.e. it is so easy to buy a gun in the US) kill 30,000 Americans a year, with periodic mass killings that make world news, but the Americans fail to learn anything, so that these mass killings simply continue, monotonously, year after dreary year.

Japan, where private ownership of guns is banned, has only 100 gun deaths a year, and as a result, the Japanese feel much safer walking the street at night than in gun obsessed America.

The net effect of all this brutality and communal indifference in the US, is, I suspect, a cultural “malaise” which manifests itself in the form of a deep unsatisfied need of Americans to feel comforted by a community that “cares” for them, so Americans actually *need* religion much more than say Europeans, or Japanese, who have much more caring, nurturing cultures.

What I found rather pathetic about US culture when I was living there was that many Americans join churches to obtain social, communal support, instead of turning to other organizations. Thus millions of middle class Americans get their heads filled with 2000 year old “Christist” superstitions that make no sense in terms of modern scientific knowledge, or critical thinking, which turns them into gullible fools,

from the point of view of Europeans or Japanese. The Japanese woman friend I had when I was living in Japan described western Christianity as a “mental disease”. “Yes”, I agreed, “Marx called religion ‘the opium of the masses’ ”.

Thus the attitude gap on religion between Europeans and Japanese on the one hand and Americans on the other, is large and growing, as Europeans are secularizing much faster than Americans. Europeans are now openly ridiculing Americans for their “19<sup>th</sup> century attitudes towards religion”. English books (i.e. books written by Englishmen) are now written that openly encourage Americans to be more intellectually critical and to throw off their religious superstitions.

Due to our globalizing economy, publishers too are forming larger markets, so that major authors, writing in English, can expect to have their books published simultaneously in all the English speaking countries, which means that Americans are increasingly exposed to European attitudes to religion, i.e. to European ridicule of religion.

GloMedia can only strengthen this process, i.e. Americans will come literally face to face (at least in terms of realistic 3D image terms) with Europeans,

who will not hesitate to contest American middle class mindlessness, when it comes to religion. It will be a most uncomfortable experience for millions of Americans to have their religious beliefs stripped away from them by snide Europeans.

In the US, the tradition of “bitey” (i.e. assertive) upper class intellectual rigor barely exists, but in Europe it does, and the European intellectual upper class will not hesitate to demolish American religiosity, when the technology allows it, as GloMedia will. In a manner of speaking, one can say that, at least in terms of religious ideas, that the Europeans will re-colonize Americans’ minds.

But, you may argue, GloMedia is a two (actually multi-) way street. American religious organizations and individuals will be able to influence European minds and the minds of other countries. But this may do more harm than good to the Americans. For example, imagine millions of Europeans being able to watch American “tele-evangelical” programs on the GloMedia. The “Give me your hearts and your dollars!” message of such programs will only increase European ridicule against American gullibility.

## *No Upper Class*

As mentioned several times in earlier sections, the US never had an upper class, at least not in the sense of the European upper class. Americans speak of their own upper class, but it is defined largely in terms of money, not in terms of cultural values. The American upper class would be dismissed by the European upper class as being “vulgar nouveau riche” (French for “new rich”), uncivilized, and philistine”.

As mentioned earlier, this lack of an old world style upper class is a natural phenomenon of colonies, of new world cultures, namely that the upper class members of the old world countries, the colonizing countries are, on the whole, not interested in migrating to a frontier, barbarian culture, where a wilderness has to be tamed. They are simply not attracted by such a (literally) hands-on life-style. Upper class intellectuals want to work with their minds, not their hands, so what would they do in a wilderness?

The characteristic lack of an upper class in the colonies has led, by default, to such cultures being

dominated by middle class values, with middle class tastes, ideas, and ideologies.

Once GloMedia comes, the greater intellectual criticality of the Europeans will have a profound effect on the Americans. The American middle class will be bombarded by European criticality, undermining traditional American values. I predict (as I mentioned above briefly) that the US will be intellectually re-colonized by the Europeans, at least in terms of social institutions and beliefs.

Of course, the Europeans will also be profoundly influenced by the Americans, whose superior energy levels and science will shake up traditional, rather stodgy European ways of doing things. Americans have a much stronger sense of “get up and go” than do the more hide-bound traditional Europeans. After all, Americans selected themselves in literally, getting up and going (from Europe to America) when they emigrated.

GloMedia will influence both communities on either side of the Atlantic profoundly. The US will be made more sophisticated, more intellectually critical, less middle class mindlessly gullible, and the Europeans will be jolted into shaking up their rather conservative ways of doing things.



For example, the Americans threw out compulsory, ageist retirement in the mid 1980s, due to the law suits filed by private organizations such as the AARP (American Association of Retired Persons), which is one of the biggest and most powerful political lobbying groups in the US.

As a result, the US has had anti ageist retirement legislation for some 20+ years, whereas Europe is only just starting to introduce such legislation at the time of writing. Thus in Europe, a person who is perfectly happy to keep working and who wants to, whether for the money or for the pleasure, can be compulsorily retired, i.e. effectively fired, simply because of that person's age. Such ageism is seen as barbaric in the US. The Europeans have a lot to learn from the Americans. So does the rest of the world.

### ***Brutal***

How can American culture be made less brutal? The answer to this question is linked with the topic to be discussed after this one, i.e. on the extent to which the US is dominated by "mono media". One of the major reasons why America does not become less brutal is that it is simply unaware that it is brutal (by

international standards). For the US to reform its gun laws, throw out the death penalty, create a national health service, decrease the power of corporations over individuals, etc, millions of voting Americans will need to be made aware that Americans are suffering from their culture's brutality.

Here is where GloMedia could have a powerful effect. By being exposed to the minds and opinions of other cultures, particularly European, Americans will become far more aware of the relative inferiorities of their own culture, than is the case at the time of writing. They will have their political horizons extended, and they will learn that there are millions of people overseas who look down on American ways of doing things. That will jolt Americans.

It will cause them to reflect. They will ask "Why do the Europeans (and other cultures) look upon many US institutions as backward? What's wrong with these institutions?" and then the education process can start. Americans will become more conscious of alternative ways of doing things. They will become more accustomed to looking elsewhere for alternatives, so as to have a basis for comparison. As discussed more forcefully in the next section, the habit of looking overseas for ideas on how to better

organize things is highly underdeveloped in the US, to the cost of Americans' quality of life.

So GloMedia should make Americans much more cosmopolitan in their attitudes towards their own institutions, and in terms of how broadly they "fish" for new ideas on how to improve them.

Once millions of voting middle class Americans become conscious of how backward the US is in certain respects by international standards, a sense of national shame will be generated, that will probably motivate political change to improve things. It will be refreshing to hear Americans saying such things as "Well, look at country X, they have Y, and we don't. Why not?"

### *Mono Media*

In my multi-cultured view, the US is suffocatingly insular minded. After becoming accustomed to having multi-country European television, when I was living in Brussels, in Europe, I became accustomed to being able to zap not just TV channels, but cultures. I really missed that in the US.

In Europe, due to the European wide television channels in the living rooms of millions of Europeans, there is a much stronger sense of internationalism, i.e. one was much more likely to hear statements from politicians, commentators, academics, opinion makers in general, who made comparisons between what was happening in their country, compared to what was happening in some other European country.

Such comparisons were made because the commentators had been able to watch the television of other countries, and could see with their own eyes, alternative ways of doing things, or alternative ideas.

It was refreshing for me in my newly acquired multi-lingual state in the 1980s, living in Brussels, to zap from one culture and language to another and get the “two sides” to a dispute between two countries. When, for example, a controversy came up between Germany and France, or between the continental Europeans and the more insular minded UK, on some European Community problem, I was able to hear both points of view.

I was not brainwashed by what I call “the tyranny of mono-cultured media”. I was influenced by what I heard on both sides. Both had rational views, although often I felt that the continental Europeans

had a broader vision and a more multi-cultured perspective than did the island-dwelling monolingual, mono-cultured Brits. The Brits were simply unaware of their relative insularity and lack of intercultural sophistication.

The same is even truer of the Americans. In my 5 years living in the US, I very rarely heard Americans on the media make statements such as “Well, what do the Xers think about this issue? What do they do?” (where X is some other country or international bloc, such as the EU).

My impression is that Americans in general are so insular minded and have been globally dominant for so long, that it simply does not cross their minds to consider the possibility that they might be able to learn from the superiorities of other cultures - the unconscious attitude being, that the US is so far ahead of the rest of the world, that the US has nothing to learn from other cultures, and hence it would be a waste of time even considering what other cultures think.

Historically speaking, this American attitude in the early 21<sup>st</sup> century is similar to the attitude expressed by the Chinese towards westerners, during the period of the last Chinese dynasty (the Qing) in the 19<sup>th</sup>

century. A consequence of that Chinese attitude is that a century later, the Chinese who live in today's "CCP dynasty" are now desperately trying to catch up to the west. In the century between the Qing and today, the Chinese fell massively behind the west. Will the US be doing something similar in half a century?

There are other factors at work in the US that promote insular mindedness. This will take many paragraphs to explain. In general, the less intelligent a person is, the narrower are the conceptual and cultural horizons of that person. For example, when I was a young man traveling around Western Europe on a shoestring budget, staying at youth hostels, I was struck by the high intelligence levels of my fellow hostellers.

Nearly all of them were university graduates and post graduates. I rarely met any one I could describe as being working class with below average intelligence. The smarter people had selected themselves in choosing to be curious about, and wanting to see how other cultures lived. It left a deep impression on me.

When talking about the US, one can debate whether the country is as democratic as European countries. My impression is that the corporations in the US have

more power over individuals' lives than in Europe. Europe has a stronger socialist tradition and does not tolerate what is fairly normal in the US. For example, the US never had a true "workers political party" the way Britain had the "Labour Party" or Germany had the "Social Democratic Party" etc.

The US has a much less developed sense of communal caring than does Europe, so there is less pressure to create institutions for the common good. There is a tradition in the US that government is a necessary evil, and should be minimized, rather than the more European attitude that the best brains should go into government to better the lives of the people.

In the US, the best brains often go into business. The Americans have a saying, due to one of their presidents, that "The business of America is business". In general, in the US, CEOs of major companies have a greater prestige level than do American writers/intellectuals. The reverse is true in France or Germany, which have much stronger intellectual traditions than the US.

So, capitalist corporate values have more power in the US than in Europe, so corporatist values tend to dominate the way things are done in the US. This has

unfortunate consequences for American television and particularly American television news services.

When I was living in Brussels, I had a “movie girlfriend”. My French speaking wife spent her working day with clients in an advertising agency, and wanted to get away from people in the evenings. I spent my time in front of a computer screen as a researcher and grad student, and hence needed to socialize in the evenings.

So I got a “movie girlfriend” who liked to watch “quality” (i.e. what the Americans would call “artsy”) movies and that is the point. She was a French speaker and had a most condescending attitude towards what she and her French speaking compatriots called movies that were “commercial”.

This French word has connotations quite distinct from those of its English language equivalent. In the French mind, a “commercial” movie was from Hollywood, aimed at the “Bell peaking” majority (i.e. at the middle of the IQ (Bell or Gaussian) distribution curve) so as to maximize profits. The French attitude was to sneer at American “dumbed down” tastes. The French were critical of the American value expressed by Hollywood movie producers that it was more



important to make movies that make money than to make movies that have quality.

This Hollywood value that money making was more important than quality, that the masses (“Bell peakers”) always had to be catered to at the expense of the intellectual minority (the upper fringe of the IQ Bell curve) was a constant source of contempt by the French intellectuals of mass American culture. The general feeling was that very few movies of real quality came out of the US - that they were nearly all “commercial”.

My movie girlfriend (actually I had several over the years) and I would most often choose to watch movies from cultures that opened our eyes to new worlds. We far preferred to watch movies from India, China, Iraq, Japan, etc than a shoot-em-up, violent, action packed, intellectually vacuous, American Hollywood blockbuster.

The type of movies that the US makes and exports, to make more money (because there are a lot more “Bell peakers” (or just “peakers”) outside the US than inside, reflects on US values, and the same is true of US television news and US TV programs in general.

In the US, television in general is not in the control of the government. US values are far too individualistic and anti government to have the government have much control over the media. Hence the same corporatist values apply to US television, as in most of the rest of US culture. The result is that US television is geared towards maximizing profits, by selling advertising on their television at maximum prices, to reach the largest audience, so that the “admass” peakers buy the advertisers’ products.

Americans use a system called “ratings” to determine which TV shows are the most watched. If the ratings (i.e. the proportion of the population who watch one TV show compared to others) drops too low, that show is killed, because it will not be able to attract large advertising revenues, because too few people watch it to be influenced by the ads to buy the advertisers products.

To cause the greatest numbers of TV viewers to watch a given show, the TV producers explicitly or implicitly pay heed to the reality of the Bell curve and aim their show at the peakers, ignoring the “fringers” (i.e. the people at the fringe of the Bell curve, i.e. the really dumb and the really smart).

The problem in the US is that nearly all the media is in the hands of the corporations, and hence the same “peakerist” ideology applies. The net effect is that American television (and radio) is ad infested, with annoying ads appearing every few minutes, flogging products that most viewers and listeners are not interested in. This constant peppering of TV programs by “ads” tends to promote a shallow minded materialist view of the world. It is not surprising that your average American mind is crassly materialist, shallow minded, and has an attention span of about 15 minutes (the uninterrupted program time between the ads).

The intellectual level of these shows is now so bad, so finely tuned to aim at the peakers, that American intellectuals almost universally have simply stopped watching US television. It is simply “too bad” for them, “too dumbed down”. This is tragic, because it then means that America’s intellectuals are not being as well informed as they could be if they had a broader, less “peakered” media, as is the case in Europe for example, where the media is much more under state (i.e. government) control.

The UK with its BBC, France with its TF (Television Francaise), Italy with its RAI, etc have control over some of the TV channels of their countries (the rest

being commercial and ad ridden). They also have a more socially responsible attitude and a policy that the *general* public should be catered to. Thus these national media institutions feel the moral obligation to create programs that cater not only to the peakers but to the fringers as well.

In the case of the BBC for example, it was well known amongst the Brits, that the BBC1 TV channel was for the peakers and the “dummies”, and that the BBC2 TV channel was more for the intellectuals. The net result was that when American intellectuals lived in Britain for a while they were agreeably surprised to be able to watch British TV programs that were definitely more “up market” (as the Americans would say, i.e. demanding a higher level of intelligence to appreciate) than the drivel they were accustomed to in the US, that they rarely watched.

The fact that US TV programs and TV news shows are so dumbed down, means that American intellectuals simply don't watch them, because they insult the intellectuals' intelligence. Also, these programs do not inform the peakers very well either. The peakers may enjoy watching the peaker level news items, but they do not learn very much from them.

For example, instead of learning that the European Union has a new treaty that will have historic consequences for future global politics, the peakers learn that a mother panda in a Chinese zoo has had a cute little baby panda that is wowing the Beijing public. The “anchor” (i.e. the main news reader) then adds “Ooooooh isn’t it cute!”).

This dumbing-down is narrowing the conceptual, intellectual and geographical horizons of Americans on a mass scale, with the result that Americans are pitifully ignorant of other countries. Due to such ignorance, and unawareness of the superiorities of other countries, Americans are simply unable to be influenced by such superiorities, for the simple reason that they know almost nothing about them.

In this sense, the US media is doing a disservice to its public, who are treated merely as ad fodder to America’s corporations rather than as people to be respected and educated. Europeans, Japanese, etc look down on America for this, and appropriately so. It is a major failing and inferiority of the US.

So, when GloMedia comes, America’s intellectuals will be in for a treat. They will be able to feed their hungry minds with world media, greatly enlarging their intellectual and cultural horizons. They will be

shocked at how backward America is in so many respects, and feel ashamed. They will then be motivated to push the US to catch up to the standards of the world's leading countries.

The growth of GloMedia will have a particularly liberating effect on the US that has got itself stuck into a particularly obnoxious vicious circle. As the US media dumbs down increasingly, a higher proportion of the brighter half of the US population stops watching television, so the ratings then push the dumbing down even further, causing more people to stop watching, etc.

The result is that Americans have now become an international disgrace. They are seen **by** the advanced western countries increasingly as being narrow minded, inter-culturally ignorant, and inter-culturally incompetent. They are mono-lingual, mono-cultured, and are even more “arrogantly inferior” than were the French in the 1980s.

## *Jews*

I have become more anti-semitic over the years, as I have become more politically critical and better informed. I view what the Zionists did as

unforgivable. (The Zionists were the Jewish intellectuals in the 19<sup>th</sup> and 20<sup>th</sup> centuries who said that the Jews should have their own country and that it should be in Palestine, the Jewish historical “homeland”.)

Effectively they planned to colonize the Palestinians, and push them out of the lands they had lived in for 2000 years since the Roman Empire crushed the Jewish uprising in the first century AD, and caused the Jewish Diaspora.

Colonization was bad enough when the European powers were colonizing Africa, India and China in the 19<sup>th</sup> century. But the Zionists were wanting to do the same (to the Palestinians) in the 20<sup>th</sup> century, a century in which the world’s people were particularly hostile to the basic assumptions of colonization, with its connotations of a “superior” people, pushing aside an “inferior” people to take over their land. (Look at what the European settlers did in the US, when they pushed the Native Americans off their land, and caused the greatest holocaust in history, killing off an estimated 90 million natives).

The Palestinians never accepted Zionism of course, and fought wars constantly against Israel, the creation of the Zionists.

The American public is largely brainwashed by a Jewish dominated media. In that sense, there really is a kind of “Jewish conspiracy”. It is in the interest of the Jewish media moguls to brainwash their viewers and readers into taking a pro Israeli viewpoint regarding the US outrage committed against the Palestinians.

It is due largely to the US, that Israel was created in the first place, and that it continues to survive. America’s so-called “war on terror” is a concoction of its own creation. The Arabs of the world justifiably hate America, for its massive injustice against the Palestinians, because it has allowed its Jews to abuse the Arabs, and the Palestinians in particular.

What then will be the impact of GloMedia on the views of most Americans regarding the Palestinian question?

Europeans tend to have the view I have personally expressed above. (I am largely a European myself I guess, despite my 7 countries.) Once Americans can be exposed to multi-cultured media, their opinions on the Palestinian question will change. They will no longer be kept under the thumb of a largely Jewish



controlled US media that biases them in favor of Israel. They will then probably take a more European, i.e. a more pro Arab view point, and put a lot more pressure on the Jewish population living in the US, to accept a much smaller influence on US foreign policy than is the case today.

Half the Jews of the world live in the US, and they have a hugely disproportionate power considering their relatively small numbers compared to the total US population. This power has been abused, and has caused the US to be hated by the Arabs.

By reining in the power of the Jews in the US, the Arabs would then become more forgiving of the US and lower (or cease) their “terrorist” (actually “revenge”) activities against the US.

At the time of writing, the US is involved in an extremely expensive war in Iraq, that is proving to be another Vietnam, and probably with the same outcome. It has cost hundreds of billions of dollars, totally wasted, and the lives of many tens of thousands of Americans and Iraqis. The Arab world considers the Americans the enemy, and rightly so.

In the eyes of the world, especially the Arab world, it is the US that is the terrorist, because it is the US that has largely created Israel and kept it alive.

What the handful of Arabs did to the World Trade Center and the Pentagon, is very small beer in comparison to what the US did in helping the Israelis push out several million Palestinians from their ancestral homeland.

So, with GloMedia, will Israel continue to exist? When most Americans are well informed and increasingly disgusted at the colonial attitudes of Zionism and the Israelis, thanks to GloMedia, how will that play out with the continued existence of Israel in occupied Palestine? America's Jews will then be under great pressure from both the non-Jewish American majority and the rest of the world to compromise a lot more strongly with the Palestinians. We will then see the creation of a Palestinian state, with Israel having to make major concessions on its territory. We will probably see some kind of Middle Eastern common market, with Palestine and Israel as members. Israel will be forced to obey the majority opinion of the world, because that opinion will be overwhelmingly strong. Such is the nature of GloMedia.

## *g) China*

### **CONS**

#### *Poor and Dirty*

Of the 7 countries I've lived in, China is far and away the poorest and the dirtiest. The western part of the country, away from the much more affluent cities in the east and the south-eastern coast, is so poor, that the average peasant lives on about \$2 a day.

There is a huge difference in living standards between east and west China, which is probably China's biggest problem. The western Chinese are becoming increasingly conscious of the income gap and are growing ever more frustrated and angry. The Chinese government in Beijing is putting a lot of infrastructure into the west, particularly in the form of railways and roads, in a desperate attempt to stimulate growth, so that peasants in the area can get their goods to markets outside their immediate area, and hopefully stimulate economic growth. With transport infrastructure in place, outsiders can also invest in the poor areas, taking advantage of the low wage rates. Nevertheless, the wages paid will still be higher than the usual income levels of peasant

farmers. The peasants will choose to work in the factories if they are built.

It is difficult to describe to mono-cultured westerners just how dirty China can be. For example, imagine that some deranged person in a western country decided to dump the contents of 100 household garbage cans into a pile on a main street in a western suburb. He would be immediately arrested. In many cities in China (although less so in the more prosperous south east), such rubbish piles are the norm. The peasants who create such rubbish piles simply consider them to be undesirable necessities, because life generates garbage, and the garbage has to be placed somewhere until it is finally collected by the city garbage disposal workers. For a few hours in the week, the streets may be clean, only to be replaced by new growing piles of garbage.

You may ask, “Why aren’t there more large garbage containers?” Good question. Maybe the city councils consider them too expensive, or maybe they are as much accustomed to the dirt as are the peasants, and are not disgusted by seeing it lying around everywhere.

A similar story holds for Chinese toilets, which by western standards are simply putrid, - i.e. filthy,

smelly, and unhygienic. I suspect the expression “shit hole of a country” is derived from the third world “squat” toilet, over which one has to squat, with no toilet bowl to sit on. It can be very uncomfortable and almost impossible for fat people.

The dirt and the poverty will be too much for westerners to tolerate, so they will not come to live in China in large numbers, until Chinese living standards have improved enough and fast enough, to be comparable with what westerners, Japanese, etc are used to.

That is happening in some of the larger eastern cities in China, e.g. Beijing (pronounced “Bay Jing”), Shanghai (“Shung Hi”), Guangzhou (“Gwung Joe”), Shenzhen (“Shn Jn”), Hanzhou (“Hun Joe”), etc. The richest city in China is Shenzhen. (I am deliberately excluding here, Hong Kong, which is a special case, that can barely be called a Chinese city, after being a British colony for nearly 2 centuries, and is far richer than Shenzhen (which by the way is a short drive from Hong Kong)).

I was very impressed by the modernity of Shenzhen when I visited it recently. It is utterly western in many respects, including its standard of living, i.e. it has already largely “caught up” with the west. It is

clean, efficient, affluent, the people think and answer questions reliably, and are quick witted. It has a lovely new concert hall (something of real importance to me, who considers such things as the “soul of a city”).

It was the first of the special economic zones, set up by Deng Xiaoping (pronounced “Dng, Show(er) ping”) the post Mao leader, who broke with Mao’s anti capitalist economics and restored capitalism to certain regions of the country, before generalizing the concept to the whole country later in the 1980s.

In Shenzhen’s case, it was only a village prior to the early 1980s, but has blossomed since. So it is a very new, modern city that will catch up to Hong Kong. Once that happens there is growing talk that Shenzhen and Hong Kong may be merged into one big city.

There are many western foreigners in Beijing and particularly Shanghai, which has a lot of foreign businesses that are staffed to some extent by foreigners who live part of their lives in these cities.

How to rid China of its poverty and its dirt? This is probably the dominant question on the minds of the Chinese politicians in Beijing and at lower levels (e.g.

at the province, city, town, village levels). China is the fastest growing economy in the world, so it is only a question of time, before it catches up to and overtakes the west, which at the time of writing, is the richest region on the planet (i.e. North America, Europe, (and Japan, if you count Japan as western, in which many respects it is, and other respects is not)).

Shenzhen has already caught up with the west, in most respects. So much of the city is new, brand spanking new, that it is superior to the west in modernity. The city must be growing at about 15% economically each year, with construction cranes and huge ultra modern buildings going up in every direction one looks. The metro is “Japanese clean”, i.e. spotless, which is so refreshing after the dirt of most of China.

One wonders, why the difference? In such a clean environment, it would seem a travesty to throw away trash or to spit, as do most Chinese in most Chinese cities, and certainly in the villages. In Shenzhen there are garbage bins everywhere, lined with easily replaced plastic bags. One quickly becomes accustomed to looking for the nearest garbage bin when one wants to dispose of trash.

A lesson to be learned here by other Chinese cities is that if the city politicians want to have a clean city, they should provide lots of rubbish bins and advertise that they should be used. But again, I suppose in the poor cities, such “luxuries” as plastic bags, and having rubbish bins everywhere, would be considered too expensive and not a high priority to such politicians, who are themselves probably the “children of peasants” or ex-peasants themselves.

About 10% of the people in Shenzhen have college degrees, which is a lot greater than the national average of 4% (but admittedly cannot compete with say, Washington DC, where the percentage is about 50%). What is so refreshing about the people of Shenzhen is that they are not mentally lazy, the way most of China is. If you ask them directions, they will be clear, efficient, and helpful.

In most cities in China, and especially, the further west one gets, an intellectual sloth takes over, so that whenever a little bit of mental effort is required in giving directions for example, average Chinese people will either simply lie to you, telling you some random direction, so that they don't have to lose face by saying “I really don't know”; or they can't be bothered thinking, so they just wave their hand in some vague “over there” direction. To westerners,



who are accustomed to people being helpful and respecting other individuals' needs, this kind of third world intellectual sloth and inconsideration is simply maddening, and tends to make westerners contemptuous of Chinese (“chinks”).

I don't see any quick easy solutions to China's “dirt and poverty” problem, other than steady, time consuming economic and educational development. As people get richer, they get cleaner. They become more intolerant of dirt, and make more effort to keep their environment and their cities clean. The richer the cities in China, the cleaner they are. If one moves from an area of a city that consists of “city dwellers”, it will be a lot cleaner than an area that consists of “peasant dwellers” who have recently migrated from the countryside.

On the whole, the city dwellers don't like the peasants (especially in Beijing), and look down on them, for their roughness, lack of education, lack of modernity, lack of sophistication and cunning.

Cities like Shenzhen and Guangzhou show what is possible in China. These two cities are the future of the rest of the country. My Chinese wife tells me that these cities pay very little tax to Beijing, and largely

ignore the capital. They are rich enough to be able to do that and do not appreciate Beijing's interference.

How can GloMedia help China? I think the biggest contribution that the west can make to help China become a prosperous happy democracy is to help educate it. Once 100s of millions of Chinese are well educated with college degrees, they will automatically demand and get a democratic government. As the cities in which these 100s of millions of Chinese live get richer, they will get cleaner. The two correlate strongly.

In Chapter 9, I will talk about something called "GSL" (Global Satellite Learning) which, as its name suggests, is a global satellite service to educate the planet. Stationary orbit satellites will beam down thousands of school level and university level lectures to educate everyone, using small, very cheap, mass produced, receivers that can be smuggled easily into dictatorial countries where they are banned.

This service will help cause the downfall of the remaining dictatorships on the planet, until there are none left. In China's case, this will be a bit more difficult, because China has the technology to shoot down such satellites, but the other dictatorships do

not, so they will be vulnerable to the effects of their peoples becoming educated.

GloMedia will also have educational material in huge quantities. But the disadvantage of using GloMedia is that one has to be rich enough to be able to afford a connection to it. Already at the time of writing, China has 160 million users of the internet (12% of its population, and growing very fast), so even China as a poor country is well advanced in this respect.

When motivated intellectually hungry minds can get access to world class education, that is virtually free, then they will be able to educate themselves and change their lives. The educational impact of GloMedia on the world will be profound.

### *Dictatorship and Corruption*

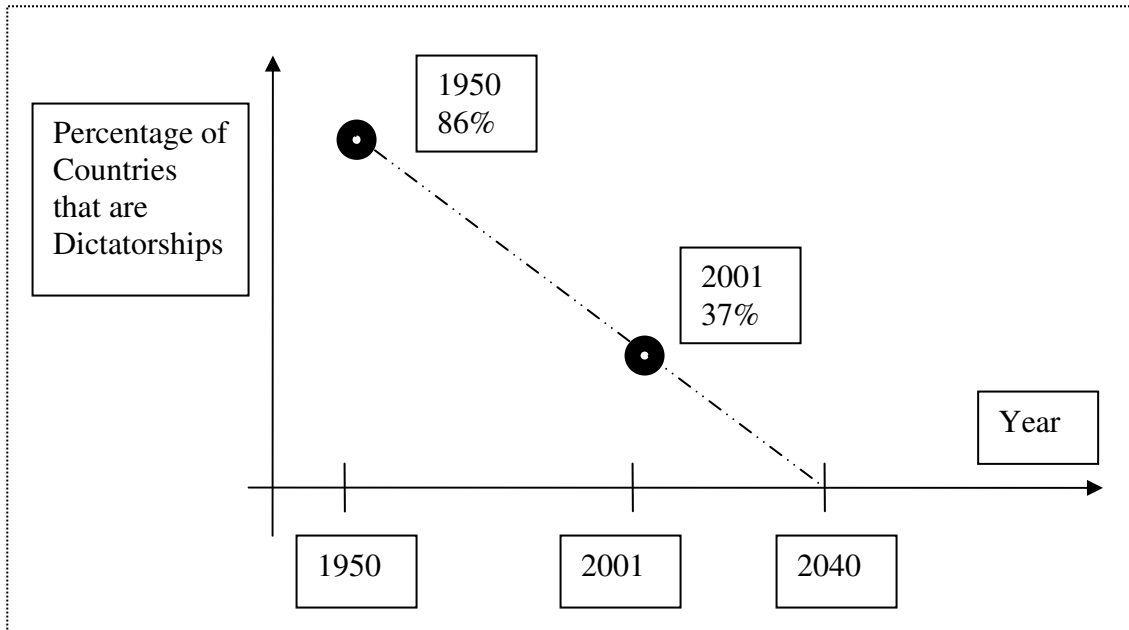
I will mention in passing several times in this book that I have a private library of about 10,000 books. One of my intellectual interests outside my professional work as a professor and researcher is political science, as should be obvious to anyone reading this book. In particular I am very interested in a branch of political science called “transitology”, i.e. the study of how dictatorships get changed into

democracies. There are now about 120+ countries in the world that are democracies, i.e. about 2/3 of them. About the same proportion of Asian countries are also democracies at the time of writing, so one wonders how much longer will China remain a dictatorship?

One can “calculate” certain interesting answers to this question. For example, look at Fig. 1 below which shows the percentage of nations that are still dictatorships in the world on the vertical axis, and the year date on the horizontal axis. By extrapolating the trend into the future, one “predicts” that there will be no more dictatorships in the world within about 40 years.

Since China is changing economically so fast, it is an easy assumption to make that it will not be the last country in the world to make the transition to democracy. Of the remaining dictatorships, most are very poor black African, or Arab countries, many of whose economies are going backwards in purchasing power terms per capita, due to a rapid rise in their populations. So let us assume that China will convert to democracy before such countries, i.e. before  $\frac{3}{4}$  of them. Of the remaining 40 years before all countries in the world switch, and assuming a linear relationship between the number of remaining

dictatorships and time, we can predict that China will have switched within about  $40 \cdot (1/4)$  years from the time of writing, i.e. in about 10 years, so let us say 10-15 years.



**Fig. 1 Percentage of Dictatorial Nations vs. Time**

This number agrees with the result obtained from an entirely different argument. Transitology teaches us that when countries obtain a standard of living (GNP) of about \$6000-\$8000 a year per capita, then they usually switch to democracy. China is in that region already (in purchasing power terms at least). But, the inequalities of wealth are enormous and growing.

The repression of the Beijing government of the students who were pushing for democracy in 1989 in Tiananmen Square is still fresh in people's memories so they don't want to stick their necks out unnecessarily and risk being sent to a Chinese work camp (called a "laogai" in Chinese, equivalent to a Stalinist style "gulag"). There are many journalists and other pro-democracy protestors in Chinese laogai at the time of writing.

As long as the economy is doing well, growing at around 10% a year, then most Chinese don't care too much about whether the people in power in Beijing are democrats or dictators, so long as their standard of living keeps rising, and they have a job.

In fact, under the current Deng Xiaoping policy of Chinese capitalism, several hundred million Chinese have moved out of a state of extreme poverty in which even the next meal is not assured, into a relatively more affluent state. This is a major humanitarian achievement, quite unlike what was achieved (or rather not achieved) under the tyranny of Mao, who indirectly starved about 30 million peasants to death during the period of the Great Leap Forward (1958-1960), when so many peasants were pulled out of the fields to man the cottage industries,

particularly the village blast furnaces, that there were not enough people to harvest the crops. Of the little that was harvested, too high a proportion of it went as tax to the cities, because the local communist cadres lied to their superiors as to the size of the harvest to look good in a Maoist era of fear and purges. Also Mao wanted the grain to sell to the USSR to buy high tech weaponry, such as advanced submarines, from the USSR, and starved the peasants to pay for it all.

All in all, Chinese experts living outside China calculate that Mao killed some 70-80 million Chinese, which makes him the greatest tyrant in history, killing more people than Stalin with his terrible purges, and Hitler, the architect of WW2. The tragedy of China is that the current CCP (Communist Party of China) still venerates Mao, since after all it was Mao who put them in power. Mao defeated Chang Kai Shek (“Jiang Jieshi” in Chinese, pronounced “Jung Ji ye(ah) shr”) in the Chinese civil war, in 1949, driving Chang and his followers to the island of Taiwan.

Mao was a rebel, a military revolutionary, with a huge ego and ruthless personality. He had a peasant background, and was deeply suspicious of intellectuals, whom he persecuted when he could. He was certainly no economist, and made China worse

off economically after 30 years of his reign, than when he came to power.

His “Great Leap Forward” (actually backward) in the late 1950s, and his “Cultural Revolution” of the mid 1960s to mid 1970s, until his death, caused massive hardship. The universities were shut down for a decade, people were coerced to spy and denounce each other, and high-school students (“Red Guards”) were given free train rides to harass the cities around the country.

All this was merely a means by Mao to get himself back into power, after he lost status in the CCP hierarchy as a result of his mishandling of the Great Leap Forward that caused the “Great Famine of China”. Mao created a personality cult for himself via his cronies. He became a demigod. He then used his Red Guards to undermine the power of his rivals, causing hundreds of millions of Chinese to lead miserable lives for a decade, and multiple millions to be killed.

I see the consequences of this cult, even today. At my first university, in the middle of the country, the peasants were building a lot of apartment blocks. The workers used a picture of Mao as a symbol of safety and benevolence, similar to the way Roman Catholic



peasant farmers would use a statue of the Virgin Mary. To the Chinese peasants, Mao had become a god.

It is this “Big Lie” that is the current tragedy of China, that holds back its general development. Let me spell this out, to make it perfectly clear what is going on in China at the time of writing. The current Chinese leadership is derived from Mao. Mao pretty much created the Chinese Communist Party (CCP) and put it in power. The current generation of CCP leaders does not want to lose power.

Being Chinese, these leaders have never lived in a democracy, and hence are accustomed to 5000 years of political oppression and dictatorship. They are therefore ruthless at stamping out any challenge to their political authority, and find such behavior perfectly acceptable and normal. Unfortunately for China, historically speaking, it is.

Hence they foster the image of Mao. For example, the face of the greatest criminal in history, i.e. history’s greatest tyrant, the killer of more people in the world than any other, is on the nation’s money. That would be equivalent to putting Hitler’s face on the Euro. Try to imagine the world’s reaction if someone in the European Central Bank (ECB) tried

as a sick joke to print a batch of Euros with Hitler's face on the European Union's currency notes.

There would be instant, worldwide outrage. Heads would fall. Overnight, the culprits would be found and arrested. The event would make headline world news.

Yet, this is the norm in China. In fact, history's greatest tyrant is still seen as a demigod by most of China's peasants. It is this that I call the "Great Lie". The current regime in China bans books that are opposed to the CCP, or to Mao, that tell the truth about how terrible the man was. Of course the CCP has to do this, because imagine what would happen if it did not.

The CCP came to power in a wave of optimism and idealism. Millions of Chinese really believed that Mao would make the country a lot better. He promised democracy, to give land to the peasants, to strip away the awful exploitation by the land owners, who would force the farm laborers to pay 75% of their crop in tax to the landlord. The communists killed millions of such landlords and redistributed their land to the peasants. Of course, the peasants still love Mao. They have not been taught about Mao's terrible crimes.

Most Chinese peasants today are unaware of who caused the great famine or what the real reason behind the Cultural Revolution was. So historians, who have access to all truths, tend to have mixed feelings about Mao. Even the CCP has come out officially with a “70% good, 30% bad” assessment of Mao (a ratio I personally find ridiculous, but it does show that even the CCP admits that Mao “screwed up”).

Once Mao had secured his personal power he ignored his former promises to make China a democracy (which had been one of the 3 main ideas of the founder of republican China (Sun Yat Sen) when he took over from the last of the emperors in 1911). Mao then set out on a series of cultural revolutions that brought chaos to the country, made hundreds of millions of people miserable, and made the country worse off when he died, 30 years later than when he came to power (and killed some 70 million people in the process.)

In the meantime, his arch rival, Chang Kai-shek, who fled to Taiwan, set up a capitalist regime which, once it was rich enough, converted itself into a democracy in the 1980s, as is now happening all over

the world. There are no rich dictatorships. Dictatorships are for poor countries.

Hence if Mao had lost to Chang, China would probably be far richer now, and possibly even a democracy. It might have been a “big Japan”. The world would have been very different from what it is at the time of writing.

Today’s CCP, is still a one party state, anxious to hold onto power. This becomes increasingly difficult, for many reasons, which will be mentioned briefly here.

The original ideology that brought the communists to power was Marxist. Mao and others were strongly influence by Marx’s ideas on the exploitative evils of early capitalism, (i.e. the exploitation by the capitalist factory and machine owners of the excess labor of their employee laborers, who earned the value of their wages by working X hours a day, but then worked for a further Y hours a day for the capitalist, who pocketed the profits of that excess labor value (or as Marx called it, “surplus (labor) value”).

This Marxist economic abstraction translated easily into the practical reality of landlord exploitation of the labor of the peasant, where the landlord would

often take as much as 75% of the crop that the peasant farmers would labor for and harvest. This anti-exploitation logic made a lot of sense to a lot of people in early 20<sup>th</sup> century China. They were motivated to modernize China, free it from colonialist exploitation by foreigners, to promote a sense of pride in the country again, and to make it democratic.

As you can imagine, a lot of Chinese thinkers went along with these ideals. But once Mao came to power, he implemented some of them, e.g. he got rid of the exploiting landlords, he expelled the foreigners, and he tried to make China modern. Unfortunately, he could not resist becoming a new emperor himself, and forgot about his promises of creating a democratic China.

In practice he became the worst dictator in history, killing more than any other great tyrant of the 20<sup>th</sup> century. After 30 years of Maoist chaos, the new pragmatic Deng, who had been purged several times by Mao, was fed up. As soon as Mao died, Deng pushed Mao's wife and her cronies "the Gang of Four", out of power. He then reversed Chinese economic policy by restoring capitalism.

The result was an explosion of economic growth, the greatest the world has ever known. It is largely because of this growth that I have chosen to come to China. I want to participate in China's rise to dominance and as a consequence, and over time, see it lead the world intellectually on what humanity should do with the species dominance question. But that is another issue, and not the topic of this book. See my first book "The Artilect War : Cosmists vs. Terrans : A Bitter Controversy Concerning Whether Humanity Should Build Godlike Massively Intelligent Machines", if you would like to know more about this issue.

But, the original ideology that brought Mao to power, i.e. Marxism, has gone. Deng realized, and so did the rest of the world, based on the experience of many countries, that communist economics doesn't work. The basic idea that everyone should work for the good of everyone, did not tap into the motivating force to work hard for ones own profit and gain.

Adam Smith (the great British classical economist) was a better psychologist than Karl Marx. Smith spoke about the "Invisible Hand", i.e. the idea that when people work for their own personal profit, they are motivated to work hard. They create companies which compete with each other for sales, and that

forces prices down and efficiency up, which ultimately benefits everyone. As the Americans put it, “All boats rise” (i.e. the rising tide of economic efficiency increases everyone’s living standard).

After decades of communist economics, comparative economists looked at the results, e.g. they compared China with Japan, or East Germany with West Germany, or North and South Korea. The verdict was obvious, communist economics did not work. The Russian public got fed up waiting for hours for a loaf of bread and eventually threw out their communist leaders.

So, if the original communist ideology is no longer accepted in China, then why is an old communist regime still in power? This question has a lot of weight.

The current Chinese regime is incredibly corrupt. China is so politically, economically and socially backward by western standards, that it does not even have a “rule of law”. (See the last section below on this). There are no real constraints on corrupt political bosses and administrators to stop them from milking off money from the state, state run companies, and organizations.

The general Chinese public thinks that most CCP members are corrupt, and at all levels. Even the CCP high level politicians recognize that if the corruption becomes bad enough, and it is already very bad in China, that the general public may want the CCP to be overthrown and replaced by a democracy for that reason *alone*.

When one is the victim of corruption, one is disgusted, and seeks revenge. One wants to go to the courts and sue the evil doers, but in China such institutions barely exist. There are far fewer lawyers, and especially criminal lawyers, in China, in proportion to population size, than there are in western countries. If one tries to sue some corrupt CCP official, then all too likely, the official will hear about it, and (ab)use his power to protect himself, or even worse, hire some thugs to beat up the trouble maker, or worse still, have the trouble maker killed.

The judiciary, i.e. the courts and the judges, are a part of the CCP, i.e. they are under CCP control, not independent. They are a part of the problem. So there is no effective “escape valve” for ordinary Chinese citizens to sue the corrupt officials. Actually, there is some. The CCP has made some concession to the growing frustrations of the Chinese people, so they do provide some legal escape valve, but it is not



enough, and of course, it cannot be enough, because if it were, the whole CCP would be made illegal.

As business people become more powerful, they wish to be free of corrupt officials. For example, and this is only a small case, a friend of my Chinese wife has a small retail business, selling light fittings, etc. She complains of having to wine and dine corrupt local officials, so that they will not make life difficult for her, by imposing petty bi-laws that block her business.

If such things happened in the west, then the business friend could simply go to a lawyer or to the local council and complain. If the city council did nothing, which would be unlikely, then the business friend could go to the local paper and kick up a stink that the mayor of the city allows such corrupt practices to continue. The mayor would then face a torrent of negative publicity, and would then probably lose the next elections.

Thus the existence of an independent judiciary (i.e. independent of the politicians), the existence of a free (muck raking) press, and a democratically elected mayor, and higher officials, all the way to the top (i.e. presidents and prime ministers of countries) makes such massive scale corruption virtually impossible in democratic countries. Of course, corruption still goes

on, but it is usually far more hidden, more subtle, because the corruptors know they have the cards stacked against them in democratic countries.

But, the cards are stacked in favor of corruptors in China. Corruption is one of the greatest sources of resentment and anger against the CCP and the lack of democracy that, if it existed in China, would “quickly kill mass corruption”.

So to thinking educated people, who are conscious of the level of corruption in China, the need for democratic reforms is obvious. Unfortunately, only a small proportion of the Chinese public is well educated, and conscious enough to know that so much of China’s corruption problem is due to a lack of the basic institutions of democracy that any high school student would know about in the west.

The CCP deliberately makes it difficult for the Chinese public to become educated into the basic concepts of democracy, e.g. :-

a) Free periodic multi-party elections to choose the leaders, forcing them to do a good job and to please the majority of the voters, otherwise they are replaced at the next election by an opposition party, which is always hungry to get into power. This is the basic

notion of Rousseau's "Social Contract", i.e. that the people make a contract with the leaders that they are to serve the people (not vice versa). If the leaders do a bad job, the contract is broken and a new set of leaders is selected (i.e. voted in) by the people.

b) An independent judiciary, so that legal disputes can be resolved, without the collusion of politicians.

c) A free press, to muckrake scandals and corruption by politicians and officials.

d) The right to form trade unions, so that employers cannot exploit their employees by making excessive profits.

e) The right to free speech, so that people can feel free to complain about things they feel oppress them, or to disagree with current ideas or ideologies pushed by the politicians etc.

f) The right of assembly, i.e. the right to form organizations to contest political power or to lobby those in power, or to protest against those in power.

g) Freedom of religion, i.e. one is free to believe whatever religion one wants, and not be persecuted because of a particular belief.

h) Etc.

China and several dozen other third world nations do not have these basic democratic institutions. These countries are still politically underdeveloped, and their populations suffer correspondingly.

Personally, I may live another 30 years in China. I expect to see the country go democratic during the first half of that period, and I expect to see a new modern China emerge from that transition in the second half. I then anticipate an explosion of Chinese creativity, as over a billion people become energized by the new China, with a new pride in their new dominant place in the world. Once China fully taps into its enormous potential, its intelligence, its incredible energy, its large population, its raw materials, and its rich cultural history, it will change not only itself, but the whole world. The 21<sup>st</sup> century will be China's.

But, China has to get through the next decade or two, to make that transition, and I hope it can be done smoothly. In Chapter 2, I laid out a basic plan as to how the CCP could reform itself.

Actually, I consider that the a priori odds that China's transition to democracy will be smooth are quite good. This opinion is based on empirical observations taken from the branch of political science called "transitology" which studies how countries switch from dictatorial regimes to democratic regimes.

It has noted that in the last few decades, in the so-called "third wave" of global democratization, in which southern and eastern Europe went democratic, so too with Russia, and many Asian countries, that in about three quarters of these cases, the transition itself did *not* come from "people power", i.e. it was not the case that the people overthrew the regime in an act of mass collective defiance of the regime, but rather that a democratically minded faction *inside* the dictatorial regime grabbed power, and led the country into becoming a democratic state.

The fact that this is by far the most common route to democracy augurs well for China. Perhaps some not so young Chinese "Gorbachev" is waiting for his moment in the hierarchy of the CCP to lead China into democracy, by reforming the CCP into a new democratic entity, with a new name, a new doctrine, but with many of the same human players, many of whom may be very happy to be part of a modern,

democratic China, i.e. a China they can finally be proud of, and not ashamed of, because it will lose its backwardness, its corruption, its dishonesty and poverty.

With the rise of the internet, and especially broadband internet, it is inevitable that hundreds of millions of Chinese will be exposed to ideas from the west. In practice, they will be largely intellectually colonized by them, for the simple reason that Chinese intellectual, scientific, technical culture is highly underdeveloped at the time of writing. There are far too few highly educated intellectuals in China, and they are not free to say what they think.

At the time of writing, most of the world's new ideas come from the west, so until China becomes a highly developed country, with freedom of speech, and with large numbers of well educated and articulate intellectuals, it is inevitable that when China does open itself up fully to the broadband internet of the world, its intellectuals will be largely westernized (at least at first). China has such a long way to catch up with the west, in all fields, especially in politics.

As millions of Chinese business people and Chinese tourists travel to other countries and see how much richer they are, how much freer, how much more

politically developed, how much more generous and happier they are, then they will feel ashamed of China and be motivated to see China modernize, i.e. become a democracy, so that China can achieve its full potential.

A similar story holds for Chinese overseas students. China sends its brightest students to the west, largely to the US and to Europe, who, in 2/3 of cases, return to China, having been westernized to a large extent. There are hundreds of thousands of such students, probably including the future leaders of China. Since these students are China's brightest, they will have a powerful influence on China's future. Since many of them will feel ashamed of China's current inferiorities, many of them will be keen to modernize China by helping to make it democratic.

China exists in a world that is becoming ever more democratic. China has many neighboring or near neighboring countries that are already democratic. If China is slow at democratizing, then sooner or later, all its neighbors will be democratic states. This international pressure on China will help push it to become a democracy.

The most powerful force it seems in causing a dictatorial state to become a democracy is the rise of

the middle class. There are already some 100 million middle class people in China. They will increasingly have the internet and will demand a stronger say in the choice of who rules them. Being middle class, they will be far better educated than the traditional Chinese peasant farmer. They will be more intellectually critical and demand the right to vote incompetent or corrupt politicians out of office.

They will argue that a monopoly company in a particular business area is bad for competitive service, because there is no competition to keep the company on its toes. A monopoly company can afford to be lax and offer poor service to the public.

Similarly with government - a dictatorship can afford to be lax in terms of settling the grievances of its population. Having a rival opposition party in the parliament, keeps the (elected) party which is currently in power on its toes, otherwise it will be voted out at the next election for not having done a good enough job. Elections (i.e. democracy) keep governments efficient and doing what the majority of the public wants.

***The Individual Disrespected***



In my first weeks in China, living full time, I was rudely shocked to learn to what extent the individual is not important, not respected in China. In my first (university professor) job in China, I had a dishonest dean, who would tell me what I wanted to hear, but not seem to care that his half lies would soon be discovered, and that my contempt for his cunning and deception would make him lose respect in my eyes.

To keep things concrete and so that readers can judge for themselves, I recount the following events. I use this case as an example of a mentality that is all too common, I'm told in China. If, in the 2010s, when large numbers of westerners come to China, attracted by Chinese salaries, the type of thing that happened to me is fairly typical, then China will rapidly get a bad reputation in the west for being "dishonest", so that westerners stop coming to China. If that happens, it will hurt China very much. It would mean that China will never become "Number One", because for any country to become "topdog", it has to attract and keep its talented foreigners.

Here is what happened to me.

Prior to moving to China, I had negotiated a contract with my future dean. Based on the agreed terms of that contract, I quit my US job, shipped my 10,000

books, and moved to China – a major commitment and life change.

When I arrived, the “dishonesty” problems started. For example, I was told during the contract negotiations with the dean that I would not have any summer course teaching. When I arrived, he said my salary was so high that I had to justify it with extra courses (i.e. summer teaching). A few months after arrival, I was told by the dean that I had been made a full professor of the university by his school (as we had agreed in the contract). I later found out that his school had no power to do that. I then had to go through the main university selection procedure.

I was told by the dean in the contract negotiations that I would have PhD students to supervise. Much later, I learned that the main university decided to give the school only four PhD supervisor positions (in the school’s new PhD program). My dean then held a snap meeting to select those four, while I and other senior people were out of town. He selected his cronies, who in some cases were far less qualified than those who were excluded. After a year of such events, I got totally fed up and voted with my feet. I moved to another university.

Such dishonesty would not be tolerated in the west. Such a person would be quickly fired, and no one would talk to him, but this happened in China, where moral standards are much lower, and where there is little tradition of respecting the rights of the individual, the way that democratic countries tend to breed into people. My impression is that in China, if you have dealings with people who are outside your social circle, then you are “free bait” to be exploited, to be used, to be abused.

This is a commonly held attitude in China that disgusts and shocks westerners, because it exists only rarely in the west. I suppose it should be expected in a culture that is thousands of years old, that has been poor and undemocratic for all that time, that it would breed a “mean spiritedness” in people, and make people tend to abuse others.

My Chinese wife tells me that prior to Mao’s Cultural Revolution, in which people were encouraged to spy and betray each other, that behavior towards each other in China was much more generous. I hope she is right. I hope that what I personally was the victim of is not the result of deep seated Chinese cultural attitudes that have taken thousands of years to develop. If so, then such attitudes may only be eradicated with great difficulty, perhaps taking

several generations of “heavy social engineering” based on living in a materially rich, democratic culture that tends to make people more generous. Only then might Chinese “mean spiritedness” (i.e. the attitude that it is acceptable to abuse the rights of others) gradually die out.

I really hope my Chinese wife is correct, and that these attitudes are the result of a short historical period that can be wiped out fairly quickly, once people get richer in China. But, if these Chinese attitudes of cunning, of deception, and abuse of the rights and respect of the individual, are deeply cultural, and (as suggested above) may take many decades to be wiped out, then I fear that they will cause China to pay a very heavy price.

What might this price be? As stated several times in this book, China has been the dominant nation for many many centuries, so it is a powerful part of China’s self image to be “Number One”, the most civilized nation on the planet, the “middle nation”. In fact, China’s name in Chinese is “Zhong Guo” (pronounced “joong gwor”), which translates as “middle country”.

I suspect that the major psychological factor explaining China’s incredible energy that has made it

the fastest growing economy and country in the world is a result of wounded pride. At a deep level, Chinese want to be rich, to be respected on the world stage, especially after being so humiliated and abused by the European, American and Japanese powers, these past two centuries.

So it is a source of tremendous pride to Chinese to feel that they are roaring back this century to being “Number One” again. But this feeling may be short lived. Let me explain.

We don't live in a world of isolated nation states any more. The western world, particularly Europe, lives increasingly in a growing world state, with a growing world language, a growing world culture that China is still only beginning to be conscious of. China's poverty and its CCP still largely keep China cut off from this growing world culture.

In this growing world culture, people are free to move where they want to work, more or less. In the 20<sup>th</sup> century, the best brains often chose to work in the US, because there they could get a high salary and were welcomed into the (migrant) American culture.

If China wants to be “Number One” this century, then it too will have to attract and keep the best brains in the world. If China continues to grow a lot faster than the rest of the world, then it will be able to attract easily the best brains, with high, rich, Chinese salaries.

But, what if Chinese culture, i.e. Chinese values, deep seated ones, are repulsive to the rest of the world, especially to western countries? What would happen to China’s chances of being “Number One” then?

They would be dashed.

China is the world’s most populous nation at the time of writing (although India is catching up fast, with nearly 1.2 billion people, to China’s 1.3 billion). But even the biggest nation has only 20% of the world’s population. If some other place, outside China, this century, becomes the intellectual Mecca of the planet, then China cannot compete with the other 80%, a mass of people four times bigger.

If the intellectual Mecca is truly attractive, then it may also attract China’s best brains, the way the US still does today. If this happens, then China will never be “Number One”, and will have to suffer the defeat

of being forced to abandon its dream of returning to its long held position of being “middle country”, i.e. top dog. The pain of this defeat will be severe.

At the present time, the Chinese population lives in the hope of returning this century to its old dominant spot. But that is not a decision that can be made by the Chinese alone. It is also a decision to be made by all the many talented foreigners, who will vote with their feet as to whether they choose to migrate to China, and more importantly, whether they decide to *stay* in China.

If someone asked me to look into a crystal ball and predict the major reason why China “failed” to become “Number One” this century (assuming that this is what happens, as judged 50 years from the time of writing), then I would answer, “Because the foreigners, especially the highly educated, highly intelligent westerners, could not tolerate Chinese values, and in particular, Chinese traditional attitudes towards other Chinese and especially towards foreigners”.

For example, if the negative experiences that happened to me with my dean during my first year in China are fairly typical, (and my research students tell me that such behaviors and attitudes are very

common in China) then I can imagine in the second decade from the time of writing (i.e. roughly over the period 2015-2025) China will be “judged” by a large number of talented foreigners who will be living in China during that period.

If by the end of that decade, most of them vote with their feet, one by one, by leaving China, then China will gain a bad reputation in the west as being “unfit for westerners to live in”. If the major reason why the westerners feel in the future, that China is not a fit country to live in, is because of Chinese dishonesty, Chinese deception, Chinese abusive cunning, and lack of respect of the rights of the individual, then I would not be very surprised.

It would be a tragedy for China if it gets a bad reputation in the west of being full of (to use the abusive term) “lying chinks”. (A “chink” is a derogatory slang term for a Chinese person. In political correctness terms, it has about the same weight as the term “nigger”).

China will start being judged in about a decade, not now. I feel I’m about a decade too soon in China, but because of my age, (I’m 60 at the time of writing) I would be getting a bit old at 70 to make a major cultural shift and adaptation, so I chose to come to



China now, and be the “cultural anthropologist” now, watching China go **through** its major adaptations, including I hope, and not too far into the future, its transition to democracy, and then witness the incredible flowering of creativity I expect to see come from a democratic, modern China.

China should pay close heed to what happened to Japan in the 1990s. During the 1980s and early 1990s, Japan really thought it might become “Number One”, and wrote many books on this theme. However, in practice, the many talented foreigners who lived in Japan in the 1990s, including myself, nearly all left, in disgust, feeling that Japan was not a fit country to live in.

Japan is now doomed to never be “Number One”. It can't do it on its own, its way too small - only a half the size of the US population and a mere tenth of China's population. So Japan's dream of being “*ichi ban*” has evaporated, leaving only a wounded national pride in Japan, with only the Japanese to blame. The Japanese failed the “can we attract and *keep* the talented foreigners” test, largely due to their deep seated racism, their “them and us” mentality, that the foreigners could not stomach, so they decided to leave the country. They voted with their feet.

What China needs to pay heed to is to ensure that there are no similar deeply repulsive features in the Chinese mentality that may push the foreigners away. If the Japanese “failed the test” for being “Jap racists”, could it be in the future that the Chinese will “fail the test” for being “Chink liars”. It could very well happen.

The westerners will simply not tolerate being lied to everywhere they turn in China. They will simply go somewhere else, and somewhere else will become “Number One”. Maybe India? It too is growing well, and is already a democracy.

What impact will GloMedia and other modernizing forces have on China’s disrespect of the individual? I think that once China becomes a democratic nation, the old behavior of being sneaky, cunning, lying, will be seen as being “old China” and be scorned, especially by the young generation. Also older Chinese will have to unlearn these old habits quickly or they will be sued. Once a system of law is installed, and there are many more lawyers, then being abused, especially in business, will not be tolerated, and victims will take their abusers to court. I suspect that within a decade after the transition to democracy, traditional Chinese deception and abuse of the individual will have largely died out, killed off

through fear of being sued and by being utterly discredited.

### *Sloths*

I hope that several more decades of capitalist competition and the complete destruction of the “iron rice bowl” system will cause China to lose what I call its “intellectual sloth”, i.e. a form of intellectual laziness that shocks westerners. The disadvantage of the “iron rice bowl”, i.e. one that will not break, implying employment for life in a CCP controlled industry, is that one cannot be fired, no matter how poor a job one does. Hence it is not surprising that many people become sloths. They lose their motivation to work well, because they have no fear of being fired if they don't work well.

Capitalist competition forces higher levels of customer service. I remember being stunned one afternoon by my Chinese wife who led the two of us into a state-controlled canteen, and banged her hand down on the table demanding service in an extremely (by western standards) imperious and rude manner. When I asked why she did that (she is after all a general's daughter), she said it was an iron rice bowl restaurant and that the waitresses didn't give a hoot

about good service. All they wanted was to pick up their pay checks, and expend minimum effort. They knew they couldn't be fired as a result. They had nothing to fear from their sloth. My wife's table banging was so obnoxious that everyone looked, and a waitress hurried over to shut up the noise.

In government travel services, e.g. buying a railway ticket, you can come across people whom I label "boo jer dowers" (i.e. people who say in Chinese "I don't know", with a vapid look on their face, not bothering to wake up their brains to think). I despise such people. They are an affront to intellectuality and to all that I hold dear.

Sometimes service can be really bad that way, but it does depend on which city in China one is in. In the southern and eastern modern cities, intellectual sloth is much less prevalent, even dying out. Recently, private airlines have been increasing their competitive pressure on the railways, so even in the short year I have been living in China I have seen the level of service go up in the trains. A year ago, toilets on trains would fill up and stink because the trains had run out of flushing water.

Fortunately, such incompetence and disorganization I have not seen lately. The government in Beijing has

planned to phase out the state owned industries, and to allow them to go bankrupt, but not too fast and not all at once, because an army of unemployed in Beijing could bring down the government.

Closer to home, I saw a real “bujerdower” in the foreign affairs office of my former school. American professors would visit, and have their administrative needs taken care of by her. She was lazy and incompetent, except for when it came to buttering up to the few people who might get her a promotion, by becoming a crony of theirs. I remember one prominent US professor say to me privately, “You know Hugo, if that woman were my secretary, I’d fire her”. That was my cue to explaining to him the concept of the iron rice bowl. The American professor just shook his head in resignation, probably thinking, “Thank god I live in the US”.

The peasants are notoriously intellectually lazy. They give the impression of being half asleep sometimes. Perhaps one gets like that sitting on a water buffalo all day, ploughing up the rice paddy?! Since I don't have much to do with peasants (all 600+ million of them in China), except for the dirt that they generate in the streets, I don't know them well enough to have first hand experience of their attitudes to life. That

will be for my future, once I'm fluent in Chinese and can chat with them, tapping their minds.

Shenzhen and Guangzhou show me that China can become modern, intellectually awake and efficient. Other cities will quickly follow suit, and, over time, (not over too many decades I hope), the whole of China. If China wants to be "Number One", it cannot afford its current reputation of being a nation of "intellectual sloths" and the mass inefficiency that that creates. No country can ever become "Number One" if it takes days to weeks to organize something that takes westerners a day.

### *Guanxi, not Rule of Law*

One aspect of Chinese life I'm confronted with every time I socialize or step out with my Chinese wife, is the phenomenon of "guanxi" (pronounced "gwun shee"). Guanxi means "relations", i.e. who you know who can help you reach some goal. For example, imagine you want to get a cheaper price for a room at a hotel. If you know the hotel manager, he might give you a hefty reduction. You have guanxi.

One time, my wife and I were in a tourist bus that was stopped by a corrupt policeman to have it pay a

“trumped up fine” (in the judgment of my Chinese wife, who said she had had many such experiences). She said to me that if the fine were large enough, she could make one phone call and have it squashed, and have trouble made for the crooked cop. Being a general’s daughter, she knew lots of powerful people who could “pull strings” (which is probably the closest translation of the term “guanxi” in English).

But guanxi is everywhere in China. It is the basic social device that makes things happen in China. Westerners call it cronyism, nepotism, favoritism, dishonesty, putting family first, unfair, etc. I can understand where it comes from historically. China has never been a democracy. It has never had a modern system of law, where laws are made for the common good, created by elected politicians.

In deeply corrupt and oppressive regimes, over thousands of years, guanxi would offer some degree of protection amongst friends and close acquaintances. There is even “honor amongst thieves” in a sense, but I truly hope in a modern democratic China, with a properly developed rule of law, that there will be far less need for guanxi, to the extent that it currently exists. Of course, there will always be “can you do me a favor”, but not the suffocating guanxi that exists at the time of writing,

which is so unfair and unjust in so many respects. The prevalence of guanxi in China is indicative of the country's political and social backwardness.

### *Puritanical*

How can China rid itself of its terrible sexual poverty and ignorance? I see several essential steps that are needed. The main one is to democratize the country, so that a dictatorial government cannot impose its sexual standards upon a billion people. Once the CCP falls, or reforms itself into a modern democratic party, the sexual censorship it so notoriously generates will disappear. Hundreds of millions of Chinese will then be free to absorb what they want about sex from the internet, the bookstores and the media. It is then highly likely that Chinese book publishers will churn out “how to” sex books to educate the Chinese on how to have much better sex. That in turn will “free up” the Chinese sexually, and make them happier. Generally speaking, a person who has 200 orgasms a year is happier than a person who has only 20.

As the GloMedia gradually comes into being, Chinese people will be exposed more to the sexual attitudes and customs of other cultures and can learn from them. They will see with their own eyes on their



vids and by touring, the much healthier sexual attitudes of other peoples and be influenced by them. They too will be flooded by sexual images in a modern advertising world, and by the many sex education books in the book stores. The media will be freer to educate the Chinese public into superior sexual techniques, so that the general level of sexual satisfaction increases and the Chinese lose a lot of their traditional “mean spiritedness”, so much of which is derived from a deep seated sexual repression.

Given the depth and strength of the culture, and its incredible age, it is likely that there will be a generation gap on sexual attitudes. The older generation will probably keep its repressive “yellow book” mentality towards sex, i.e. not see it as a joyful activity, but rather something as furtive and negative, whereas the more globalized younger generation will reject these older attitudes and adopt a more open and accepting attitude towards sexuality. As a result, Chinese couples will simply live together more often, and there will be far fewer sexual surprises (and bitter disappointments) on “wedding nights”, as the number of wedding nights dwindles away to zero, as is more or less the case in the richest and most socially advanced countries.

I feel sorry for so many Chinese on the sexual front. They seem to have so little sexual joy, living in their state of sexual deprivation, repression and poverty. I truly see China's democratization not only as a source to liberate China's politics, but also its bedrooms. A billion Chinese will then be so much happier. Under the current repressive regime and cultural sexual ignorance, there are too few Chinese living sexually blissful lives.

### *Two and a Half Years in China*

The paragraphs of this section were the last to be written in this book. They reflect my opinions on China after having lived in the country full time for two and a half years. The earlier sections on China were written after having lived only one year in the country, so this section will be better informed and less naïve than the above sections.

So, what is my global assessment of China after having lived in the country for two and a half years? Speaking bluntly (as I usually do in this book) I would summarize China as being “the fastest changing shit hole country in the world”. I have very mixed feelings about China. I'm both amazed and disgusted at the same time. I'm still living in China,

so obviously, on balance, the pros must outweigh the cons for me, but both are considerable.

There are days when I ask myself, “My god, why on earth am I living in this bottom third, low status backwater, that is so politically primitive, it is not even a democracy, that is as underdeveloped as the “bottom nations” of the earth (i.e. largely the African black and the Arab nations)?”

This book, for example, which I now know is to be published in the US, will definitely not be published in China. A potential Chinese translator, who has already translated about 100 books from English into Chinese, including some famous ones, stated quite clearly to me that this book would be considered “dangerous” by the Chinese government, and would only get me into trouble, i.e. thrown out of the country, so I will have to wait the 10 to 15 years necessary for China to become rich enough to transition to democracy before it can be published. (My first book, on the rise of massively intelligent machines, called “The Artilect War: A Bitter Controversy Concerning Whether Humanity Should Build Godlike Massively Intelligent Machines” was published in both the US (by ETC Publications, 2005), and in China (by Tsinghua University Press, 2007)).

Not being permitted to publish one's books in a country is of course by western standards, incredibly primitive. Freedom of speech is taken for granted in most countries on the earth, i.e. 2/3 of them now. China is like Burma, a brutal dictatorship, in the sense that intellectuals like myself are not free to say what they think. That really "pisses me off". After having lived in 6 previous countries, all of which were rich democracies (Australia, England, Holland, Belgium, Japan, America), not being able to intellectualize in public is a major "black mark" against China.

So, after two and a half years, what is keeping me in China, if I have such negative feelings about the place? In a word - "opportunities". As I write these words, President Obama has just been inaugurated, and the western recession is really starting to bite, so it looks as though the relative strength of China vs. the US, will only tip increasingly in favor of China. I'm in China for the long haul, i.e. perhaps for the next 10-15 years of my career, and perhaps even for retirement, although I'm not sure yet about where I want to grow really old.

As an example of China's superior opportunities, given its superior economic growth rates, I use my

own case to illustrate the point. I have spent the past year at a university on the south-east coast of China, where the weather is balmy and the lifestyle is distinctly more modern, more honest, and better organized than in the more centrally located city I lived in during the first year and a half.

My new university contracted me to be the director of an Artificial Brain Lab (ABL) with a budget of 3,000,000 RMB, and the freedom to teach what I liked. (I chose to teach pure math and mathematical physics to graduate students in the 3 departments of computer science, physics, and mathematics, on the topic of Topological Quantum Computing (TQC), which promises to make quantum computers, with their exponentially superior computing power, robust against noise, which is the major problem preventing large scale quantum computers from existing today. I am contracted by the way to write a book on Artificial Brains by the end of 2009 and another on TQC by the end of 2010).

Within a few months, the ABL's budget had doubled, thanks to the ambitions of my young dean. A few months after that, the government of the province made the lab a "provincial key lab", with a further 4,000,000 RMB, taking the total to 10,000,000 RMB. I have thus plenty of money to build the brain. The

Chinese government, both at province level and federal level, is very keen to develop high tech research and is prepared to put big money into it.

Believe me, ask any western research professor, just how attractive such a deal would be, i.e. to be given a ten million RMB budget and complete freedom to teach what one likes. It is undeniably attractive. Such circumstances are the great attraction of China for me and are the main reasons for keeping me in China.

My American friends and colleagues have been looking closely at what has been happening to me in China and have been amazed. Not surprisingly, a growing number of them have decided to do the same, i.e. to emigrate from the US to China, at least part time at first, and for some, full time.

Thus one is beginning to see the early signs of a “*reverse brain drain*”. Traditionally, one has seen the most capable Chinese university students move to the US or Europe to do their PhDs, and many of them choose never to return to China, to its grossly inferior salaries and its social/political backwardness.

But as anyone can predict, if China continues to grow economically at a rate greatly superior to that of the US, and with its 4 times larger population, it is only a

question of time before China becomes the new “number one” this century, i.e. the “China rising” phenomenon.

I am very conscious of this reasoning, and being a very forward thinking, future oriented person, I tell myself that I’m in the right place, the right country, but I do ask myself frequently, “Am I here too soon?”

On the down side, is the sheer lack of development of China. I see it in the faces of the peasants, in their hundreds of millions, namely, the dirty, unwashed, ignorant, brutal poverty that dominates their daily lives. International statistics show that the Chinese have an average annual income of about \$3000/year/person (in exchange rate terms), which is about 20 times smaller than that of the richest countries, situated mostly in Europe and the US. The brute reality is that China is a poor country, what I call a “bottom third, low status” nation (as I used in an earlier paragraph in this section).

I am not PC (i.e. politically correct). I prefer negative truths to diplomatic lies. I have lived in too many countries to be interested in protecting national egos. I much prefer stating what I see as the truth, even if it hurts the self images of monos. In China’s case, I see a people who have a long way to go to catch up with

the west in terms of education, democracy, life styles, sex roles, sex education, international travel, internet access, living standards, self fulfillment, political assertion, etc.

In many ways, I feel degraded living in China. I feel that it is a culture unworthy of me to be living in. I have lived in the best, most developed cultures on the planet, including the US, Europe, and Japan, so with such a basis for comparison, living in China's 3<sup>rd</sup> world backwardness is frustrating.

I survive largely by isolating myself in an "ivory tower", living a "life of the mind", surrounded by my 12,500 paper books in my private library and more than 30,000 electronic books and papers. Absorbing such knowledge can be done anywhere on the planet, as long as one has access to broad band internet. Thus the frustrations of daily life in China are minimized, so that I can survive in reasonable mental health, with not too much psychological stress and frustration at China's daily inferiorities.

After two and a half years, how have my views on China and the Chinese changed compared to what I wrote earlier in the previous paragraphs? My views are largely the same, except perhaps I would



emphasize more the “intellectual slothfulness” of the Chinese mentality.

The Americans have an expression, “When the going gets tough, the tough (minded people) get going”, whereas in China, I notice, there seems to be more of an attitude of “minimizing intellectual effort”, or mental laziness. I notice it with my students, and even with my Chinese wife. The Chinese definitely do not have the Japanese “gambare” (i.e. persistence).

I suspect that there is a correlation between the level of tough minded discipline of a people and their standard of living. Look at the Germans, the Japanese, and the Americans, on the one hand, and the black Africans and Arabs on the other. In the latter case, both groups have a bad international reputation of having “no can do” attitudes towards performing difficult tasks. This attitude does not generate respect from “first worlders”. The Chinese are not much better on the whole.

I can understand a reluctance to persist at a task if that task has been imposed on someone by a dictatorial source. For example, my dean simply ordered various junior professors to work in my lab, independently of whether they were interested in the topic or not. This shocked me. Not surprisingly, those

who were not interested and who had other agendas were not motivated to work hard at the job at hand.

Under Mao, most tasks were imposed. There was very little freedom of choice of jobs. After 30 years of this under Mao, I can understand the Chinese attitude of “doing as little as possible so as not to attract (negative) attention”. It is a rational strategy under a Maoist type dictatorship, but is a mentality that is quite unworthy of survival in a modern democracy (that China is yet to become).

I see China’s biggest problem as its government. It is keeping China backward. It stops its citizens from absorbing the television of its neighbors. For example, to get access to the “BBC World” and “CNN” television channels, I had to employ a Chinese company to install an illegal satellite dish that was quasi hidden at the top of my apartment building.

Once the present CCP (Chinese Communist Party) is replaced by a democratic government, then the Chinese people can be exposed far more readily to the growing world community with its global mentality that this book is mostly about. The Chinese people will be given the television of many of their neighboring countries. Most Chinese have no idea how backward China is compared to most of the

world, except perhaps for a superficial idea of how much richer Americans are than Chinese, judging by the standard of living shown in American movies.

Most Chinese I talk to know almost nothing about the atrocities committed against the Chinese people by Mao, by the CCP, nor that two thirds of countries on the planet are already democracies, nor that the CCP is deliberately keeping the Chinese people ignorant so that it can stay in power a few years more, before it is inevitably kicked out by the rising Chinese middle class (now estimated to number between 100 to 200 million people) as has already happened in roughly 100 countries over the past half century.

There is a mean spiritedness in the Chinese mentality that I find terribly unattractive. My Chinese wife says that before Mao's "cultural revolution" in the 1960s and 1970s, the Chinese were a much more generous, kinder people, but considering the suspicion fostered in Mao's China, where children were encouraged to spy on their parents, neighbor on neighbor etc, in a brutal authoritarian state, mutual trust was the victim.

China now has more internet users than the US, so the rising younger Chinese, especially the university educated Chinese know that their own government is censoring them, denying them freedom of speech.

Most educated young Chinese would prefer to live in a democracy and feel cynical about their own government. They only tolerate it because at least it has given them the world's best economic growth rates (over a period of 30 years, since the Deng Xiaoping reforms of the late 1970s).

It may be interesting to speculate that the US created world recession may have an interesting side effect, namely the downfall of the CCP, and hence the democratization of 20% of the world's population, which would be a significant and historical event, when it eventually happens.

Many Chinese political economists claim that China needs a minimum GNP economic growth rate of about 8% per year to be able to absorb the huge influx of peasants coming from western China, seeking a superior economic standard of living in the eastern cities.

With recession in the western countries, China's economic growth rate has nose dived, and its export industries have been hit hard by the downturn in export orders from the western countries. This has resulted in massive lay offs due to company bankruptcies and hence greater resentment against the CCP.

One of the colleagues in my lab, a young postdoc, says that the general feeling in China is that the CCP is *tolerated* by most Chinese people, even though it is not elected, so long as it continues to deliver high economic growth rates. If that growth disappears, and people lose their jobs, general frustration against the government will rise.

There are already thousands of isolated political protests against the government each year and the number is growing. These protests usually reflect the lack of development of legal institutions in China. The peasants have little redress against corrupt local CCP politicians who exploit them, making the peasants angry and bitter.

My prediction in earlier sections that China will make the transition to democracy in about 10-15 years from the time of writing, (i.e. around the year 2020) may be accelerated by the surprise recession in the US, and (because of the economic dominance still of the US economy), the rest of the trading world, this transition may even occur within 5 years, depending on how low China's economic growth rate falls.

The transition will probably occur first in the eastern Chinese cities which already have a sizable middle class. Once a critical mass of educated middle class Chinese start to feel that the CCP is no longer useful, i.e. is no longer delivering the economic goods, then its inherent inferiorities, i.e. its lack of legitimacy, i.e. its not being chosen, not being elected by the Chinese people, will become a major source of resentment and frustration.

Any monopoly institution, whether commercial or governmental, is prone to inefficiency. When there is no competing institution to keep the first institution on its toes, motivation to provide efficient service to its clientele or its citizens tends to slide. In my own case, I noticed that the CCP bureaucracy of my university would often take several months to rubber stamp a form that would take an American university administration a week. It is maddening.

That same university has rules that in practice have caused me to have no PhD students until after 18 months of the ABL project starting. Thus I have plenty of money, but too few full time workers to do the real work. Thus, due to the inefficiencies of the university administration, the money is fine, but the personnel is not. What the left hand is giving, the right hand is taking away.

But, since ultimately, it is the money that counts, I will be able to bring in talented westerners to do the work, and have them paid by Chinese grants. That way, China gets the credit. It's a pity however that my university's CCP based administration is so inefficient. I would like to see them booted out and replaced by a system that has accountability, i.e. elected, and if the elected administration does a poor job, then they can be voted out and replaced by alternative candidates who are willing to do a better job.

I would like to see the same principle applied to all levels of government, including at highest levels, in Beijing. Recently, some Chinese academic and professional people signed a document called "Charter 2008", which advocated China becoming a democracy. Within days, the Chinese police were harassing the signatories.

Such harassment disgusts me. It is such disgust that makes me feel that China is truly a "shit hole country". It deserves this terribly contemptuous title.

CCP inefficiencies exist at every level and largely for the same reason, i.e. the lack of competition, and hence the possibility of corruption, as mentioned in

an earlier section. With no free press, such corrupt practices go more easily undetected and unpunished.

The local victims of such corruption and inefficiency are well aware of the injustice of such practices and treat the CCP with growing contempt. The initial civic mindedness of the CCP in the pre 1949 days (when the CCP became the ruling party after a bitter civil war against Chiang Kai-shek) has long vanished. Mao promised the peasants democracy, but once he took power, he “forgot all about it”, and became a modern emperor with murderous dictatorial powers, killing about 70 million Chinese, the greatest criminal dictator in history.

Imagine then that the western recession is long, and that the CCP is unable to prevent the unemployment rate from increasing significantly. What is then likely to happen? Protests will break out at a greater rate, and in many cities. Perhaps then the middle and intellectual classes (or a democratic faction within the CCP) may feel the time is ripe to launch a Chinese democratic party. With the internet, cell phones, etc, it will be relatively easy to spread the word.

Once one city makes a declaration of independence from the CCP, it is likely that many other cities will quickly follow. This is what happened in 1911, when



the city of Guangzhou, under the influence of Sun Yat Sen (the father of modern China) declared independence from the Qing emperor, and quickly other cities followed.

Once China is a democracy, I anticipate a flowering of Chinese creativity, and the gradual disappearance of Chinese mean spiritedness.

Every time I cross the border from Hong Kong to the neighboring Chinese city of Shenzhen (the richest city in China) I immediately feel a sharp lowering of the level of humanity between people.

The Hong Kongers have freedom of speech and are a lot richer, having lived under British capitalism for a century and a half. This reflects in their behavior towards each other. They are much more refined, gentle, considerate, and humane. On walking a few hundred meters past the border, one is confronted by the mainland Chinese, who have lived under 30 years of Maoist dictatorship.

The Chinese argue with each other, shouting at each other in a surly, mean spirited way, definitely not humane. For a westerner it's difficult to live in such a culture. It is no wonder I tend to shut myself up in my ivory tower, taking advantage of the superior aspects

of life in China as a research professor, but at the same time pouring scorn on China's many many inferiorities. I really do feel that in many ways as a westerner, I'm living about a decade too soon in China. The culture is simply not developed enough yet to be considered worthy of a cosmopolitan western intellectual to live in.

## **Chapter 4. Costs of the Nation State System**

- a) Introduction
  - b) Arms Building and the Arms Trade
  - c) War and Conscription
  - d) Mono-Cultured Ignorance Hurts
  - e) “Cultures of Scale”
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### ***a) Introduction***

The first three chapters dealt more with relations between monos and multis. For the rest of the book, we deal with a much bigger topic that follows on naturally from these first three chapters.

Once one accepts that a mono can learn from the superiorities of another culture, then it is obvious that he can learn a lot more from the superiorities of all the cultures on the planet. To enable such learning a global media will be needed (GloMedia), but such a

media will be so powerful that it will probably be the dominating factor (amongst others, that will be discussed in Chapter 5) that pushes the 200+ nation states of today into forming a global state.

Hence the remaining chapters of this book, including this one, deal with the desirability of, the forces creating, the institutions of, the agenda of, the consequences of, and the benefits of, a global state, called Globa.

This chapter is aimed at convincing readers that living in a global state would be a very good thing, because at the time of writing, we live in a sovereign nation state system that, relative to living in a global state, has many severe costs, and disadvantages.

This chapter is devoted to describing such costs, by presenting 4 examples. The first deals with the awful waste, to the tune of hundreds of billions of dollars per year that the planet spends in arms manufacture, and research into more efficient ways of killing each other. The second topic deals with the far worse consequences of actual warfare between nation states, and the even greater tragedy that the combatants, in most cases, don't want to fight. They are conscripted. The third topic is one of the recurrent themes of this book, namely the idea that living in monocultures is

actually harmful to people, again, in comparison to what they could have, if they lived in a global state, i.e. a culturally homogeneous global state.

The fourth topic tries to explain the concept of “cultures of scale”, a term that is analogous to “economies of scale”. The main idea is that by living in a global state, with its huge population and cultural homogenization, global citizens (globans) will be able to benefit from the cultural richness coming from a whole planet rather than from only a single nation state. Conversely, by not living in a global state, at the time of writing, we all miss out on that global richness.

### ***b) Arms Building and the Arms Trade***

Go back many centuries, before there were police forces, before transport systems moved faster than horses. In such times, in many areas of the world, people lived in constant fear of losing their lives at the hands of roving bandits, gangs, and pillagers. They built city walls, castles, etc for protection. At any time, villagers could be robbed of their livestock, have their crops burned, see their women raped and carried off, and themselves killed. Life in those days

was accurately described by Hobbes to be, “poor, nasty, brutish and short”.

As villages grew into towns, and towns into cities, law and order was imposed by a central power, often the king or a prince. People were actually quite happy to subject themselves to such an authority, because at least they felt fairly safe. In times of war, or tyrannical dictatorship, the villagers were often defenseless against the murdering pillagers who came to their villages. In times of civil war, especially during the times of the religious wars in Europe in the 16<sup>th</sup> century, armed soldier groups of one religious group would ride into the villages of the rival religious group and slaughter them.

Then, as revenge, a larger group of armed soldiers on the other side would slaughter a larger group of villagers or townspeople on the first side, etc. In such times of chaos, people longed for peace, for law and order, for a central authority to stop the willful slaughter of “innocent” people.

In the cities, as they got richer, local governments created a police force, to enforce the laws. Murderers were often caught and punished. Prison systems became more elaborate and sentencing policies were established. Legal practices and the “rule of law”

became better developed, so that the horrors of the past gradually died out. People no longer felt the need to build city walls for protection. Castles became historical relics. Generally speaking, people felt safer, at least within their own nation states.

But, as transport systems became more effective, soldiers and military equipment could be moved faster and in greater quantities than before, e.g. consider the impact that the railways had on WW1. So the size of conflicts between nations grew. Peace may have been imposed on a nation state's citizens by an internal central authority, but the same logic did not apply to the planet, because there was no such planetary authority to impose its will on the citizens of the planet.

This is where we are today. We still live in a nation state system, which, although on a larger scale, is not very different in principle from the rival armed soldier groups of 16<sup>th</sup> century Europe. We still live in fear, not from being killed by bands of thugs riding into town on horses to burn our crops, rape the woman, and kill the men – those days are long gone, but worse – we live in fear of being vaporized in our millions by megaton hydrogen bombs being missiled into our cities from another nation state with a different ideology from the one we happen to live in.

For decades now, our nation state governments have stock piled tens of thousands of these megaton nuclear warhead weapons to frighten the other side with “mutually assured destruction” (MAD). If one side was insane enough to launch its missiles against the other, then the other would launch its missiles against the first side. Everyone would die – *mutually* assured destruction.

At the present time, the major nuclear powers of the world are all too conscious that as more nation states join the “nuclear club” (i.e. those countries that already have nuclear weapons) the greater is the risk that one day there will be a nuclear war, and that it might escalate into a major nuclear war between the nuclear superpowers, involving thousands of megaton warheads, causing fire storms in the bombed cities and releasing so much ash into the atmosphere that the sunlight cannot penetrate the haze, plunging the planet into a “nuclear winter” in which the plants die for lack of sunlight, and then most of humanity dies too, due to lack of food.

The members of the nuclear club put pressure on the non-members to stay that way, but the non-members can easily feel the hypocrisy of the members, who are saying to them effectively, “Do as I say, not as I do”.



Over time, the number of club members keeps growing, so that indeed, the risk of a nuclear war increases.

It costs millions of dollars to make a nuclear warhead and its missile to transport it. Hundreds of billions of dollars are wasted every year world wide, in producing war materials and paying the salaries of professional nation state government sponsored killers to defend the nation state if a rival nation state attacks it. The amount of money spent in fear of annihilation each year is one of the great tragedies of our modern era. Hopefully, if we can survive another century, during the time taken to create a global state, future historians will look back at our present time with horror and label us as barbarians, as primitives, because we lived in such benighted times, wasting hundreds of billions of dollars that would be much better spent in eradicating poverty from the world, rather than using it to frighten our rival nation states.

By creating a global state, we can get rid of the need to spend huge amounts of money on weapons. (For example, the US alone spends about \$350 Billion each year on defense.) By definition, the global state, is a central state, presumably elected, that governs and polices all peoples of the earth. There will be no more nation-states, hence no more inter nation-state

rivalries, no more fear of being annihilated by a nuclear holocaust, just because the leaders of two different nation-states have different ideologies.

By reinvesting the hundreds of billions of dollars (or using the global currency unit – globos) a year wasted on arms manufacture, into economic activities, it will be possible to make everyone on the planet rich. Economists today, despite the huge military waste of armament spending, have plans on how to do this, given sufficient inter-nation state agreement to make it happen.

With a global state, not only will nation state governments not be wasting hundreds of billions of dollars a year on building their own nation state weapons systems, but the international arms trade will be stopped as well. At the present time, even so called “civilized” democratic governments, manufacture billions of dollars worth of arms, and then sell them to other nation states and smaller groups using the rationalization that if they don't do it then other nation state governments will, and make a lot of money in the process.

The biggest offenders are in fact the big democracies, the US, and Europe. These high tech political blocs are capable of designing and building the world's

most sophisticated weapons, and hence their products are in demand by nation states who fear being invaded by other nation states, so they try to buy the best weapons they can afford. This in turn alarms their rival neighbor nation states who feel they too need to buy advanced weapons to match them. This is all very profitable to the sellers, and amounts to a business of many billions of dollars per year.

Now, of course, these weapons are not lying idle. There are always wars going on somewhere around the world, so these arms sales have a purpose. The weapons are actually used, and millions of people die because of them. The nation state governments and private arms merchants truly are “merchants of death”.

With the creation of a global state, several major changes relating to the manufacture of arms would take place. Firstly, nuclear weapons would be banned across the planet. The present stock pile would be destroyed and no one would be allowed to make them, unless supervised by the global state. Secondly, the arms trade would be banned. Arms traders would become arms smugglers and be punished if caught.

Arms traders need arms manufacturers, but as they too are put out of business by the global state (except

for a few needed to supply the global police force and global military) the arms traders would have nothing to trade with. Also, the demand for arms would dry up, once the global state started settling disputes via the global court, the way intra nation state disputes are settled by national courts today.

With hundreds of billions of dollars a year freed up from the arms trade, this money could be channeled into more productive pursuits, such as making people richer across the planet.

### *c) War and Conscription*

In the 20<sup>th</sup> century, about 300 million people died for political reasons, wars, purges, genocides, holocausts, ethnic cleansings, etc. It was the most murderous, bloodiest century in human history, largely because science and technology was applied to making killing more efficient, on a larger scale.

War is a nightmare. Your loved ones get injured or worse killed, towns and cities are bombed or burned, people are forced to become refugees, loved ones are conscripted to fight and often do not come back. War is an abomination. War is the greatest source of suffering that humanity has experience of. There are

other comparable horrors, of course, such as mass starvation, or a plague, but war instills real gut wrenching fear into millions of people and darkens their personalities. Returned soldiers suffer “post traumatic stress disorder” (PTSD), reliving in their dreams the horrors of what they saw in combat, such as their fellow soldiers getting killed, arms being shot off, bodies blown to pieces, the screams of their comrades burning to death.

Actually, statistically speaking, our recent half century has been relatively peaceful, due very probably to the existence of the stock piles of hydrogen bombs. No one dares use them, through fear of MAD (Mutually Assured Destruction). Whereas in primitive times, e.g. in the jungles of New Guinea, before colonization by the European powers and before a peace was imposed by the European police force with their guns, wars between neighboring tribes was almost constant, e.g. every two years or so.

This recent half century has given humanity a taste of what global peace might be like. Of course there have been wars during this period, but nothing like the horrors of WW2. With the establishment of a global state, this feeling of peace that the younger

generations in the western countries tend to take for granted would become the universal norm.

Wars are tragic enough, but what is most tragic about them is that due to their industrial scale, and as organized by the nation states fighting them, the numbers of people involved in them during the past century, has been in the millions. Nation state governments have conscripted their young men in the past, brainwashing them that the greatest sacrifice they can make is to “die for their country”.

In a nation state with a mono-cultured media, it is easy for a government to brainwash its citizens into doing whatever it wants. It only has to brainwash the minds of young men, too immature to be full adults with critical judgment, and still primed to parental authority. In WW1, the European powers threatened to kill their own conscripts if they refused to fight. The young men, fresh from their schools and parents homes, did not have a multi-cultured viewpoint, nor did they have enough emotional maturity to rebel, i.e. to tell their own leaders to go to hell, or more effectively still, to assassinate them.

The great tragedy of mono-cultured conscripts is that they can be so easily brainwashed into doing what their nation state leaders want. Mono cultured nation

states had control of their mono-cultured media, and hence they were able to give a mono-cultured view of things to their young men, and in fact to their whole populations. In WW1, the English made monsters out of the Germans, and vice versa. It is easier to kill someone you believe is a monster. The tragedy then was that millions of young men were herded into the trains to be sent to the front to die like flies at the hands of modern technology, mainly machine guns, artillery shells and gas.

A global state will do away with such tragedies. There will be no such thing as what I call the “tyranny of mono-cultured media”. Nation states will no longer exist, so it will not be possible for them to brainwash their mono-cultured citizens into a mono-cultured view of other nation state citizens. Global state citizens will receive the media of the whole world, making it virtually impossible for anyone to be brainwashed into a mono-cultured mind set.

Global citizens will think globally, with a sense of cultural relativity, because their brains will have been exposed to the global media for many years. If a dispute does arise between two groups, then the world will be able to watch the media of both sides and make up their own minds. The group members of both sides will be able to do the same. The dispute

can then be adjudicated upon by the global court. That should settle the matter. If it doesn't, then as a last resort, there is always the global military, whose job is essentially to be the world's military policemen.

With a world media, with opinions from a thousand different sources, in the world language, it will be almost impossible for a particular group to keep holding an opinion if the vast majority of the rest of humanity opposes it. Probably the best global policeman, once the global media is established, and in a global language, will be global public opinion. It will keep nearly everyone in line.

#### ***d) Mono-Cultured Ignorance Hurts***

One of the major and recurring messages of this book is the idea that billions of people do themselves damage due to their adherence to stupid customs. Of course, being monos, they will not see their customs as being stupid. If they are real monos, they probably don't even question their customs. They continue their customs for no other reason than that they are customs. That is what customs are – behaviors that are repeated generation after generation, largely through inertia. Children behave in certain ways



because their parents taught them to behave in those ways.

Since monos are monos, they do not have the intercultural experience of being multicultis to be able to question their customs, so if a particular custom is seen by onlooking multicultis as particularly stupid or damaging, the mono won't be able to see that custom in the same light.

There are lots of concrete examples, and Chapters 2 and 3 have already addressed themselves in detail to many of these examples. But to make a point, let me take an abstract example that probably most people can identify with as being stupid and harmful. Imagine some native tribe, where resources are scarce, and whose neighboring tribes are fierce and constantly warring against it. Not surprisingly, this tribe values warlike fierceness and courage very highly. It trains its young men to be warriors and to instill mental toughness in them. The principal means of doing this is to teach them as little boys that the boy who can hit his head against the wall the hardest and the longest is the bravest and the most honorable.

All the boys and the men have calloused foreheads, with very tough skin and suffer from sustained mild concussion. The need to breed fierce warriors, for the

sake of the survival of the tribe, sustains and justifies the head banging, the tribal elders rationalize.

Then one day, a captured woman from a neighboring warring tribe, once she has mastered the language of her captors, remarks to her (wife napping) husband, “Why do the boys of your tribe not wrestle?” The husband is one of the tribal leaders and is more intelligent and curious than the others. He asks his wife to demonstrate. She does, and he asks her “Why wrestle?” She says, “To train young men to be courageous and tough for fighting”. “Don't they bang heads?” “No, they wrestle”. The husband, being a tribal elder discusses the idea of wrestling with his colleagues in the tribal council.

They experiment with wrestling with the young men and boys. It is very popular and allows the young men to show off their courage, endurance, and strength. Ten years later, only the older more traditional men still bang their heads. The rest, especially the younger members of the tribe, consider head banging as stupid and old fashioned.

I will give a few other examples, but this time close to home, to illustrate the point, that monos suffer from their own limiting and inferior customs, but wont see them as inferior or limiting until they

become multis and can compare them with the customs of other cultures.

One of the cultural aspects of the Anglo-Saxon countries (i.e. UK, US, Canada, Australia, New Zealand, etc – and I have lived in three of these) is English Puritanism. The UK colonies inherited their attitudes towards sexuality and the pleasures of the flesh from the Brits, unfortunately. The French on the other hand have much more open and relaxed attitudes towards sexuality, nudity, intercourse, boy-girl relations, etc, and sneer at the inhibited and repressed sexual attitudes of the British. ‘Ils ne savent pas vivre, les Anglais, ils sont fous’. (“They don't know how to live, the English, they're crazy”).

As a result of the openness and relaxed attitudes towards sex of the French, relations between the sexes are in my view the healthiest in the world. Whereas in the US, in my opinion, they are second worst of the 7 countries I have lived in (with Japan being the worst). If millions of Americans could be exposed to French media and French attitudes to sex, they would be influenced by French values, and would probably lose their puritanical attitudes.

This was certainly my experience. I started off as an Anglo-Saxon puritan, a product of my British

colonial mono culture. But after living some years in French culture, I began to see the superiority of the French attitudes towards the pleasures of the flesh, and absorbed them into my personality. Since French culture is so much more sophisticated than the cultures I had lived in previously, I became (I hope) more sophisticated as well, again by absorbing French influence. I particularly appreciated the way French culture nurtures its intellectuals.

If Americans, particularly American intellectuals could be exposed to French quality media, it would change their lives. Now, New Yorkers, being richer, and closer to Paris, have already learned of French superiority in many respects and use their travels to Paris as a status symbol to their friends, who are also aware of the greater level of sophistication of the “Parisiens”.

I know my own exposure to French culture definitely changed me. France is one of the top world-class cultures. It is culturally rich and in my view the most sophisticated in the world. Anyone exposed to it for a few years and learning to speak the language, would inevitably be influenced by it, changed by it, made culturally richer by it.

Now for a more personal example, that happened to me in real life that reinforced my belief that monos suffer from their own customs. In 2001, I had been a widower for a year and a half. I moved to a small Mormon town in the state of Utah, in the US, because I got a professor job there. My first female friend was a Mormon. That was before I knew much about what they believed. She was single - her husband had left her for greener pastures. Once the relationship developed a bit, she said that her Mormon beliefs forbade her to have premarital sex. She didn't mind cuddling, so we would cuddle.

One day as we were cuddling closely, her thighs grabbed closely around my thigh and she had an orgasm, probably the first one of such a kind in years. She got upset and told me the following weekend when I saw her again that she had rushed off to "confess" it to her Mormon bishop. The following weekend the same thing happened again, and this time she got very upset.

It was obvious her body was hungry for orgasms, but her beliefs, her customs, got in the way of her getting any real sexual pleasure. Her "no premarital sex" custom would also probably lower the odds of her finding a steady boyfriend. She certainly had far fewer orgasms and suffered because of it. Since she

lived in a town surrounded by like minded people, she was not exposed very much to alternative views.

So, for all I know, she continues to live the same existence, oblivious to what she could have had, had she been able to throw off some of her customs. After all, even most Catholics living in Italy ignore the Pope's teachings that they shouldn't be taking the pill. Italian women take the pill pretty much as readily as do other European women. In fact the Italian birth rate is almost as bad as it is in Japan, i.e. catastrophically low, well below replacement rate (which is 2.1 children per couple).

I am convinced that when global media comes, and with it a global language, there is going to be a huge shakeup in the world's beliefs. Everything will be questioned. All beliefs will be vulnerable, and especially in the minds of the young, who are so open to new ideas anyway, because it is their role at that stage in their lives to learn to be effective adults.

As more people become multiculturals as a result, I hope my view that monoculturals suffer from their adherence to stupid customs will become a widely held view. At the present time however, in a world where the vast majority of people are still monos, living in monocultures, despite the early versions of the internet,

and not speaking the world language, most people haven't a clue what I'm talking about. It is frustrating for me. No wonder multicultis prefer the company of other multicultis. Other multicultis will share the same view.

### *e) Cultures of Scale*

This is a concept, a label, that I use to show how people will benefit from living in a global culture, in a global state, and hence, conversely, will not benefit from, if they continue to live in mono-cultures. I chose the term so that it sounded like “economies of scale” which is the idea that the price of an individual item is less when many of them are made. By “cultures of scale” I mean the idea that people will benefit by belonging to a global culture, because it will be much bigger, and because it will be culturally homogeneous, it will by definition, be essentially the same anywhere, i.e. anywhere on the planet, due to a global media, and a global language.

A global culture will give its citizens the media of the whole planet. Ideas will fly around the world at the speed of light, and if they are expressed in the world language, they will be able to compete with similar ideas from other sources.

Really good or interesting ideas will be popular and out-compete other ideas. This is a two edged sword you may say. On the one hand, most ideas will not survive the global competition. We can talk about “ideicide”, the mass killing of ideas. On the other hand, people will be exposed to the ideas of the whole planet rather than only to the ideas of their own nation state, or near neighbors, and so be exposed to a greater, richer source of ideas. They will have their minds “expanded” by that exposure.

But, you might ask (as we do again in greater detail in Chapter 10), “Would not the planet be culturally poorer, if nearly everyone comes out of the same culturally homogeneous mould?” My answer to this is, “Yes and no.” Yes, if you count the number of ideas and cultures in the world before the ideicide. But no, from the point of view of the individual. Before the rise of a global media, a global language, and a planet wide cultural homogenization, each mono is limited by the limitations of the mono-culture that programs him. Then when the global state is formed, that individual is hugely “expanded” in his view of the world, and made far more sophisticated.

Admittedly there will be billions like him all exposed more or less to the same mind influencing media



sources from all over the planet, so that over time, the total range of ideas from the planet will go down, but the number of ideas in the heads of individuals, will go up. Furthermore, the ideas that survive are in some sense the best, because they are the ones that win out in competition with many others.

Now, of course, individual tastes and abilities differ. For example, I can't stand pop music. It is "ephemeral noise" to me, lacking the beauty and genius of time-tested classical music. I have zero interest in watching sports on TV, and find the jabber of most ad-infested mass media utterly boring and intellectually demeaning. So the preoccupations of most people pass below my intellectual radar. I'm actively disinterested in what they care about and prefer to live in my own ivory tower, in a manner of speaking. On the other hand, what interests me strongly is incomprehensible to most people, so we are doomed to not understanding each other. (I am after all a triple professor, teaching and researching in pure mathematics, theoretical physics, and computer science, at the time of writing).

So despite the existence of a world media, there will still be a wide range of interests over a local population. But, the point I'm making is that that distribution of interests will be much the same

anywhere on earth. Yes, tastes will vary, people differ in their genetic dispositions, but global tastes will tend not to be very different from region to region over the planet, I predict.

After a century of a global media, a global language and ideicide, most people if asked, will probably agree with the idea that they would hugely prefer to be exposed to the world culture, the world media, than to have to revert to a mono-cultured existence, with a mono-cultured media, a mono-cultured language, and general mono-cultured ignorance and stupidity. Most of the world's citizens will admit that becoming multis, or even better, global citizens, has definitely enriched their lives, and that this process is irreversible.

## **Chapter 5. Forces Pushing Towards the Creation of a Global State**

- a) Introduction
- b) Internet
- c) Travel
- d) Economic Growth
- e) Global Economy
- f) Transport Systems
- g) World Trade and Banking
- h) Economic and Political Unions
- i) United Nations
- j) World Court and International Law
- k) Satellite Television
- l) English, the Global Language

- m) The GloMedia Project
- n) Global Cultural Homogenization
- o) Multi Ideology – “Monos are Boring”
- p) Global Mentality

***a) Introduction***

This chapter is devoted to discussing those technological, economic, political, and social forces that make the creation of a global state more probable, perhaps even inevitable this century. These forces can be interpreted as being preconditions for the creation of a global state, as the title of this chapter implies. Each of these forces is briefly introduced here to give an overview, and then treated in more detail, later in the chapter.

I begin with the rise of the *internet*, which in 30 years from the time of writing will be a billion times faster, thus allowing a level of communication between the world's citizens that will make the idea of global cultural homogenization realistic. I believe that this internet argument is the most powerful globalizing force in this list.

As people get richer, due to the *economic growth* of their countries' economies, a higher proportion of a nation's citizens *travel* to other countries as tourists. Touristing broadens the mind, and makes one question the customs of one's own mono-culture. Tourists then return to their home country with ideas to change the inferiorities of the country they grew up in. Touristing has a culturally homogenizing effect on the planet.

Without a reasonably high standard of living, poor countries cannot afford to have their populations have access to computers, to have access to the internet, or to take jet trips to foreign countries, etc. A certain minimum living standard is a prerequisite for a country or culture to begin to globalize.

We live increasingly in a *global economy*, where business is no longer international but global. For example, recently I bought a woolen head warmer, made in the Turkish style, in Berlin. When I looked at the label it said "Made in China". As multinational companies expand their markets and advertise their products and services, the economy becomes more and more homogenized. You can buy the same McDonalds hamburger with the same taste in a hundred countries. Most air travelers are in fact

business travelers. They are the harbingers of the community of “multis”.

When the jumbo jets came into service in the early 1970s, they created a tourist revolution, because hundreds of people at a time could be seated in a single airplane that could fly across the world in half a day. The economies of scale and inter-airline competition forced down prices so that millions of people in the rich countries started to travel to other countries. Soon, Europe’s “super jumbo” will come into service, carrying up to 800 people at a time. Other *transport systems*, such as Europe’s high speed trains, maglev (magnetic levitation) trains, etc will only make travel faster and cheaper. Greater travel will create more people with cosmopolitan (multi) minds.

International organizations concerned with *international trade, banking, finance* etc have a powerful effect on countries wishing to join the “club” of nations already operating in the world economy. For example, if a third world nation wants to borrow money from the IMF (International Monetary Fund) or the World Bank, it has to meet certain conditions, which force it to “clean up its act”, i.e. modernize its financial and economic institutions, which in turn create a greater degree of economic and

later cultural homogenization. Similarly with the WTO (World Trade Organization) that even communist regimes such as China and Vietnam have joined recently. These countries are forced to obey WTO rules if they are to become members. This too leads to economic and cultural homogeneity.

*Economic and political unions*, such as the European Union (EU), are moving beyond the nation state to the formation of regional blocs. There are a growing number of such economic political blocs in the world now. At the time of writing, the EU consisted of 27 countries, with a waiting list of other countries wanting to join. Future historians will probably interpret the creation of these unions as the essential political stepping stone towards the creation of Globa, the global state.

The *United Nations* (UN) was formed just after WW2 as an institution to foster good behavior of individual nations by group pressure from the majority of other nations. As an institution, it has largely failed because we still live in a historical era of belligerent nation states. Our political units are nations, some of them very powerful, which can easily ignore the opinions expressed by the majority of other nations in the UN, e.g. the US and its invasion of Iraq.

The UN does however have the role of being the planet's conscience. Increasingly, if a group of nations feels that a particular nation is "out of line" (i.e. needs to be punished for its crimes) then it can appeal to the UN to pass UN resolutions that can impose sanctions on, or even declare war against, an aberrant nation. World opinion, as expressed via the UN, is now a major moral force in the world. The US was scorned by many nations when it single-handedly, misguidedly invaded Iraq and caused more harm than good. The UN may serve as a stepping stone towards the creation of a global state, if enough powerful nations agree to do this and transform the UN into Global.

There is now a world court, based in The Hague in Holland, whose job is to adjudicate international (global) law, for example, against "crimes against humanity", committed by smaller nations who commit genocide against other peoples. This court is a stepping stone towards a more powerful body needed in the future, so that all nations can be subject to it. The US, the only superpower at the present time, rejects joining it, because it does not want to have its own power diminished. A world court is an essential ingredient for a global state. It already exists, but in an embryonic form.



When I was living in Brussels, I was able to rotate my satellite television receiver dish to dozens of satellites to receive several hundred TV programs from that part of the world. Modern technology will make it easier for stationary orbit TV satellites to send signals between themselves, so that an uplink signal can be cross-linked to other satellites and then down-linked to earth, so that an up-linked signal sent from anywhere on earth can be transmitted to the whole surface of the planet. When the citizens of the earth can get the TV and media from the whole planet, their minds will be globalized, not nationalized, as is the case today.

At the time of writing, English is the most studied and the most spoken second language in the world, to such an extent, that it is fair to label it the world language. I believe there will only be one world language, i.e. once there is one, it will remain the only one, because the world's population will not bother learning another one. It takes too much time and energy to learn a foreign language, so the world will simply not bother learning a second one.

If the world's populations all speak and understand the world language, then we have a powerful force for globalization. Ideas can then spread easily over

the planet at the speed of light. International distrust will decrease, because people will understand each other better. A global language is a critical prerequisite for the creation of Globa.

Once we have a global language, and a hyper-fast internet, it will be possible to create what I call the "*GloMedia Project*", i.e. the "Global Media Project", which would give to virtually every person on earth the total media of all the earth. This project would foster strongly the use of a global language, since a snowball effect would be created in which most programs sent all over the earth would be in English.

The GloMedia project would reprogram peoples' minds. Most people simply absorb opinions. Only a tiny minority of people are the opinion makers. Hence if the source of peoples' opinions is global rather than national, their personal opinions will be global. They will think global, and have global attitudes, and be more favorable to the creation of a global state.

When Bolivar, the South American revolutionary dreamed of creating a "United States of South America", he died a disillusioned man. He is famous for his quote, that attempting to unite the various states of South America was as futile as "ploughing

the sea”. If the Spaniards had colonized South America a century later, in the time of the railroad, then perhaps Bolivar would have seen his dream come true. It is only now that the South American countries are uniting economically and politically with their “Mercosur” and similar organizations.

One of the basic premises of this whole book is that there will be no global state so long as there are strong cultural differences and values between peoples of the earth. A process of global cultural homogenization will be a powerful prerequisite to form a global state. Once everyone thinks more or less the same, by being exposed to the best ideas from the whole planet, they will be much less likely to disagree, and hence be more likely to abandon nationalist ways and think globally, with global goals and global institutions, including the most important of them all, the creation of a global state.

To expedite the process of global cultural homogenization, it will be useful to create an ideology in favor of “globism”, i.e. an ideology that consciously, energetically, and intellectually pushes the idea that humanity would be happier, and better off, living in a global state. One very effective way to do this will be to use the “carrot and stick” approach, i.e. to attract people to globism, and to repel people

from nationalism. For example, using the terms “multi” and “mono” has connotations that “multis” are sophisticated, cosmopolitan, superior people, and that “monos” are ignorant, provincial, inferior people.

As the ideology of globism (the logical limit of multi-ism) spreads, and becomes fashionable and popular, less progressive people (the more “mono” people) will feel the social pressure against them from the multis (e.g. the multis’ slogan “*monos are boring*”), and be more motivated to become multis themselves, thus hastening the globalization process, and leading to a quicker creation of the global state.

Third world countries are populated by people with third world minds. These countries are held back by the backward mentalities of the people who live in them. Similarly, a global state will be populated by people who think and act globally, because they have grown up being surrounded by global influences, a global language, a global media, a global culture, global beliefs, etc.

One of the primary aims of the globists needs to be to teach people to think globally, to want to live globally, to want to create a global state, and to push for it politically, i.e. to be ideologically committed to this goal. Globism is a state of mind, a mentality in

favor of living in a much better world, one without war, without the waste of the defense industries, the elimination of global poverty, and a fairer distribution of the world's resources. (See Chapter 10 for more on the positive consequences of living in a global state).

### ***b) Internet***

Anyone reading this book, has probably had experience with the internet, i.e. the global inter-computer communications network, that allows people to access knowledge from each others websites, (i.e. a set of files belonging to an individual user or group of people) that are stored on millions of “servers” (i.e. computers specifically used for internet access and storage)) around the world.

Speaking personally, I use the internet several hours a day, for e-mails, accessing news, reading scientific papers, etc. The internet has had as much impact on me, and a billion others, as have books. I have about 10,000 books in my private library, and they give me enormous pleasure, but so too does the internet, because with it, I can access the ideas and writings, lectures, videos, music, etc from the whole planet. It is an incredible resource and has changed my life.

All countries now recognize the importance of the internet as a means to modernize themselves. Any country too poor or too backward to have access to the internet remains backward and ignorant. I remember on my first visit to China in 1995, talking together with other western researchers and professors to a Chinese government scientific advisor. We really buttonholed him saying “The single most important tool to modernize your country is the internet”.

At the time, I felt the level of scientific knowledge in China was about a decade behind the west. A few years later, the Chinese computer science labs I was visiting every year had given every student a desktop computer in their “computer labs” and easy access to the world internet. As a result, they had caught up to the west and were discussing the latest world ideas. The internet has already played a major historical role in the development of the world, but its potential is hugely greater. I will now give a mildly mathematical analysis to support what I have just said.

In the world of electronics, the number of transistors technology has been putting on a chip has been doubling roughly every 18 months. This trend goes

under the name of “Moore’s Law”. Gordon Moore (cofounder of the microprocessor company Intel) made this observation in 1965, and it has remained valid for over 40 years. That is a lot of doublings. The consequence is that it is possible to put hundreds of millions of transistors on today’s chips.

A similar phenomenon is also occurring with the number of bits (zeros or ones) of information that can be sent down a wire or optical fiber cable, but this time the doubling speed is faster, i.e. every 12 months, not 18 months. There is no generally recognized label for this trend, so I use the term the “BRAD Law” (i.e. the Bit Rate Annual Doubling law). If one does the math, then assuming this trend will continue for another 30 years, (and there are no physics principles forbidding such a growth, so probably it will happen), then that is 30 doublings, which is about a billion, i.e. 1,000,000,000. So the internet of the year 2037 should be a billion times faster than what we have at the time of writing.

Let us assume that it is possible to have such a hyper-fast internet within 30 years. What could we do with such speeds, and what impact would such an internet have on our society? I think the answers to this question are dramatic. For example, I think it would enable the internet to deliver 3D (three dimensional)

images. Why do I think this? Here is the analysis I mentioned above.

Take a conventional computer screen with let us say 1000 times 700 pixels (i.e. picture elements, i.e. colored dots on the screen). An image consists of many such dots very close together. That's 700,000 pixels per image. It is possible now to show movies on a laptop at about 30 frames (images) per second, i.e.  $30 \times 1000 \times 700$  pixels per second = roughly 20 million pixels per second. Assume each pixel is coded by 16 bits (zeros or ones), so that is roughly *300 million* bits per second. Today's "broadband" (i.e. high speed) internet is close to coping with such speeds and delivers good quality 2D movie (compressed) images on the screen of a PC or laptop.

But imagine the internet were a billion times faster, could we then transmit 3D images? Let's do the math. We assume the usual 30 frames per second, but now our pixels are 3D, i.e. we need to create colored dots in a 3D medium (i.e. the "Vid"). How many bits per second internet speed would we need for a 3D space of say  $1000 \times 700 \times 1000$  pixels? Well, a thousand times more. But we have a billion times more speed.

So let us expand the size of our 3D space to say  $100,000 \times 70,000 \times 100,000$ . Here we have increased



the length, breadth and depth by a factor of 100 each, i.e. a million times more. If you increase the size of a laptop computer screen by 100 you get an image the size of a room. Now the eye cannot see out of the back of its head, so this room sized space would be enough to create a 3D image of a room-sized object at good resolution.

Now not all of these 3D pixels would need to emit light at the same moment. Most 3D pixels convey little information (e.g. pixels inside a big patch of red), so we could cut down on the number of 3D pixels needed, and hence increase the resolution of the image (i.e. how closely packed the pixels are).

The bottom line of the above analysis is that it will be technically possible to generate 3D images that are almost as real as the real world, i.e. with equal resolution, and with 3D stereo visual effects. Hence the technology will be able to create 3D images as good as the real world. We will not be able to detect the difference. For fans of the US science fiction TV series “Star Trek”, these images would be equivalent to the “Holodeck”.

Now we can ask more political, social questions. What effect would such 3D images have upon humanity? Try to imagine such a technology. Images

would be as real as the real world, so talking to someone who was on the other side of the earth, would appear as real to you as if that person was in the same room as you. Imagine the emotional impact of such an image. You would be able to pick up all the emotional nuances of the other person. The experience would be as emotionally real as if there were two real people in the same room.

Assume further that the price of such a contact is extremely cheap, as cheap as or cheaper than a local phone call is today, so that it would be easy to make such calls. Then calling people would be much more common, and pleasurable, because the experience would be so much more real than today's video phone call, with a small 2D image, or voice only. As a result, many more people would be calling across the planet, thus increasing the global cultural homogenization process.

Increasing bit rates will allow the internet to play a critically important role in the education of the world's citizens. Starting at the time of writing, it is possible to record university lectures of famous professors and then put the lectures on the internet for the world to see. Top universities now have policies of recording all their lectures and making them available to the planet on the internet.

I know from my own experience how much I enjoy listening and watching top lecturers and researchers explaining their work, or listening to the opinions of people in political science, philosophy, history, etc. It is very enlightening and enjoyable because of the quality of the people giving the lectures. The whole planet can benefit from this. These lectures will be available to everyone, and will help push the creation of the world language, i.e. English.

In parallel with the development of the internet, with ever greater speeds, will be the development of more intelligent search engines, i.e. the computer programs that search the databases linked to the internet to find the information that users want. For example, wouldn't it be nice if one could simply talk to your computer with such questions as "What year was Cleopatra born?" "How many people did Stalin kill in his purges?" etc. Your computer would send messages to the internet, which then goes hunting for the answers and sends them back to your computer. You can then receive the answers either in text or in speech.

As the internet gets faster and more information is available, it will be possible to educate yourself in a topic that interests you. You will have a wide range

of possibilities, some of them truly excellent. This is already possible today. I routinely teach myself new advanced topics that I give lectures on to my graduate classes. The intellectuals of the world will be able to get access to the best tutorials on the planet, and hence be well informed about places and events that have occurred all over the world, thus further reducing mono cultured ignorance of other cultures, their histories, and opinions.

The internet will be the great educator. It will kill off provincial mindedness, or as I call it throughout this book, the “tyranny of mono-cultured media”. To the leaderships of the few remaining dictatorships left in the world, the idea of having their populations exposed to the opinions of other cultures is profoundly threatening, so they make it illegal to receive for example, the TV programs of other countries.

For example, imagine if the Japanese public could receive TV programs from China, dubbed into Japanese, of documentaries about what Japanese soldiers did in WW2. Or imagine the effect on the Chinese if they could see western documentaries about Mao Zedong and the 70 million people he killed. Mao was the greatest tyrant in history, killing

more people than Hitler or Stalin, who were the other two great arch-monsters of the 20<sup>th</sup> century.

I remember when I was living in Brussels, being fluent in French and German, listening to commentators from both countries discussing a disagreement between the French and German governments. I would listen to the French view and then the German view on the same issue. From the French perspective and history, the French view made sense. From the German perspective and history, the German view made sense. Unfortunately the two views differed and clashed. But, because I was exposed to both views, my own view was tempered by hearing both sides.

I wouldn't be at all surprised that one of the major reasons why the European countries are unifying so readily now is due to the fact that these countries get each others' television channels in their cables or from satellite. When I was living in Japan, or the US, or China, this was much less the case or not at all. These countries had largely mono-cultured media and their populations were thus very mono-cultured.

They were largely ignorant of the views of other cultures, for the simple reason that they were not exposed to them. Hence consciously or

unconsciously, these monos were brainwashed by the mono-cultured journalists who put their opinions into the heads of the mono-cultured citizens. In a sense it was a case of the blind leading the blind. The mono journalists were reinforcing the stereotyped views of others cultures in the minds of their publics.

Since the mono-cultured peoples of mono-cultured countries have no experience of living in other countries, or are not exposed to the media of other cultures, they are then stuck in their mono-cultured limitations. The internet will play a major role in killing off this ignorance. Now, of course, initially a lot of the material on the internet will be in many languages, and hence not be accessible to people not knowing those languages.

For example, very soon there will be more pages on the internet in Chinese than in English. I cannot read Chinese, because of the difficulty of having to learn a character based writing system, rather than the hugely simpler phonetically based alphabet based writing system as used in most countries around the world. Hence this huge Chinese internet resource is largely closed to the rest of the world. A similar story will hold for most languages.

But governments will realize this, so if they want their own countries and cultures to be influential in a globalizing world, then they will be motivated to create programs and internet material in the world language that billions of people can understand. As more governments do this, the higher the proportion of internet material will be in English, and hence the stronger the motivation of people around the world to learn the world language.

If they remain ignorant of English, they will be excluded from world culture, and the multicultis surrounding them will look down on them as monocultis, narrow minded, and fools. Hence more and more monocultis will want to become multicultis, and the most effective way to become a multi is to learn English and educate oneself into global culture with the internet.

With 3D real-life-quality images from an advanced hyper-speed internet, the world will be able to make communication “distance-independent”. In terms of the quality and price of the images that the internet will provide, it will not matter if the person one is communicating with is next door or the other side of the earth.

### *c) Travel*

When I was a young man in my early 20s I traveled around Europe using the youth hostels, because they were cheap and I didn't have much money at the time. One thing I noticed was the quality of the people staying at the youth hostels. They were nearly all graduates of universities, and virtually all from the rich countries. In those days (the early 1970s) there were virtually no Japanese or Chinese tourists in Europe.

In those days the Japanese were still poor and the Chinese were suffering through Mao's Cultural Revolution. My impression was that only the more intelligent, more curious and adventurous people traveled internationally. Years later, when living in the US, I noticed that everybody got on airplanes to travel across the country. The passengers were virtually classless, i.e. of all classes, university graduates, ordinary workers, and even the relatively poorer working class. What had changed? What had made travel so much more universal and popular?

There are several answers, several factors. One is price. The price of an airline ticket had become much cheaper once the US government deregulated the airlines, i.e. let them compete with each other in an



open market, instead of having the government regulate (plan) the industry. Once airlines started competing with each other, prices came down considerably, so of course, the number of passengers went up, including the proportion of relatively poorer people.

Similar deregulation has more recently occurred in Europe, so that cheap flights are possible, and with the same effect. Large numbers of European tourists are traveling across European national borders the way Americans cross US state borders. It is therefore not surprising that Europeans are more internationally minded than Americans, and certainly more so than the Japanese or Chinese.

The high speed trains (TGVs) also have had a similar effect. (See section “f” of this chapter on Transport Systems.)

As people get richer, they can afford to go on longer, more expensive “foreign trips”. It used to be a luxury for Americans to travel to Europe, but nowadays, a weekend trip to Paris is not uncommon. Many American students will take themselves off to Europe as part of their general life education. I have a friend living in Brussels now retired who takes herself off to other European cities at a rate of almost one a month.

The proportion of people traveling internationally keeps rising. Once it is a common experience, as it is already in many European countries and to a lesser extent in the US, it becomes more acceptable to take a more cosmopolitan view. For example, European intellectuals on the media will often make comparisons with what their neighboring countries are doing or thinking, when debating issues.

One of the maddening things I noticed about the American commentators on the US media was that I rarely heard any international comparisons. In that respect, the Americans are definitely more insular minded, less internationally conscious, more inward looking and self congratulatory than **are** Europeans, for example.

In the last decade or so, the Japanese have been touring a lot more as they have become richer. I remember in the 1980s, when I happened to be in Paris, watching Japanese “salary-man” husbands handing out piles of large denomination French banknotes to their financially dependent wives to buy expensive brand name handbags and perfumes. The servers at the stores told me in French (that by then I could speak) that the Japanese were, by a mile, their best customers, and that their company was hiring

native Japanese servers to cater to the Japanese clientele.

Very recently, the Chinese have started to become tourists. My Brussels friend tells me that now there are many Chinese tourists who come to her city (Brussels), once direct flights between Shanghai and Brussels were started. The Chinese are getting richer and are starting to travel more. Given the huge size of the Chinese population, it is only a question of time before the Europeans will be saying about the Chinese what they were saying about the Americans in the 1970s, i.e. “You can’t get away from them”.

As large numbers of Chinese travel to the western countries and experience for themselves what it feels like to live in a democracy, they will probably feel the same kind of shame about China that the Australians and New Zealanders felt about their own rather backwater countries when the jumbo jets came into service in the 1970s. When millions of Chinese have traveled and returned to China, they will be more motivated to see their own country become “modern” in the way the countries they have visited are.

This makes it only more likely that China will become sooner or later a democratic modern nation,

and thus more able to play its part in the creation of a world state. While China's citizens remain poor, mono-cultured, mean spirited, and narrowly nationalistic, they will not play much of a role in the general cultural homogenization process that is a prerequisite for the creation of a global state.

#### *d) Economic Growth*

One of the major factors in the growth of a global state will be the simple fact that people are getting richer all the time, due to simple economic growth. If a country has an economic growth rate of  $x\%$  a year, then after  $Y$  years, it will be  $(1 + x/100)^Y$  times richer. In the case of the US, which has had an average growth rate of about  $3\%$  for many decades, it will take about 24 years for its living standard to double. In the case of some Chinese cities, e.g. Shenzhen, Guangzhou, Shanghai, etc, the growth rate is much higher, say  $15\%$ . Then the doubling time is only 5 years.

If these eastern Chinese cities can sustain their incredible growth rates (assuming that they are true) then their citizens will be changing their social customs and values very fast, as they modernize in many different senses. They will obviously travel

more. They will be able to afford the internet, and personal computers. They will build their own high speed trains systems between the rich cities, and fly cheaply across the country.

Economic growth means people get richer, and with money comes greater happiness, despite the popular Beatles song. Research shows that nearly everyone wants to have more money, because they can then do more, travel more, buy more agreeable goods such as electric blankets, stereos, cars, DVDs, books, better health care, etc.

As people get richer and happier they usually get more tolerant and less mean spirited. I notice a marked difference in the level of mean spiritedness (i.e. the willingness to exploit a fellow human being and not respect him as a person) between Chinese people living in the richer eastern cities than those of middle China. (The Chinese living in the western part of the country are so poor that they will readily exploit other people if they feel they can get away with it.) Personally I have never been so robbed (i.e. pickpocketed) as I have been in China, and several times.

So a basic condition for the creation of a global state is that its members are rich enough to have the

appropriate mentality to want to live in a global state. For this reason, it is highly likely that the global state will be formed incrementally, with the richer, more progressive nations joining it first. Perhaps this process is already under way in the form of the European Union, which does not yet conceive of itself as a stepping stone towards the creation of Globa. Perhaps first the North American countries will need to join with the EU to form the Atlantic Union or Northern Union before any real momentum to the creation of Globa is apparent. Only later will the poorer countries join, as they attain a sufficient level of wealth and cosmopolitan feeling amongst their citizens.

### *e) Global Economy*

Which will come first, the creation of a global state or a global economy? In a sense, we already live in a global economy. In a sense we have been doing so for several centuries already, so it is a matter of degree. It depends on how you define “global economy”. Certainly the more international our economies become, the more multi the mentalities of the business people become, due to their international traveling and dealing with other cultures.

It is much easier to import a new technology rather than a new social norm, into a country, for the simple reason that even one person can import a new technology. Look at Sony's CEO and his introduction of the American invented transistor into the Japanese transistor radio industry. Airlines know that most of their customers are business travelers, particularly in the more expensive "business class". Why else would they use the term "business class" rather than say "luxury class"?

The creation of a global economy is both a cause and an effect of the creation of a global state. The more global the state, the more readily it can legislate a global approach to business, e.g. by creating world standards for goods and services, thus expanding the size of the market to be fully global, etc. As national economies integrate more and more, it becomes possible to install a common currency and common trade practices.

We are seeing more and more economic blocs being formed in the world, (as one can readily confirm on the internet, using "Wikipedia, with the key phrase "list of trade blocs"). The list is already long. In fact, when I used the internet to discover the *number* of trading blocs in the world at the time of writing, I was shocked at just how many there are. The list

below contains 50 items (although a few of them are still proposals at the time of writing).

I am not a professional economist nor a political scientist, so I had not kept up to date on such matters. In fact, to be truly on top of such things, one would need to be a specialist on the topic. I list these trading blocs here in alphabetical order, giving at first the acronym, followed by its full title. Occasionally I add a quick explanatory note. Here is the list.

AC (Andean Community)

ACS (Association of Caribbean States, [proposed])

AEC (African Economic Community, [proposed])

AFTA (Arab Free Trade Area)

AGADIR (

AL (Arab League)

AMU (Arab Maghreb Union)

APEC (Asia-Pacific Economic Cooperation)

ASEAN (Association of South East Asian Nations)

ASEAN+3 (i.e. ASEAN + China, Japan, South Korea)

AU (African Union)

CACM (Central American Common Market)

CAN (Andean Community of Nations)

CARICOM (Caribbean Community)

CCASG (Cooperation Council for the Arab States of the Gulf)

CEFTA (Central European Free Trade Area)



CEMAC (Economic and Monetary Community of Central Africa)

CEN-SAD (Community of Sahel-Saharan States)

CEPEA (Comprehensive Economic Partnership for East Asia)

CER (Closer Economic Relations, [Australia + New Zealand])

COMESA (Common Market for Eastern and Southern Africa)

CSN (Union of South American Nations, [modeled on EU])

EAC (East African Community)

EAFTA (East Asian Free Trade Area, [proposed])

EAS (East Asia Summit)

ECCAS (Economic Community of Central African States)

ECOWAS (Economic Community of West African States)

EEA (European Economic Area)

EFTA (European Free Trade Area)

EU (European Union)

EU-MEFTA (Euro Mediterranean Free Trade Area)

EurAsEC (Eurasian Economic Community)

GAFTA (Greater Arab Free Trade Area [17 countries])

GCC (Gulf Cooperation Council)

GUAM (Organization for Democracy and Economic Development)

IGAD (Intergovernmental Authority on Development)  
MERCOSUR (Mercado Comun del Sur, Common Market of the South)  
MU (Mediterranean Union)  
NAFTA (North American Free Trade Area)  
PARTA (Pacific Regional Trade Agreement)  
SAARC (South Asian Association for Regional Cooperation)  
SACU (Southern African Customs Union)  
SADC (Southern African Development Community)  
SCO (Shanghai Cooperation Organization, [China + Russia + 4 “Stans”])  
TAFTA (Transatlantic Free Trade Area, i.e. EU + USA, [proposed])  
UEMOA (West African Economic and Monetary Union)  
UNASUR (Union of South American Nations)  
USAN (Union of South American Nations)  
US-MEFTA (US-Middle East Free Trade Area),

Some of the above regional economic and trade blocs plan to integrate their economies even further by creating monetary unions, i.e. creating a new common currency within the union, equivalent to what the EU did with its “Euro”. Here is a list of those trade blocs and their planned “by the year” of inauguration of the new monetary union.

EAC by 2009  
GCC by 2010  
SADC by 2016  
UNASUL by 2019  
AEC by 2028

When one looks at a world map, with each country color coded according to which economic bloc it belongs to, then one sees that nearly all countries are colored. In other words, at the time of writing, most countries are now members of an economic bloc. This is most encouraging for the globists, for obvious reasons. Tightly integrated economies cannot go to war with each other, so all these many trade blocs augur well for future world peace.

The fact that there are some 50 (actual or proposed) trade blocs in the world implies that the planet is already well along the path towards creating a global economic bloc. In fact, we shall see two trade blocs merge into a bigger one. In 2007, Mercosur and the Andean Community (AC) plan to merge to form UNASUR (Union of South American Nations). It will have its own currency and parliament and is based on the EU.

There is a proposal of merging the US and the EU into what is to be called TAFTA (Trans Atlantic Free

Trade Area). The Germans are thinking that Europe needs to get bigger to counter the economic powerhouses of China and India. These regional blocs are stepping stones towards the creation of one global economic bloc, when bigger blocs are created as smaller blocs merge, e.g. if Mercosur merges with NAFTA to form FTAA (Free Trade Area of the Americas) as the Americans want, or if NAFTA joins with the EU to create an Atlantic Union, etc.

Once the powerful business leaders have formed themselves into a global economic bloc, it will then be easier to transform that global economic bloc into a global political bloc, i.e. Globa, so economic integration is another vital stepping stone towards the creation of a global state.

The founders of the EU reasoned that the creation of a common market with a common currency would increase the chances of the creation of a European political union. At the time of writing, it hasn't happened yet, but this process is well under way. There is now a European parliament that is elected, with growing powers. It is likely soon that there will be a European constitution or treaty, and a European president, a European military, etc. These are all signs of growing European political unification.

The proposed Union of South American Nations (UNASUR) is developing in much the same way as the EU. The South American countries plan to be a union by 2019.

Once these economic blocs have merged into a global trade bloc, a new unit of currency should be created for it. Let us call this new global currency unit the “*Globo*”, analogous to the word “Euro”, the currency unit of the EU. Its symbol could be a capital G with two horizontal strokes instead of one, again analogous with the EU’s euro sign, or Britain’s pound sign, or Japan’s yen sign, all with two horizontal strokes, or the US dollar with its two vertical strokes.

The planet already has a world bank, and a world monetary fund (the IMF). These are institutions that a world state would need, so several stepping stones towards building a world economy are already in place. More recently, the WTO (World Trade Organization) was formed, which imposes trade conditions and rules on the countries which join it. Even Communist dictatorships such as China and Vietnam have joined, and are hence obliged to obey the trade rules of the WTO. This uniformity of trade rules and practices means that economically speaking the world is increasingly becoming homogeneous,

and this is a part of becoming more culturally homogeneous on a global scale.

### *f) Transport Systems*

Humanity's transport systems keep growing in speed and scale. This section discusses new transport systems and their impact upon the creation of global cultural homogeneity and hence globism. I begin with the most potent of transport systems that have already created millions of multiculturals, due to global travel, particularly amongst business people, namely the jumbo jet.

The jumbo jet came into the world in the early 1970s. At the time it was a giant, hence the term "jumbo" jet, i.e. as big as an elephant, huge – and it was. It was so large that it could carry several hundred passengers, most of whom are crammed into economy class with just enough leg room to read a book, but not to sleep. The large number of passengers meant that the price of traveling half way round the world dropped significantly, and created a new mass market. The term "jet set" started to lose its glamour. (The "jet set" were the rich people who could afford to travel on the first passenger jets. Their multi mentalities, their multi-cultured sophistication made them

superior people in the eyes of the non jet set. They were people to be admired by ordinary people.)

But the jumbo jet brought ordinary people into the jet set, so the term lost its sting, and faded away, becoming a historical term. At the time of writing, nearly everyone in the rich countries has flown in a passenger jet. Most people in the rich countries have now experienced first hand what it feels like to be a foreigner in a strange land. This experience broadens the mind by impressing upon a mono mind, that one is a mono. Traveling in another culture forces one (if one has any curiosity) to question the unquestioned assumptions of ones own (mono) culture.

The jumbo jet has played an important role in making hundreds of millions of people more cosmopolitan, more aware of and tolerant of cultural differences. It is now possible for world leaders to travel fairly easily to international meetings to diffuse tensions, whereas a century ago this was not possible. The rise of the jumbo jet may be one of the reasons why the second half of the 20<sup>th</sup> century was so peaceful compared to the horrors of the first half. (Another main reason of course is the existence of the hydrogen bombs and the possible global extinction they could cause with a nuclear holocaust, if ever they were used, so no one dares to start a nuclear war.)

It is a generally accepted fact that the jumbo jet has made people more world-traveled, more multi. What about the future of the jumbo jet. Will there be further advances of the same kind? Very soon, the European Airbus company will be flying the “super jumbo” that has roughly double the number of passengers of an ordinary jumbo jet, because it is a double decker plane. It has two decks of passengers, as in a ship. The two decks extend the whole length of the plane, so the number of passengers is roughly double. If airlines choose to cram in passengers sardine style as in a jumbo jet, then the super jumbo can fly 800 passengers at a time. That will allow twice as many people to become multitis as before (until perhaps the first super jumbo crashes killing 800 people).

The super jumbo will make airfares a lot cheaper, through further economies of scale. The cheaper airfares will mean that more people will travel, especially people from the poorer countries, and from countries that have dictatorial governments. Such people will learn for themselves how it feels to live for a time in a democratic rich country and then feel more dissatisfied with their own governments and be more motivated to push for democratic reforms. At the rate that the 200 countries of the world are going



democratic, the whole planet should be democratic in less than 40 years. Democratization is a global phenomenon, and is already two thirds complete, in the sense that two thirds of the countries of the world at the time of writing are democracies.

The super jumbo is a phenomenon of the very near future. What about the longer term future regarding airplanes? There are plans to build “space planes”, i.e. rocket planes that take off conventionally like an airplane, but once at high altitude, turn on rocket motors and move above the atmosphere at high speeds, i.e. at rocket speeds. The total trip time from London to San Francisco, or from Los Angeles to Tokyo or Beijing would be only a few hours. Once large scale space planes are built, traveling across the planet will be much easier and a lot faster. This in turn will mean that intercontinental travel will be much less of a hassle, so more people will cross continents, thus further homogenizing the planet culturally.

What about other transport system revolutions? On a smaller distance scale than those of airplanes are the distances covered by modern high speed trains. The two most famous high speed train systems are France’s “TGV” (Tres Grande Vitesse = very high speed), and Japan’s “Shinkansen” (i.e. new trunk line

= bullet train). These two train types compete with each other regularly to break the world train speed record. These trains can travel very smoothly at speeds of 300 Km/h. The world speed record is over 500 Km/h. These trains are now all over Western Europe, linking such cities as London, Brussels, Paris, Köln, Amsterdam, etc, and constantly spreading.

In a decade or two, there will probably be a whole network of TGV tracks all over Europe, linking European countries with a fast efficient transport service. Business people love the TGV because it is so convenient. It goes from down-town to down-town. One can catch a local metro (subway) train in one city, get off at another metro stop to pick up the TGV, be in another city and another country in a few hours, get out at a metro stop and pick up the metro train to get to one's final destination in the second city - so convenient and quick, and not too expensive. It is not surprising that the Europeans are coming together economically and politically, leading the world in political innovation, by outmoding the nation state to become a regional bloc, a union, the European Union.

Another train technology for the not so near future, is that of "Maglev" (i.e. magnetic levitation). Everyone knows that two magnets can repel each other. By generating strong magnetic fields in the train tracks

and under the train, the train can be lifted up into the air, so that there is no friction between the train and the tracks. Germany and Japan are working hard on this technology. The potential top speed of the maglev train is superior to that of the TGV. The only real friction is due to air resistance. These trains could move almost as fast as jet planes.

The faster transport systems become, the easier it is for people to move across greater distances. By crossing cultures more easily, people become multi more easily, and in greater numbers, making them more supportive of globism.

### ***g) World Trade and Banking***

After a century of socialist planned economies, it is now clear that they are not as efficient at producing wealth and raising the general standard of living of their populations as are capitalist economies. One only had to look at pairs of neighboring countries, where one was socialist and the other capitalist to see the striking differences in living standards, e.g. East and West Germany, North and South Korea, China and Japan.

At the time of writing nearly all of these formerly centrally planned economies have switched to capitalistic market driven economies, based on the profit motive, that so motivates enterprising individuals to take risks, to work hard at creating wealth and competition, forcing prices down and efficiency up, and generally raising the standard of living. In a centrally planned economy however, people are more likely to make minimum effort to meet their quotas, and rely on the government rather than themselves to improve their lives, thus sapping the country of initiative.

There are many success stories of former socialist economies switching their economic systems to the capitalist model, only to see spectacular increases in their growth rates and standards of living. The most spectacular example is of course, the country I am currently living in, namely China, with its annual average growth rates of 10% (if one can believe the official statistics).

China made the switch in the late 1970s, after Mao died and Deng took over. Deng was a pragmatist, and visited Japan only to be profoundly shocked at how much richer it was than China. It made a deep impression on him and motivated him to make China rich. India was slower making the same transition,

but it too is now growing very healthily at about 6-7% per year. Even conservative Vietnam is going the same way and has recently joined the WTO (World Trade Organization).

With most of the former Asian communist countries now having capitalist economies, it is probably only a question of time before a giant Asian Union is formed. The Japanese are already proposing it, suggesting that Japan, China, India, Korea and others join it. If this happens it will be the biggest of its kind in the world, dwarfing the EU, NAFTA, etc. with its mass population of nearly 3 billion people, i.e. half the population of the earth.

With all these countries, including of course, all the older capitalist countries busily engaged in international trade, there is an obvious need for international, even global organizations to determine international trading practices and norms, and methods to handle disputes between trading nations. It is for these reasons that the WTO (World Trade Organization) was established. More than  $\frac{3}{4}$  of all the world's nations have now joined this organization and hence benefit from the advantages that WTO membership provides, e.g. low tariff access to other WTO member countries' markets. Such advantages are so great that nearly all nations want to join it.

China joined a few years ago. Vietnam has joined. At the time of writing, Russia is pushing to join.

Now that so many nations of the world, including the richest and most powerful, have joined the WTO, this implies that almost the whole planet is operating under the same set of international trade rules. Each of these nations operates in the international trade arena according to the same norms. Thus the homogeneity of trade practices becomes an important component in the homogenization of these cultures. Powerful business men have an impact on the policies of nations and on their relations with each other.

With most nations abiding by the same trade rules, a global mutual understanding between nations inevitably increases, at least in the area of world trade. Millions of business people then have to travel to meet international clients and customers. All this travel, motivated by business, helps the global cultural homogenization process. The more readily the nations of the world trade with each other, the more travel there is between them to organize the trading.

Correspondingly, as trade become more global, so is the need for more global banking. Most of the major

private banks already operate on a global scale, lending money to clients from most countries. At the national level, every country has its National Bank. So too, the regional blocs, for example, the European Central Bank (ECB). These banks exist to lend money for projects on a world scale. They are playing an important role in the general development of a global culture. Just as business people need to travel to make deals, so too do the bankers, to meet their clients and to inspect progress in their investment projects, etc.

### ***h) Economic and Political Unions***

Unquestionably the planet's most famous economic and political union is the EU (the European Union). It started as the implementation of a vision by a handful of pioneers who reasoned that the most effective way to prevent yet another major war between France and Germany (the Franco-Prussian War of 1870, WW1 and WW2) would be to so integrate their economies that war between the two countries would become totally impractical, unthinkable. The first step was the formation of the European Coal and Steel Community (ECSC) which integrated the coal and steel industries of the two countries. (You can't wage a modern war without steel).

Within a few years the 6 country European Economic Community (EEC) was formed which grew in numbers over the years. As the economies of these countries integrated, with tariff barriers removed across their national borders, free movement of capital, of labor etc., the EEC was transformed into the EU, i.e. the European Union, with its connotations of being more politically integrated than just an economic union. A common currency, the Euro, was introduced, a European Central Bank (ECB), a democratically elected European Parliament, a European flag, a European Union anthem (Beethoven's 9<sup>th</sup> symphony's "Alle Menschen werden Bruder" (all people will become brothers)) and now there is growing pressure for a European president, a European constitution or treaty, a European foreign minister, a European defense force, etc

A growing number of political scientists and writers like myself see the EU as probably the most important stepping stone towards the creation of Globa. You can look upon the EU as a mini-Globa. The Europeans are pioneering the next major step beyond the nation state. They are outmoding nationalism, creating a new kind of pride that one



could call “unionism” (as distinct from the word “union” as in “labor union”).

Europeans can see the television channels of their neighboring countries in their living room. This makes the peoples of the other European Union countries seem less alien, less “far away”. The European Parliament and the European Commission (the executive body of the EU) foster the growth of a European ideology, using such devices as a Euro-flag (blue background, with 12 yellow stars in a circle), a Euro-anthem, a Euro-currency (the Euro), Euro-passports, etc. Young Europeans tend to speak English well, and fly from Eurocity to Eurocity as easily and as cheaply now as Americans do between American cities. To them Europe is a unit. They think of it as their “home”.

In fact, one of the motivating factors behind the creation of the EU was to create a counter force to the US. Many Europeans feel themselves superior to Americans in many respects (e.g. more “humane, cultured, and sophisticated” than Americans whom the Europeans describe as being more “callous, philistine, and simpleminded”). Many Europeans felt resentful that such a “parvenu nation” as the US has become the world’s dominant culture. They feel that the US did not deserve to be “Number One”, given its

many inferiorities. Many Europeans see the growth of the EU (already 500 million people as against the US's 300 million, and the world's largest trading bloc) as a means to "push the US quietly off world center stage".

Political leaders of the EU feel that the EU is now big enough economically to be able to answer back to American economic power with an equal power of its own. The world is becoming multi-polar economically speaking. The US is still way ahead of the EU in military spending (i.e. about double), so the US is the only military "superpower" in the world. In fact, the EU is trying to move away from "solving" conflicts by using force, scorning America's unilateral invasion of Iraq on flimsy grounds, led by a president who is so inarticulate that he is laughed at in Europe. (I remember being in Paris shortly after Bush invaded Iraq, seeing an ad for a French magazine with the headline "Bush, l'homme qui nous a gache l'annee" (Bush, the man who ruined our year)).

This logic of creating an economic and political counter force to the dominance of the US is used by other regions around the world. For example, the South Americans have created Mercosur, an economic and political union (of sorts) between a

handful of South American countries. They too want to have more political and trade leverage against the dominance of the US. The Asians, not to be left out, created ASEAN (Association of South East Asian Nations) which recently announced plans to create a EU-like economic and political union. Africa has a well developed AU (African Union) that is regularly in the world news.

In fact, as mentioned in section “e” above, there are some 50 trade blocs in the world at the time of writing, that include nearly all the world’s countries, so the time will soon be ripe for blocs to start merging into bigger blocs.

Even the US, with the largest economy in the world sees that having larger markets has advantages and has fostered free trade across the planet. The US pushed for the creation of NAFTA (North American Free Trade Area) which is equivalent to EFTA (European Free Trade Area) (i.e. the free trade area consisting of many European countries before most of them joined the EU). So, at the present time, Canada, the US, and Mexico (i.e. North America), have joined forces to form NAFTA. The US is now pushing for the creation of an FTAA (Free Trade Area of the Americas), i.e. all 30+ countries of North, Central and South America, forming a large common

market. The total population of the FTAA region would be about 0.8 billion people, so would make it comparable in population size with China or India. With the US leading the FTAA, it could join the 21<sup>st</sup> century's "billion club".

If however, an Asian Union is created, combining India, China, Korea and Japan, then it would dwarf everyone. It would comprise half the world's population. Since China is not yet a democratic nation, it is unlikely that an AsU (Asian Union, as distinct from AU (African Union), or AtU (Atlantic Union)) would merge politically to a great extent. Perhaps Japan, India and (South) Korea, all democratic nations could form a two tier system where all 4 nations form a common market, but only the democratic nations embark on the political unification process, similar to what the Europeans are already doing.

The above has discussed the formation of economic and political blocs in the recent past and the near future. What might happen a bit further down the road? At present there are still a dozen or so nations that want to join the EU, which includes former Soviet Union satellite countries like the Ukraine and Belarus. (But they will need to become a lot more democratic before they will be considered as serious

EU candidates.) The EU already has low tariff agreements with the Mediterranean countries of the Middle East and the North African, Arab countries.

If a country wants to join the EU it has to be fairly “civilized”, i.e. there are criteria for membership that have to be met before the candidature of a country is considered seriously. For example, candidate countries have to be democracies, respect human rights, have a rule of law, freedom of speech, freedom of assembly, a free press etc. Turkey has tried several times to join but has been constantly rebuffed. Even now, Turkish writers can be prosecuted for criticizing Turkish institutions. Such inferiorities are not tolerated by the EU.

Thus to become a member of the EU, countries often have to undergo considerable modernization of their laws and institutions. This has a stabilizing effect on the new members. Thus the EU plays the role of modernizer and democratizer for many countries in that part of the world.

There is growing talk that Russia might join the EU, if its former satellites, the Ukraine, Belarus, etc join. That would add another 140+ million people to the EU. The EU may later absorb the Mediterranean

countries, taking its total population closer to the billion level.

What of the prospects for an Atlantic Union? After all, the EU and NAFTA have a lot in common culturally. Canada and the US are former colonies of England, and Mexico of Spain. If the US starts feeling “small”, as the size of economic and political blocs keeps growing, then the US may argue, “Well, if you can’t beat them, join them”, and decide to form an Atlantic Union (AtU) with the EU.

If the current EU, plus Russia, plus the Mediterranean countries and NAFTA, or even FTAA join forces, then we are well over the billion mark, so this new union would be larger than the biggest countries, i.e. India and China. If Russia is part of this new union (let us call it the WU (Western Union)) and if China becomes a democracy in the next 10-15 or so years as I predict, then the writing would be on the wall for a merger of the WU and the AsU (Asian Union). (Perhaps the AsU might be called the EaU (Eastern Union)). Once this happens, the wind will truly be in the sails of the globists pushing for a global state.

How long will all the above take? Probably several decades. Technology is accelerating exponentially, so

it is likely that the merging times in the future will be shorter than those of the past. This assumption is based on the idea that it is largely the advances of technology that are causing the world to shrink, to merge into ever larger economic and political blocs. There is an obvious limit to this process, i.e. when the unit is the size of the planet. (Unless we start colonizing the moon, the asteroids, the planets, etc. as we are bound to do later in the century. In fact it is vital that we do colonize other worlds so that the human species has more chances of survival in case some total catastrophe wipes out the human population on the earth, e.g. a large asteroid hitting the earth, a massive nuclear war, etc.)

### *i) United Nations*

The UN (United Nations) and the EU are the two favorite stepping stones towards the creation of a global state. Simply stated, if the EU keeps growing, it could absorb all countries or other blocs of countries into itself until it reaches the size of the planet. The other major route that is often discussed by globist theorists is the transformation of the UN.

The UN was a creation that grew out of WW2, as a forum for the planet to discuss global issues,

particularly to impose sanctions upon, and even go to war against errant states. The nationalist realities of the era in which it was founded meant that it was largely a “talking shop” with little teeth. But gradually it has acquired the role of the “planet’s conscience”.

If a group of nations wants to punish some errant nation, then the expectation now is that that group must first get the approval of the UN. The US did not do this with its invasion of Iraq, and subsequently earned the scorn of the rest of the world. The US, as the planet’s sole superpower at the time of writing, was materially able to snub the rest of the world and do unilaterally what it wanted. This will become harder and harder to do as the planet unifies culturally. Global public opinion against such actions will become irresistible.

As the internet and international television etc make people in many countries more sensitive to the views of other countries, then the approval of the UN can only grow in importance. The US lost a lot of prestige over its unilateral decision to invade Iraq without UN approval.

One of the tasks of the globists I think should be to try to transform the UN step by step into a global



government. As the economic and political blocs increase in size, then incrementally, the institutions of the UN should be given greater powers, and be supported by the political blocs. When China becomes a democracy, this process should be increased dramatically. It would then be possible for Europe, the US, India and China to agree to a large extent on the creation of a UN with more teeth.

It is well known that democratic nations do not go to war with each other. Their respective populations will not allow it. Once the major countries or blocs in the world have the same democratic political base and values, they will be more willing to give up some of their sovereignty to the UN, for the sake of creating a more global state.

The big countries could then start defusing smaller wars, and particularly the arms trade. At the present time, the large rich countries or blocs, e.g. the US, Europe, are major arms traders, because there is not yet enough global agreement to stop this diabolical and deadly commerce. Without a binding agreement between the major countries, the argument will remain that “If we don't do it, others will, and they will get the profits of billions of dollars”.

If the biggest countries and blocs agree to ban arms sales and agree that the UN will punish smaller countries who continue arms sales, then the arms market can be wiped out. There are historical analogies for this, namely the elimination of the slave trade. England made slave trading illegal decades before the US. Since the UK was the dominant sea power in the 19<sup>th</sup> century, it used its naval muscle to stop slave-ships on the high seas. A similar situation could apply with a concerted effort by the largest nations if they come together to ban the arms trade.

A transformed UN would have far greater powers than is the case today, but that won't happen until nations states are willing to give up their sovereignty, which will not happen until those forces pushing towards the creation of a global state are considerable. Discussing what a powerful UN (i.e. a (near) global state) could do in a culturally homogeneous world, with a global language, and a global mentality, is the topic of Chapter 9.

#### *j) World Court and International Law*

The planet already has a world court. Its role is largely to condemn people who commit “crimes against humanity”. In practice these criminals belong

to small countries that do not have the power to resist the political pressure of larger countries or blocs. For example the EU can say to small European countries that want to join the EU, that you must hand over your war criminals or you will not be allowed to join. The US refuses to be a signatory to the world court, because it does not want its citizens being sent to The Hague (the city in Holland, where the World Court is based). The US remains very much a nationalist (even a chauvinist) state. Since it is the dominant nation at the present time and the world's only superpower, it knows it has the strength to snub its nose at the growing global institutions. The US is able to do this but it loses the world's respect as a result.

As the planet culturally homogenizes more, new powers will be given to the World Court. International law will expand, and national laws will become subservient to it. There have been attempts to create an international law of the sea for example, and of space. As nations form into economic and political blocs, these blocs will create their own courts and their own laws at the bloc or union level rather than at the national level. Gradually, law making will move up from union level to global level.

The World Court will not be truly effective until a global state is formed, which will have its own parliament, its own constitution, and police force to back up the laws made by a global state. We still have decades to go along this path, but the nucleus is already in place. The planet has a World Court, but we do not yet have a World Parliament, for example. Most of the institutions needed for a global state are yet to be created.

### *k) Satellite Television*

There are many stationary orbit telecommunications satellites in place now, giving countries the ability to pick up television and radio channels from other countries if they lie within the footprint of the satellite's downward broadcast signal. (A stationary orbit satellite rotates around the earth at the same angular speed as the earth rotates, thus to an earthbound observer, the satellite appears to be stationary overhead). Of course, a satellite cannot broadcast to a country on the opposite side of the earth from it. Hence, for a television signal sent up from one country to be received by all countries on the earth, there are two major ways this can be done.

One is the “zigzag” method, i.e. the signal is up-linked from broadcaster B1 on the earth to satellite S1 and is transmitted down (down-linked) to a receiver B2 on the earth, thousands of kilometers away from B1. B2 then up-links to another satellite S2, which down-links to a receiver B3, etc. This sequence of up-links and down-links looks like a zigzag line around the surface of the earth. Hence several satellites are needed to accomplish this task.

The other major way, is to up-link only once and have the signal retransmitted (cross-linked) between stationary orbit satellites. Each satellite down-links the signal it receives and also cross-links it to the next stationary orbit satellite. The distances between the satellites are very large, thousands of kilometers, so the signals cross-linked from one satellite to the next, need to be strong. As the technology improves, it will become increasingly possible to receive signals on your wristwatch receiver from stationary orbit satellites above your position on the earth.

Thousands of channels of television and radio, and the internet will be receivable in this way. With billions of people wanting such a device, they could be manufactured very cheaply with massive economies of scale. They could also be made very small so that they could be smuggled easily into those

dictatorial countries where such receivers would be banned.

Hence, it will be possible for everyone to receive all the media of the whole planet and the internet as well. This technology will cause a revolution in people's educational levels, their attitudes and their aspirations. It will be a major factor in the global cultural homogenization process.

Once the technology is fully possible, then the globists should start pushing for its use, for the launching of the satellites paid for by their governments, perhaps as aid. Poor people in third world countries can then be taught to read and write, to improve their farming techniques, etc.

It is fairly easy for dictatorial governments to control the internet because it is usually (optical) cable based. Cables are easily controllable because they are very local and locatable. The signals in these cables can be processed and censored. This is what the Chinese government is doing at the time of writing. The Chinese government does not want its population learning about the atrocities committed by its figure head, Mao Zedong, who it is estimated, killed about 70 million people in his 30 year reign of terror. The CCP (Chinese Communist Party) does not want

Chinese citizens joining together to form political groups that could overthrow it. So they censor the internet heavily.

But how do you censor a signal coming from a stationary orbit satellite? The signal is spread out over a million square kilometers. The only way to stop undesired signals coming down is to shoot down the satellite itself. Since China is now a space power, it has the rocket technology to shoot satellites out of the sky. It has been experimenting with such techniques at the time of writing, despite strong protests from democratic governments.

So probably what will happen is that China will not receive such signals because the owners of the satellites will be afraid of losing them. But smaller dictatorial countries which do not have the rocket technology or super laser technology to destroy satellites will see their citizens bombarded from the sky with “subversive” information that will educate their populations into modern democratic ways, leading in time to the creation of democracies in those countries. China will then become more and more the pariah nation, the odd man out, the only major country in the world that is not a democracy.

But the economic growth of China is such that within about 10-15 years I'm calculating, the major eastern cities of China will have standards of living comparable with modern western countries. The educated middle classes in all their hundreds of millions in these cities will simply exercise their "people power" and either push the CCP to reform itself into a democratic pluralistic party, or just push it aside. (See Fig. 1, Chapter 3.)

Sooner or later China will go democratic, and when it does, the planet will be very different. Global cultural homogenization will have then taken a huge leap forward. As the remaining one third of countries on the planet at the time of writing that are still not democratic, become democratic, then that too will allow a much faster growth of global cultural homogenization.

Satellite signals from the sky in their thousands from all over the planet will probably play a major role in the democratization of the remaining 70+ dictatorial governments still left on the planet.

### *l) English, the Global Language*



It should be obvious to anyone who is starting to think about the creation of a global state, that it is essential that there should be a global language, otherwise peoples with different languages cannot communicate. They are then locked into their “mono cages”, with only one culture’s set of ideas and values that may differ from those of other cultures. Because of the language barrier, the citizens of these different cultures cannot swap ideas easily, so attitudes remain different, causing all kinds of misunderstandings and distrust.

When another person cannot communicate with you, you are more likely to mistrust him than someone who can communicate with you fluently. With no communication, there is no emotional exchange, so it is virtually impossible to feel any human warmth with that person, because he cannot express his feelings towards you. He can’t express himself at all, nor can you to him.

Hence the globists need to foster the development of a world language as a vital stepping stone towards the creation of Globa, the world state. What can be done?

It is arguable that a world language will emerge automatically, spontaneously, even if there are no political groups actively pushing for it. There are

many social, economic, practical, technological, political reasons why English is becoming the world language.

Let us start with the practical need for a world language, which is probably the strongest driving force towards its creation. With the growth of the world economy, thanks largely to the jumbo jets, the internet, and cheap international phone calls, business people started traveling across national boundaries in large numbers. To be able to conduct business, the ability to communicate fairly easily is essential. Of course, one can always use interpreters, but that is not as good as both parties in a business deal being able to relate with each other emotionally in the same language. It is easier to clinch a business contract if the other guy likes you, than if he feels you are an incomprehensible alien.

So, world traveling business people tend to get fairly fluent in English so that they can do business. When university graduates join international firms, a prerequisite is often that they speak good English.

There are many factors pushing towards the creation of English as the world language, for example, global tourism. When tourists meet the locals, often they will converse in broken English, because it is the

only language the two have in common. I have seen Greek and Danish tourists communicating in English with each other for this reason. International scientific conferences are held almost exclusively now in English. Any hopeful PhD student who wants to write scientific papers and attend such conferences needs to improve his/her English.

English is now the world's most spoken and studied second language. There are more students or second language speakers of English in India and China than there are Americans. International airline pilots talk to their airline traffic controllers in English, so pilots have to know English well. Young people want to learn English so that they can understand the lyrics in pop songs. Pop bands write their songs in English, because they know that by doing so their market will be a lot bigger than singing in their own local language. Many international organizations conduct their discussions in English. Computers are programmed in English all over the world, because most of the computer languages were conceived by Americans.

All these phenomena and more are pushing the world into speaking English as the world language, and it will only happen once I argue. It will not happen a second time. It is really only a historical accident that

it is English (actually American) that has become the world language because for the past half century, as the world has globalized, it happened to be the US that was the dominant culture.

Once one world language has been more or less agreed upon by the world's citizens, there will not be another one. It takes a huge amount of time and effort to really master a language, with its thousands of words, and an even greater number of stock phrases and idioms. In many respects learning a language is tantamount to learning the culture that speaks it, and this can take years. The world will simply not bother to learn a second world language. Once the snowball effect has run to completion in making a particular language the world language, people will stick with it, because they already know it, and it does the job. They can use it to communicate with the planet.

This “only one world language” is similar to the so-called “QWERTY effect”. The letters, “q w e r t y” are found at the top left row of keys of a standard Roman alphabet keyboard. Once people start typing a lot, they usually learn to “touch type”, i.e. they move their ten fingers so that a given letter key is always hit by the same one finger. With practice, typing becomes unconscious and fast. An unconscious mechanical memory of which letter key is hit with

which finger is established, e.g. the letter “e” is always hit with the left middle finger.

Now imagine someone who has mastered this keyboard having to type on a different keyboard. This happened to me when I started living in French speaking culture in Brussels. The French have an AZERTY keyboard. When I was first confronted with a French keyboard, my frustration was audible. “S...!” It really was annoying. So a lot of people talk about the “QWERTY effect” now to mean anything that takes a lot of effort to learn, that does the job, that is really annoying to have to relearn, hence one sticks with the original. Learning English as the world language will be a QWERTY effect type of phenomenon.

Now, assume in a few decades, English is unquestionably the world language, what effects will this have? There will be many consequences. The main effect will be that the world’s media can be written and spoken in the world language, and billions of people will be able to understand it. The more media that is in English, the greater will be the number of people who choose to learn English, until a condition of saturation is reached.

Billions of people will use English to consult the internet. They will have access to infinite knowledge but they will need to know English to use it. There will be automatic translation programs, but getting a machine to translate well at human level will require human level artificial intelligence, and I doubt very much we will have that within 50 years. Artificial intelligence (actually artificial brains) is one of my research specialties, so I can speak with some authority on this point. I have written a book about the rise of intelligent machines (“The Artilect War : Cosmists vs. Terrans : A Bitter Controversy Concerning Whether Humanity Should Build Godlike Massively Intelligent Machines”).

Hence the only effective alternative to translation programs if one wants quality world wide communication and transmission of knowledge, is to learn the world language, and then to create internet documents in that language. I cannot read Chinese yet, so I use an internet translation program that takes Chinese text and translates it into English text. It is good enough for me to get the general idea of what the document is about, but the general quality of the translation is so bad it is a sick joke. It is appalling. This situation will remain true for many years for any translation program, so for good planetary

communication, a knowledge of English will be essential.

Once most educated people have mastered English across the planet, the exchange of ideas, opinions, ideologies, knowledge, business deals etc will sky rocket. The world will be transformed. Once many countries feel they understand each other, through use of a common language, then the general level of trust between those countries, and particularly between the leaders of those countries will increase. Hence collaboration between them will increase. This is what is happening already in Europe. European leaders now will often close themselves in a room with no interpreters to thrash out agreements in an intimate face to face manner, all speaking English.

Imagine the effect on world politics if all political leaders could do that. We are getting there. There are many international meetings now between world leaders. Those whose English is poor feel left out, somehow less cosmopolitan, less worthy, thus motivating them to improve their English, so that they can chat amiably with the other leaders.

Tourists will be better able to communicate with the locals if the locals speak the world language. This will increase the trust level between nations at the

level of the common people. If relations between two countries are good, due to heavy tourism between them, with both peoples having good contact due to both being able to speak the world language, then it will be more difficult for the leaders of one of those countries to strongly criticize the leaders of the other country. Their respective peoples will not agree with their leaders, and may vote them out at the next elections.

Imagine that the leaders of a given country A do something that rouses great hostility with most other countries. With a global media and knowledge of the world language, the citizens of country A will be able to observe for themselves the general hostility of the majority of other nations. The citizens of country A will be able to understand what the peoples of other nations are saying.

When they learn for example that more than 90% of other countries are hostile to their own leaders, then that will have a powerful effect on them. They will be very much inclined to think that their own leaders have done something wrong, and hence they will put pressure on their leaders to change policy (at least in countries that are not dictatorships. In a dictatorship, there will probably not be a world media, because the dictatorial leaders will not permit it).



What about longer term? What happens when English is so dominant that most knowledge and material is expressed in it? What will happen to the other languages? Many of them will die out more or less. For example, let me give a concrete case from my own observation. In the 1970s I moved from Cambridge, England to Eindhoven, Holland as a stepping stone towards my beloved Brussels, (which was for me the most cosmopolitan place on earth, capital of the EU, where you can hear a dozen or more languages in the tram every day).

I noticed that a Dutch translation of an English language paperback book was often about 3 times more expensive than the English original. The economies of scale possible with a large English reading market allowed the English version of the book to be much cheaper. Dutch readers would often prefer to buy the English book rather than the Dutch version because of the price, and because of their good ability to read English. Their English was good, because as children they had grown up with spoken English TV programs with Dutch subtitles.

The net effect was that many books were simply not translated into Dutch, because the Dutch buying public had become too small. Everyone was buying

the English version of the book. The bookstores had lots of Dutch books, but also many English books too. My Dutch colleagues were telling me that the Dutch book market was dying because of English.

Let us extrapolate this argument to the future. Imagine a Japanese child having to learn the Japanese character based writing system (that is very similar to the Chinese characters, but with two phonetic alphabets thrown in). Imagine the child knows from experience that 95% of the material he can get on the internet is in English, and that most of it is of higher quality and more interesting than what is in Japanese. He may be very disinclined to spend a lot of effort in learning his own country's writing system because it is so unintelligently conceived, and he may be well aware that in the Japanese school system it takes 9 years to learn.

In time, there may be a rebellion by the Japanese students who simply refuse to learn what they may come to see as an unintelligent, outmoded, redundant writing system. A similar logic might also apply to Chinese students, but probably less so due to the fact that China has 10 times the population of Japan, and hence generates hugely more web pages in Chinese than Japan does in Japanese.

It is possible then that in the longer term, English may come to replace local first-languages, perhaps not in speech, but in education, and reading and writing. If English becomes peoples' thinking language, then they may feel more comfortable talking in English if they want to express themselves on topics that they have studied only in English, which may be most topics. We could see hundreds of languages die in this sense, or at least see the creation of hundreds of "patois", i.e. hybrid languages, part local, part English.

*m) The GloMedia Project*

"GloMedia" stands for "Global Media". I believe that one of the most important tasks that the globists should undertake, is to create a global media, and by that I mean setting up an institution by which the world's citizens are given the world's media, so that all the television, radio, newspapers, books, magazines, etc are provided to everyone on earth connected to the internet. Since the size of the public will be huge, the price of access to certain information would be very small, and global competition would keep prices low. Despite low prices for the individual consumer, the billions of people involved would still make publishing

profitable, so there should be no objection to putting very cheap material on the internet.

Of course, governments and other institutions will provide material for free, tons of it. They will be trying to influence a global public of the value and prestige of their institutions by allowing millions or billions of people to judge for themselves the quality of the material these institutions provide. For example, take the university lectures of professors at MIT (Massachusetts Institute of Technology), in Boston, Massachusetts, USA, one of the top engineering universities in the world. If millions of people are convinced that MIT professors give very good lectures on the internet, then the prestige of MIT goes up.

If the Sorbonne tries to do the same thing, but the lectures are all in French, then only French speaking people will watch the lectures on the internet. If some of the French professors start giving their lectures in English to a world audience, they will have a world audience, thus motivating them to make the switch. This logic will hold all over the world. Why lecture to millions when you can lecture to billions?

How could a GloMedia project get off the ground? Who would organize it and who would pay for it?

Several possibilities exist. Here are some practical suggestions. One option is to do nothing, and let things evolve spontaneously. For example, already on the internet are many TV and radio channels that one can watch or listen to. Companies exist on the internet that provide connections to these radio and TV channels. This spontaneous growth could eventually connect all media to the internet, but it would be disorganized, disintegrated, chaotic, but at least it would be there.

A more organized, more coherent scheme would be to create an institution which systematically collects all the media it can and connects it into an organized framework. As this institution grows in prestige, those media outlets not belonging to it would feel less prestigious and hence be motivated to join it. A snowball effect would result, until it reaches saturation. Virtually all media on the planet would belong to it.

Once this process is well under way, users could consult it in ways such as the following. Imagine you want to watch a TV program about a particular country, or region. You talk to your computer, which then finds a list of relevant programs. It gives you the option of watching a quick sample of the program. Perhaps the program is dubbed into several languages,

so you choose the language you want. Since dubbing is expensive, only a few languages will be used, including most probably English. This logic applies to all countries, so when the time comes for people to choose which languages to dub into, as the proportion of listeners who can listen to English rises, the number of dubbed languages per program will decrease, to make the program production cheaper.

What might a catalog of the world's media look like? It might be broken down into continents, e.g. Asia, Europe, South America, etc. One chooses a continent, then a country, then a region, etc until one finds the medium one wants. Or, more directly, one talks to the system and asks for a type of program, and the system does the searching for you. More specifically, imagine the impact on people if they could watch documentaries on whatever topic they wanted.

For example, I learned that ending roughly 1300 years ago, about a million Koreans fled to Japan to escape some horror that was occurring in Korea at that time. What horror? What was going on in north east China that forced the Koreans to flee, and in such large numbers that they fundamentally changed Japan, making the Japanese essentially Koreans (genetically speaking). I still don't know. Imagine I could pose this question to the GloMedia system in

my living room and be given a selection of documentaries from around the world, most of them with at least an English dubbing, or better in good original English.

If I could have such a system, it would hugely change my mentality. I could use the resources of the world to educate myself. I would become much more global in my outlook, because I would be given views and information from many sources, some of them conflicting.

Some years ago, a group of European historians from different countries got together to attempt to write a history textbook for high school students that dealt with the events of WW2, and particularly the events that led up to the conflict. These historians were largely monos, brought up within their respective countries, and the unconscious views of those countries. Interestingly, and perhaps unsurprisingly they could not agree. They eventually abandoned the project.

More recently, historians from Korea, Japan and China got together to attempt a similar project relating to the Japanese invasion of Korea and China. This time however they were successful. By studying hard each others viewpoints, they managed to come

to a consensus, and the book was eventually published, in 4 language versions (Korean, Chinese, Japanese and English). For the Japanese particularly, the book was eye opening. Most Japanese had never been exposed to what their parents or grandparents had done in the war, without Japanese censorship.

Each country brainwashes its citizens consciously or unconsciously regarding its role in history. A monocultured media is inherently distorted, biased, and incomplete. One of the fundamental aims of the GloMedia Project is to overcome this bias, by providing a global perspective to events, and values. The GloMedia project is a fundamental stepping stone to converting billions of monos into multitis.

What are some other ideas on how a GloMedia project might be created? One idea is to suggest that politically minded globists band together to form a company or an organization that finances GloMedia's creation. This would be a political act, an ideological act, aimed at helping globalize the planet, and motivating monos to start thinking globally. It would be a massive planet-wide, educational exercise. It should be one of the most important goals of the globists.



## *n) Global Cultural Homogenization*

One of the basic assumptions of this book is that it will be impossible to create a global state unless there is a global cultural homogenization, i.e. exposing the world's citizens to the world's media, to the world's opinions and ideas, so that the sources of information, i.e. from the whole planet, that are given to people are the same. This in turn will lead to the creation of English as the world language. Once that happens, the transmission and sharing of ideas will be much easier.

All the forces discussed in the sections above, will play a role in culturally homogenizing the globe. This process need not happen simultaneously across the planet. Very probably it will happen first in the rich democratic countries. The EU is well on the way in this respect. Other countries and blocs will follow suit, and then join into larger blocs.

The US and Canada are much the same culturally, and speak the same language, so it is not surprising many people joke about Canada being the US's 51<sup>st</sup> state. Economically it is true. The US and Canada could merge fairly easily. The Mercosur countries in South America are Spanish/Portuguese speaking countries, with a similar culture, so they could merge

fairly easily. But how would the South Americans and the North Americans merge? I just don't see this happening easily until all those countries spoke the world language fluently, otherwise the cultural differences and the level of distrust between them would be too great.

How would Arabs with their Islamic religion merge with atheistic Europeans? They wouldn't. The cultural differences at the time of writing are too great. It is unrealistic to expect such mergings at the present time. Hence a lot of cultural transformation is necessary before such mergings can take place.

Another basic assumption of this book is that people are “programmed” in their opinions, largely by what media they absorb. Hence by having a global media in a global language, most people will come to think in the same way, i.e. globally. Their horizons will be global, not national. When everyone thinks in more or less the same terms, having similar values, then it becomes much easier to get people to agree. Those countries most similar culturally can merge first into larger units. In time the larger units can merge into even larger units until the whole planet has been absorbed into it, into Globa.

### *o) Multi Ideology – “Monos are Boring”*

If the multitis are to form into political groups that eventually becomes globist, they will need an ideology, a political agenda. One of the major aims of this book is to help provide such an ideology, explaining why the creation of Globa, the global state would be a good thing for humanity - a summary of the main arguments of this book is found in the last chapter, Chapter 12 - but we still need to discuss further points of that ideology. That we do here. This section makes some suggestions that the globists can use to strengthen their case, and to make their efforts more successful in the global political arena.

Probably the greatest source of opposition against the globists will come from the mono nationalists. Many monos will not be interested in becoming multitis, and will block the efforts of the globist multitis. They may block the globists very powerfully, either through inertia, or very actively. The globists will need an ideological weapon to counter the monos. What might that weapon be? I suggest the globists use a form of ridicule, analogous to the distinction between a “country bumpkin” and a “city slicker” (i.e. between a person from the countryside, whose mind is made simple by the limitations of “life on the farm”, compared to the sophisticated city dweller

whose mind has been made sophisticated by the complexities of city life).

The analogy is fairly easy to see. A mono, by definition, is a person who is limited as an individual by the limitations of the single (or mono-) culture that programs that person. On the other hand, a multi is programmed by several cultures, and has a sense of cultural relativity. A multi can see a situation or belief from several cultural viewpoints, due to the fact of having lived in or having been heavily exposed to the media of several cultures for many years.

A multi is much more sophisticated about the world than a mono. A mono will see only his mono culture, and interpret the world through the “spectacles” provided by his mono-culture. A multi will have a set of spectacles, and even a meta-spectacle that can be used to look at the spectacles, i.e. a kind of meta level reasoning that can be applied to the situation when customs or views conflict. For example what is a multi to do when confronted with the fact that it is socially taboo in Japan to blow ones nose in public but sniffing is acceptable, whereas in western countries, the reverse is true?

Multis can use the term “mono” as a form of rebuke or criticism against monos for not being multis. This may not seem particularly potent at the present time, but consider the following historical analogy. Two centuries ago there weren’t many city slickers in the western countries. Most people lived on farms in small communities, so if a city slicker were to label a farmer as a “country bumpkin”, probably the farmer would not feel offended, because nearly everyone at that time was a farmer, hence a “country bumpkin”.

But today, being labeled a “country bumpkin” is a real insult, because most farmers know that city dwellers are much more sophisticated. For example consider the many jokes by Manhattan-dwelling New Yorkers directed at New Jersey suburbanites. (New Jersey neighbors Manhattan). I remember a joke by the American pop singer Madonna in a movie she was in, where a friend of hers in the movie, said to her, “I haven’t seen you for ages, I thought you were dead!” to which Madonna replied “Naaah, I was in New Jersey!”

At the present time, the proportion of the population in the rich countries who are multis is still small, probably less than 10%, and most of them would be world traveling businessmen. Europeans have an easier time becoming multis due to their multi-

cultural television and the small size of their countries. Countries like China and Japan are more mono because of political and geographical reasons.

China is as large as the US, so it is more difficult to leave the country to be exposed to the norms of other cultures. This logic applies to the US as well. Americans are much more mono than Europeans for that reason. China is also mono because its government bans its population from receiving television channels from other countries. Japan is extremely mono because it is so culturally homogeneous and an isolated island. Its government also bans overseas channels, especially Chinese TV channels.

The terms mono and multi are powerful, because they focus attention on the new concepts that they label. If a person hears a new word, the instinctive question arises, “What does ... mean?” A new word often creates a new concept in the mind of the listener or reader. Any self respecting ideological writer knows this and often will invent new terms to label the new ideas he has created. I certainly do this. Look at the size of the glossary. There are some 100+ original terms there.

For example, in the mid 1970s I coined the term “masculist” to label a man who liberates himself from the traditional male role of working for a financially parasitic woman (and a slew of other masculist terms as well). One of my next books will probably be on masculism. If I google this term at the time of writing, there are 65,000 hits. Since this word is so obviously the male equivalent of the word feminist, it has probably been reinvented several times, and with differing definitions.

So I learned early on that there is power in labels. Where would Marx have been without terms like proletariat, surplus value, dialectal materialism, alienation, etc? In the 1980s I coined the term “artilect” (i.e. artificial intellect) to mean a godlike massively intelligent machine. It was in the title of my first book (“The Artilect War : Cosmists vs. Terrans : A Bitter Controversy Concerning Whether Humanity Should Build Godlike Massively Intelligent Machines”) that was published. Googling the term “artilect” at the time of writing resulted in about 20,000 hits.

So, hopefully, the terms mono and multi will be taken up by the world community and used to foster the growth of globism. Hopefully in the future, a multi, when confronted with the limited views of a mono,

can label the mono to his face, “You have a mono mind.” Once the label is sufficiently well known, the mono will probably take it as an insult, as it was intended to be by the multi. This implicitly assumes that even the mono accepts the idea to be labeled a mono is an insult. As multIs become more common, as globist ideology spreads, monos will begin to come under a growing social pressure to become more multi, to broaden their minds, to travel more, to watch more multi-cultured material on the internet etc.

#### *p) Global Mentality*

In fifty years from the time of writing, I would not be at all surprised to learn (if only I could still be alive to see it) that young people living in that era will take having a global mentality for granted. It would be universal and unquestioned. What would such a mentality be like? We already have a taste of it at the time of writing. For example, business travelers fly from airport to airport, and due to the fact that there are really only two major passenger airplane manufacturers, Boeing and Airbus (i.e. the US and Europe), most airports look the same all over the world, except perhaps in the very poorest of countries.



International business men usually speak English well enough to be able to make business deals. International scientists attend world conferences and speak to each other in fairly good English, because they spend much of their time reading scientific papers, nearly all written in English. Many scientists now from non English speaking countries write textbooks directly in English (much to the scorn of native English speakers), but it is happening more and more.

So a small but growing portion of the world's population is transforming itself from being monos to multis with a multi mentality. But even today's multis will not be a match for tomorrow's "globas", i.e. people with truly global mentalities. Just what might this mentality be like?

Imagine what it might be like to have global media with most of it in English. Ones thinking would be profoundly influenced. One would be familiar with most countries and their characteristics, or at least the most intelligent portion of the population would, but they are the people who matter, because they are the leaders, the opinion makers. The less intelligent portion of the population are the opinion absorbers, so if they are fed a global media diet, they will learn

to think globally (or more cynically – be programmed more globally).

Everyone would have a sense of cultural relativity. People would be accustomed to hearing, in English, “Oh you Xists, you’re all the same, you think that .....”, and to the non-Xists it would be true, so the Xists would learn how their stereotypical behavior is seen by non-Xists. Being exposed nightly in ones living room with programs and information from the world in 3D real-life images in the world language would mould the mind powerfully into a global mentality.

Children especially would think globally. Children have to learn a set of behaviors that is new to them anyway. That is the nature of childhood. They start off with “tabula rasa” minds. You can take a child from any country at a young age and transport him/her to another country and that child will grow up with the norms and behaviors of that second country. We are all products of our cultures, but monos don't know that. Hence many of the behavioral patterns of a mono are unconscious and not questioned. “We behave this way because it's the custom”. Custom is energy saving, less costly on the brain in terms of stress. People are more relaxed

when functioning in a routine environment than when confronted with overwhelming novelty.

Children and adults will be able to form friendships and relationships across the planet. Computers will be able to select potential friends from amongst billions not millions of people, because everyone will be able to speak the world language. Hence the size of the potential “friendship pool” and “mate pool” will expand into the billions. As such friendships and relationships increase in number and intensity across the planet, the world will become more closely bound, more globally culturally homogeneous.

Once the planet is culturally and linguistically homogeneous, the major stepping stones are in place to form a global state.

## **Chapter 6. Institutions of Global**

- a) Introduction
- b) Global Constitution
- c) Global President
- d) Global Parliament
- e) Global Political Parties
- f) Global Laws
- g) Global Civil Service
- h) Global Police
- i) Global Court
- j) Global Military
- k) “*Globiversities*” and Global Education
- l) Global Taxation
- m) Global Wealth Distribution

- n) Global Resources
- o) Global Unions
- p) Global Incomes Policy
- q) Global Currency Unit
- r) Global Health Insurance

**a) *Introduction***

Chapter 5 dealt with those economic, technological, social, and political forces that are leading the world towards the creation of Globa, the global state, making it virtually inevitable. This chapter describes the many institutions that Globa will actually need to function.

As readers will readily see, many of the institutions proposed below are fairly simple extensions of institutions that exist already at lower levels, i.e. at union or national levels, e.g. proposing a global parliament is a simple extension of the familiar national or European parliament.

We propose over a dozen global institutions, and make no pretense that the list is exhaustive. The institutions proposed here are more a sample, but do at least cover the most important ones. For example, Globa will need a global constitution, a global president, a global parliament consisting of global political parties to make global laws. Globa will need a global civil service to execute those laws, a global police force to enforce those laws, a global court to adjudicate those laws, and a global military of peace keepers.

Other such institutions include the creation of “globiversities” (i.e. global universities) for the creation of a global education system. The global parliament will need to implement a global taxation scheme, so as to aid global wealth distribution, by distributing global resources, and defending workers rights by creating global unions. It will also push for a global incomes policy, a global currency, a global health service, etc.

## ***b) Global Constitution***

A new global government will need a new constitution, which is based upon the fundamental principles of a world democratic state.

The actual details of such a constitution will not be given here. They will need to be worked out incrementally as more and more countries or blocs join the emerging (semi)global state. The actual detailed points of the constitution will probably depend on the history of its creation.

For example, imagine that the world state is formed by the “accretion model” starting with the EU (European Union), with later the North American countries joining, etc. If the US joins the EU, then given America’s power, it is highly likely that the EU will have to modify its constitution somewhat. When Russia joins, there will be further compromises, etc.

It would therefore be rather a waste of time for me to try to predict the detailed points of such a world constitution. Nevertheless, the broad outlines ought to be stated.

The basic assumption of the constitution is that it is to be democratic, with all the usual democratic institutions that time tested experience shows to work fairly well, i.e. an elected (world) parliament, an elected (world) president (whether elected by the parliament or directly by the people, would depend on whether the global state chose to operate under a

US-style presidential system or a European-style parliamentary system), a (global) civil service, an independent (global) judiciary, a free (global) media, the usual rights to free assembly, free speech, freedom of religion, to unionize etc.

All these standard ideas would be carried over and scaled up from the “union” level or “nation state” level to the world level.

### *c) Global President*

“The buck has to stop somewhere”. All institutions need leaders, who make the top decisions. Even a global state will need a president or prime minister. I suggest using the term “president”, rather than “prime minister” simply because the former is shorter than the latter (i.e. 3 syllables against 4). A global president, i.e. “President of Globa”, would be elected either by a global parliament or directly by the people of the earth in huge elections.

There are arguments either way. The Europeans claim that their “parliamentary” system is more efficient and more likely to elect someone politically competent, with experience, than is the American “presidential” system in which the people vote for the



president directly. When parliament members vote for a leader, they know who is good and who is not. They are thus more likely to vote for someone they respect and who has superior political ability. The American system all too often votes in a president who is a popular fool, with a dubious background. On the other hand, the US presidential method is more democratic.

Since the US is far more nationalistic than the European EU countries, which have been diluting their national sovereignties for decades, it is likely that the EU will form the seed from which the global state may grow. The US will probably be much slower at accepting the idea of giving up its sovereignty, having been the dominant power for over half a century.

Therefore I would not be surprised, if the global president is elected by the members of the global parliament rather than by the people of the planet. When the US finally joins the emerging and growing (semi) global state it will probably have to accommodate to an already existing and much larger political bloc than the US.

Even at the time of writing, the EU is much larger in population terms than the US (i.e. 500 million, to 300

million), and has a similarly sized “G.U.P.” (i.e. Gross Union Product). The EU is the largest trading bloc in the world. So the EU based (semi)global state will force the US to compromise more than the US can force the EU to compromise. But there will be compromises on both sides.

*d) Global Parliament*

There must obviously be a democratically elected global parliament, presumably with “proportional representation”, i.e. where the number of parliament members is directly proportional to the number of constituents they represent, e.g. one member per 6 million people. When the time comes to write the constitution on how the global parliament is to be constituted, account will have to be taken of the fact that some countries have populations smaller than 6 million, so how to represent them - with a leg and an arm?

The EU has been haggling for years over how its European Parliament should be constituted, what powers it should have, what voting system should be used, e.g. unanimity, or majority, etc. One can imagine similar haggling as the global parliament is constituted bit by bit. Hopefully the global parliament

can learn from the experiences of the Euro Parliament and avoid some of the hassles that the EU went through in its “youth”.

The question arises, as to where such a parliament should be “housed”. Could parliamentary meetings be done entirely electronically with 3D images in virtual realities? This is perhaps possible if the technology is good enough at the time.

If so, then the question of the location of the world’s capital could be made irrelevant, but if not, then where should the world’s capital be? Probably it will be located at the capital of the initial “seed” institute or (semi)global state, e.g. at the capital of the EU, if it is the EU that starts the accretion model. So, the capital would be Brussels.

If the UN is updated to form a global state, then since the UN is based in New York, then New York would probably become the world capital. (If the US continues its support of Zionism in Palestine, then the Arabs could blow up the World Parliament building in New York).

The global parliament could be given the title “Globan Parliament” (GP). Elected members of the GP could be called “Members of the Globan

Parliament” (i.e. MGPs) similar to the way “Members of the European Parliament” are called MEPs.

*e) Global Political Parties*

To keep the global democracy healthy and on its toes, global political parties should be formed. The question then arises, “How many parties - only two, as (effectively) in the British and American models, or several, as in the Italian and Euro Parliament models?”

I suspect, given the greater diversity of a world parliament than a national parliament, that the number of global political parties will be more than two.

The major parties are likely to be much the same as in national and union parliaments, with perhaps some new ones, e.g. socialist (in the West European sense of the word), conservative, liberal, green, communist, globist, etc).

The European Parliament has a lot of experience on how to run a multinational parliament. At the time of writing, there are 27 nations in the European Union

(EU). This experience should prove to be invaluable as a global parliament is formed bit by bit, as country after country, or bloc, joins it.

### *f) Global Laws*

The role of the global parliament of course will be to create global laws, i.e. laws applying to the whole planet, or at least to those countries which have decided to join the (semi)global state. As new countries and blocs join (semi)Globo, they will be subject to these laws. Hence the decision of a national government to join Globo will imply a reduction in the level of sovereignty of that nation state - no light undertaking.

For example, as will be mentioned in greater detail below on the points concerning greater wealth distribution and global resources, the decision to join Globo would imply the loss of the traditional right to own raw materials found on one's territory, e.g. the oil under the ground in an Arab country would traditionally belong to the Arabs living in that country (or at least to their political leaders, if they are corrupt and exploitative).

However with global law, that would no longer be the case. By today's standards and values, the people living in a far away country are "them", not "us", so are less valued, i.e. one is much less willing to share ones wealth and raw material wealth with such "strangers".

But with a global culture, with a GloMedia, and a global language, that traditional attitude towards "strangers" will slowly die away, and be replaced by a feeling of living in a "global village", to use McLuhin's term. With billions of people feeling like that, the traditional "them and us" mentality will become far weaker, making the acceptance of global laws more palatable.

To make a historical analogy, consider the adjustment needed when the city states of Italy finally merged into the nation state of Italy under the influence of Garibaldi, in the 19<sup>th</sup> century. The laws of the city states had to be scaled up and modified to become appropriate for a large nation state consisting of many millions of people, rather than for a city state with under a million people. Differences in values and customs between the city states had to be taken into account.

A similar situation occurred when the German speaking regions formed into a nation state under the influence of Bismarck, also in the 19<sup>th</sup> century. Italy and Germany were rather late forming “modern” nation states, compared to older nations such as France and the UK.

Raw material wealth needed to be shared. Just because some coal deposits were found near a particular city, did not mean that that coal belonged to that city. It belonged to the whole country. The tax revenues coming from the profits of the companies exploiting the coal were distributed to the whole country, not just to the citizens of the nearby city.

A similar logic will apply to Globa. Again, the EU has a lot of experience with creating laws that apply to all 27 countries of the EU, and can help the global parliament. When a new country wishes to join the EU, a lengthy preparation phase of negotiation between the EU and the new entry candidate country is undertaken.

The candidate country is usually required to modify many of its laws to bring them into line with those of the EU. One can readily imagine a similar process occurring in the future when a country wants to join Globa.

If the EU keeps growing, and changes its ideology into one of pioneering the formation of Globa, then at some stage, the EU will need to change its name, because it will no longer be European. The procedure of absorption of new candidate countries into the EU is already well established, given its current 27 members. So adding more should not be too much of a problem, provided the political and ideological will exists. There will have been plenty of precedents for new candidate member states to follow.

*g) Global Civil Service*

Any parliament needs a civil service to execute its laws. Global laws will need a global civil service. The members of this civil service will presumably be selected from around the world, with an obvious prerequisite, that they speak the world language fluently and have a good knowledge of world history and culture.

Very probably only the very brightest will pass the rigorous global civil service exams. The global civil service should foster an attitude that the very brightest people should devote themselves to public service, i.e. the top jobs should go to the top people.



The traditional American attitude that “politicians are corrupt” and “public servants are mediocrities” should be avoided, and used as a counter model.

The United Nations has a lot of experience at a global level on how to organize a planet wide civil service. Admittedly, the US became impatient with the UN’s “third world” inefficiency, and eventually stopped payments for a while, but such global civil service experience will not be wasted. The establishment of Globa can profit from this experience.

Since Globa will require a civil service for the whole planet, it will be a lot bigger than national civil services. It is essential that it be organized to the standards of the best organized and richest countries, so that it runs smoothly, without corruption, and is accountable. Since it will be the richest nations that will merge into mini-Globa the first, this is likely.

The norms and customs of the global civil service will be well established by the time the poorer, politically less progressive nations decide to join. The civil service members of the countries that join Globa later will have to adapt to the pre-established norms of the global civil service, i.e. to efficient, honest, accountable practices.

## *h) Global Police*

Any sizable community requires a police force (except perhaps for a monastery). In any community there will be people who break the law and who need to be arrested. A global state will require a global police force. As nation states merge into mini-Globa, the organizational hierarchy of a national police force will be given an extra layer, i.e. the global layer. The hierarchy existing at national levels would very probably continue to exist, but what had been the top national level would then be subject to decisions coming from the global level. For example, in a multinational company that has branches in various nations, those branches have to accept decisions from the company's global headquarters.

What types of crimes would a global police force be used to combat? Or rather, what types of global laws would a global police force be used to enforce? In the abstract sense, the answer to this question would be "The global police force will enforce whatever laws are decided by the global parliament", but this answer is too facile, and not very interesting. To give some concrete examples, we can imagine that a global police force may arrest people who kidnap children and take them from one (former) country to another,

or launder drug money over different (former) countries. Laws concerning the global distribution of raw materials would obviously be at global level.

### *i) Global Court*

Once criminals breaking global laws are arrested, they will need to be tried and convicted. If the crime is major enough, this will be the job of the global court. Such a court already exists, and is called simply the “Global Court”. It is situated in The Hague, in Holland, in Europe. One of its primary functions is to try and convict war criminals for “crimes against humanity”.

Unfortunately, at the time of writing, the US has refused to allow itself to be subject to the jurisdiction of this global court, fearing that non Americans may judge American military behavior as such crimes. Personally, I think the US will be one of the slower of the rich democratic nations to merge with Globa. It is too nationalistic (and even chauvinistic) to be willing to give up its sovereignty. America is still living in the 19<sup>th</sup> and 20<sup>th</sup> centuries in many respects.

Using a similar reasoning to some of the above sections, there will a hierarchy of courts, e.g. at the

town level, city level, regional level, national level, union level, and at the global level. The global court will be used to try and to convict people who break the global laws, i.e. large scale important laws that have an impact on a global scale, e.g. major companies who pollute on a large scale, or companies who are considered to have broken global incomes policy laws, or global raw material distribution laws, etc.

One obvious role of the global court will be to settle disputes between former nations that in the past may have led to war between those nations. For example, imagine two former countries get involved in a bitter trade war, then the world court could be used to listen to both sides, and then adjudicate. The decision of the court would then be binding on those former countries, since they are legal members of Globa, and hence subject to Globa's laws.

Actually, with regard to trade "wars", i.e. bitter trade disputes, there is already a form of global (trade) court called the "WTO" (World Trade Organization) which has the power to adjudicate between disputing nations. However, if the dispute were particularly bitter and substantial, then if "push really came to shove", then at the time of writing, the nation states could override the decisions of the WTO and appeal

to “national sovereignty” or to “national security”. With members of Globa however such self interested nationalism would not be allowed. It would not be possible. When member nations join Globa, they sign away their right to behave in such a way.

### *j) Global Military*

One of the main reasons for creating Globa in the first place is to rid the world of wars. So if there are no more wars, why have a global military. The quick answer is to “snuff out minor civil wars”. With Globa, what were previously bitter disputes that led to war under the sovereign states system, get resolved in the global court. Most such disputes will be resolved this way.

But, there will always be small groups that break away and cause violence, even moderately large scale violence that could not be contained by the global police. Under such circumstances, the global military would be called in, by decision of the global parliament, when no other alternative seems appropriate.

An obvious example would be if a group of terrorists took a lot of hostages, and started to kill them. A

quick military intervention might then be considered by the global parliament to be warranted. The people who would execute such military action would be the global military. We could label such a military the “GMF” (Global Military Force).

There are examples of such “quick intervention” forces that already exist, e.g. NATO (North Atlantic Treaty Organization), a mixture of US and European military forces, based in Brussels, Belgium, Europe, is becoming more and more such a force. The EU is also forming such a “quick intervention” force. Such forces differ from a national military, for the simple reason they are not national, they are multi-national.

### ***k) “Globiversities” and Global Education***

One of the major goals of Globa would be to eradicate poverty around the world, and one of the most effective ways to do that is to educate the world’s citizens. With BRAD and a much faster internet, it will become possible to create what I call “*globiversities*” (i.e. global universities) whose lectures are recorded and sent via the GloMedia to the whole planet.

Since there would be millions of students around the world listening to such lectures, the costs of producing the lectures and paying the professors would be amortized over those millions, and hence the “per student” cost of a lecture, and hence a course, could be very cheap, and this is important. Hence even the citizens of very poor countries could afford to “go to university”.

Perhaps some universities might offer their courses for free, in the form of aid to poor countries, hoping to raise their living standards by educating their citizens.

With a powerful internet, all education could **be** done on-line. Tutors and students could interact with each other in the global language, and see each other face to face in vivid 3D images. For poor students, the prospect of getting such an internet based education at a globiversity would be a powerful motive to master the world language.

Globiversities are just starting to get off the ground at the time of writing. Universities around the world are recording some of their lectures and putting them on line, in both audio and video. Placing video lectures online is still rather expensive, so usually these universities only upload a sample of their video

lectures, but as the internet gets faster, and recording such lectures gets a lot cheaper, then one can imagine universities putting all their lectures on line in video format, for the world to “see”.

### *l) Global Taxation*

It is a stereotype to state that there are only two certainties in life, i.e. “death and taxes”. No state, whether national or global can survive without taxes. Someone has to pay the state employees who build the schools, the roads, the emergency wards at hospitals, etc. So a global state will need global taxation. In some countries that are federations, e.g. the US, there are two kinds of taxes, namely state and federal tax. When the US joins Globa, perhaps US citizens will then have to pay 3 taxes, state, federal, and global.

In other countries that are federal, citizens only pay one tax, i.e. federal tax, and then the federal governments give some of their tax monies to the states, so that there is federal control and policy over the states.

One could imagine a similar policy applying to Globa, i.e. that global citizens pay only one tax, and that is



to Globa. The global politicians then decide how that tax money is to be spent on a global scale, so that, e.g. some of the tax globos coming from the US could be spent in Upper Volta to pay for a global aid package to finance a better national irrigation scheme.

The rate of tax would be decided by the global parliament and the global finance minister of the global political party in power.

As the richest countries continue to get richer, it is likely that their traditional preoccupation with making more money will be diluted, so that resistance towards paying a disproportionately higher tax rate to the poorest countries will be lessened. One can imagine new attitudes growing in these countries, such as “the rich countries should be generous to the poor countries”, “aiding one’s fellow man”, “global solidarity”, etc.

### *m) Global Wealth Distribution*

One of the major aims of Globa is to make the poorer nations richer. There are many ways to do this. One is a global taxation scheme - another is a global education scheme. A third is to use progressive taxation, where the richer of the world’s citizens pay

a higher percentage of their income in tax to Globa, which is then funneled to the poorer countries to pay for investment projects, infrastructure to help the poorer countries create richer economies.

Deciding what should be done in terms of global wealth distribution would be the task of the global parliament and the cabinet of the global president. In a global world, with a global language and global culture, the poorer of the world's citizens would be seen more as "fellow globans" and hence worthy of our "tax globos".

### ***n) Global Resources***

As mentioned in an earlier section, with Globa, the natural resources of the planet will belong to everyone. Just because there is oil under the ground in your region, does not mean that it belongs to your region. It belongs to Globa, i.e. to all the citizens of the earth.

This notion that the earth's raw materials belong to everyone on the planet will probably prove to be one of the biggest obstacles to the creation of a global state. A prerequisite for creating an acceptance of such an attitude will, I believe, be the creation of a

global culture, with a global language and global values and hence a strong sense of global belonging to the same global family.

We are still a long way from this at the time of writing, because we do not yet really have a global language nor a global culture. We do not yet have the technological tools to create such a culture, but they are coming, and coming fast. The BRAD Law is a strong case in point.

Is it therefore likely that those countries not belonging to Globa which have rich raw material wealth, such as the Arab countries and Norway with their oil, etc will not choose readily to give up their traditional “charity begins at home” attitude, and then share their wealth with poor “third-worlders”?

The creation of Globa necessitates a strong sense of living in a global community, which can only be built up incrementally. As described in various parts of this book, the various sovereign nations of the world are not going to “pool their resources” overnight. They will do it gradually, step by step, and initially only with other nations similar to themselves, with whom they can identify, e.g. look at the gradual accretion of the European countries, or the Mercosur countries in South America, etc.

As people across the globe feel more “at one” with each other, they will become less reticent to share their nations’ natural resources with the other countries in Global or (semi-)Global.

*o) Global Unions*

One of the basic rights of people living under a democratic system is the right to form labor unions, to combat the tendency of capitalist employers to exploit their employees. The Marxists of the 19<sup>th</sup> and 20<sup>th</sup> centuries had a point when they saw early capitalism as fundamentally exploitative.

In an economic/political system that does not have labor unions or a workers political party, it is possible for employers, i.e. the owners of the machines, of capital, to exploit the labor of its workers, its employees. Marx explained this exploitation using his idea of “surplus value”. Briefly, this concept can be described as follows. According to Marx, the factor that determines the value (i.e. the price) of a product is how much human labor time goes into its manufacture, i.e. a “labor theory of value”, an idea he got from the classical economist Ricardo.

If the employee produces  $V$  units of value in the products he makes with one hour's work, and works  $H$  hours a day, then that employee produces products worth  $VH$  units of value in a day. If the employer pays a wage of  $W$  units of value per day to the employee, then it may happen that  $VH$  does not equal  $W$ .

If in general,  $W > VH$ , for the employees of the employer, then the employer will make a loss and go out of business, so it is in the interest of the employer to pay the employees a wage  $W$ , such that  $W < VH$ , so that the employer makes a profit. (Actually, the employer has many other costs, e.g. the price of buying the machines, paying for factory land, paying for ingredients, etc. Let these costs be  $C$  per day.

So for the employer to make a profit, with  $N$  employees (assuming they are paid the same wage) we need the condition that  $NVH > C + NW$ .

It is in the interest of the employer to minimize  $W$ , so as to maximize his personal profit. In the early days of capitalism, wage rates were barely enough to allow a worker and his family to survive. Early factory workers in the new "industrial revolution" lived in very poor conditions.

Also they had no choice, because the traditional cottage industries were less productive and could not compete in commodity price with the much higher productivity levels of the machines in the factories. Thus they were forced to sell their labor to factory owners, and hence became highly exploitable.

There were no worker-based or labor-based political parties in those days, no progressive taxation, and definitely no labor unions, to force employers to pay reasonable wages, so as not to exploit their employees excessively. Workers soon learned to band together by forming labor unions. They went on strike, and forced employers to pay better wages. They also pushed for universal suffrage, i.e. so that they could vote.

Once the laboring class had the vote, income policies were established by the parliaments, so that the excessive profits of the period of early capitalism became almost impossible. Workers rights were much better respected.

At one time in the 20<sup>th</sup> century, half the world's population lived under Marxist regimes, which were supposed to prevent the exploitation of workers. Ironically, at the time of writing, countries like China, Vietnam, North Korea, etc, all supposedly Marxist in

their basic philosophy, ban unions, keeping wages low, so as (particularly in the case of China) to attract foreign capitalist investment that takes advantage of low wage rates, so that the employers, the capitalists, can make a greater profit.

Thus countries like China and Vietnam (at the time of writing) are booming, due to high foreign investment, but the average worker does not benefit very much from the boom. As a result, these modern day capitalists are getting a lot richer than their workers. In China's case, the gap in incomes between the capitalist class and the working class is growing so large, that public resentment is growing ever larger. Demonstrations and disputes grow by the month, so that the CCP (Chinese Communist Party) has an ever growing headache.

Since most of the soldiers in the PLA (People's Liberation Army) of China come from the poor western region of the country, the CCP has a major problem on its hands. Once the PLA becomes disaffected with the CCP, the CCP cannot use the army to stay in power. So, it will probably fall or be forced to grant the right to form worker unions.

So, in light of the above, a basic right in any democratic regime is that workers can form labor

unions. When a company introduces a new product or service that sells very well, then the workers of that company can push the employers to share the greater profit, in the form of higher wages and profit sharing (i.e. a percentage of the total profit goes to the employees). By this means, the material standard of living of the employees rises, to their greater happiness.

So, in a global context, in Globa, unions will be global. Their union leaders will be able to combat the tendency of global companies to exploit their workers, by implementing global union policies that apply to the whole planet. Elected global union leaders will have great power, because their policies will be global.

Written into the global constitution will be a clause on the right to establish global unions. Such a right is basic for the establishment of economic, i.e. material fairness, and to reduce the risk of material exploitation on the part of the employers, who always want to keep wages low, to maximize their profits.

***p) Global Incomes Policy***



As mentioned above, the global political parties will very probably include a global workers political party. One of the main goals of such a party will be to represent the economic interests of the majority of people in the world's population who are employees in companies.

In rich countries like the US or Japan, only about 10% of people are self employed. The vast majority of people are employees, i.e. are dependent upon employers, usually companies, and often big companies, for their livelihood. All these employees will have the vote, so very probably many of them will choose to vote for a party that does not permit excessive exploitation of the workers, the employees.

Hence such worker based parties will have an incomes policy, so that the differences in income levels do not become excessive. Since the majority of people are employees, all political parties will have to have an incomes policy, in order to be politically competitive with worker-based parties.

In Globa, policies will exist to foster the economic development of the poorer regions of the earth, particularly the black African and Arab countries, which are the poorest at the time of writing. A global parliament, with a global loyalty to all of Globa's

citizens, will establish a global incomes policy that encourages the poorer regions to adopt policies that will foster economic growth.

This may not be easy in some cases. For example, there are many social critics of the Arab nations (including many Arab intellectuals themselves), who claim that Arab cultures devote too much time and energy on religious interests than on material, scientific interests, so that their populations remain poor, due to ignorance of the methods needed to become richer.

A global parliament, with a global incomes policy, will encourage the poorer regions of the earth to modernize their thinking, and hence increase their material living standards.

Of course, the more progressive, more modern regions of the earth will have to be careful not to push the poorer regions too hard and too fast. An optimum level of pressure will be needed. If the former push too fast, their efforts will actually be counter productive, due to a cultural backlash of the latter. Probably the wisest policy will be simply to supply all of the world's citizens with the means to tap into GloMedia, and then let people educate themselves.

People may be ignorant, but they are not fools. Once they see with their own eyes, thanks to GloMedia, how other people live, and what other people believe, they will start asking questions, and begin rejecting what they consider to be their own inferior life styles. Education is a powerful motivator, and ideas are the greatest educators.

### *q) Global Currency Unit*

With a global parliament, global political parties, global incomes policies, etc, it makes sense that there ought to be a global currency unit, i.e. a unit of monetary exchange that the whole world uses. So, it would need a name.

The Europeans created recently their “Euro”, as the monetary unit of the EU (or at least for those countries who decided to join the “Euro zone”). What might the name be of a global currency unit?

I suggest the term “Globo”, with the plural term being “Globos”. Its symbol would be a capital “G”, with two horizontal strokes instead of the single horizontal stroke of the normal capital G. These two strokes should be readily understood, due to the

analogy with the US dollar symbol as a capital “S” with two vertical strokes that “cut” the S, and with the EU Euro symbol with two horizontal strokes that convert a capital “C” into the Euro symbol, or with the two horizontal strokes that “cut” the capital letter “Y” of the Japanese yen.

Having a global currency unit would be similar, at the time of writing, to having national currency units (e.g. the Euro, the Dollar, the Yen, the RMB, etc). It is normal for sovereign nations to have their own currency unit, to simplify financial transactions between citizens of the state, and also as a symbol of the sovereign nation.

A global state would be no different. It would need its own currency unit and symbol. There would be no need for multiple currency units in a highly financially and culturally integrated world. A second currency unit would simply be redundant.

The likelihood of the creation of the “Globo” raises some interesting questions. What if the most probable route towards creating a global state is the European Union Accretion model? As more and more non European countries join the EU, the very title of the EU and the Euro will need to change.

It might seem rather arrogant of the new “EU” to call itself “Globa” and its currency unit, “Globo”, when it is far from being a truly global state, so probably some other terms would be needed, i.e. some form of transitional terms, that later, once it becomes obvious to the whole world that a global state is truly in the making, a relabeling from the intermediate terms to the global terms could be reasonably made.

Note however, that a similar logic would not apply if the “Update the United Nations” route proves to be the successful path towards the creation of a global state. The term “U.N.” would be perfectly acceptable until there were no more nations. Then the UN could change its name to Globa.

What might these intermediate or interim terms be? I suggest for the name of the “post national political unit” (PNPU) the term “Federa”, and for its currency unit, the “feder” (with plural form “feders”), and as the currency unit’s symbol, a small letter “f” with two horizontal strokes instead of the usual one.

I suggest that the criterion to be used to decide when to switch these interim terms from “Federa” and “feder” to “Globa” and “Globo” will be when three quarters of the world’s population have joined Federa. This historic and symbolic name change would then

put moral pressure on the stragglers to join, because the very name change will signal the existence of a soon to be born global state.

However, what if there were more than one PNPU at a given time? This is quite possible. For example, the US and Canada might merge for a few years, before merging with the EU. The African countries might convert their AU (African Union) into a political unit. Thus it is quite probable that there will be several PNPU's.

If so, then they may need new names, especially if they became large, and comprise non negligible proportions of the earth's population. If these PNPU's are obvious geographical units, then geographically based names could be chosen, e.g. if Canada and the US merged politically, perhaps the new unit could be called "Namerica" (i.e. North America). Since the US and Canada both use the term "dollar" for their currency units, the currency unit name would not need to be changed.

If the black African and Arab North African nations merge politically, perhaps they could call themselves "Africu" (i.e. the African (Political) Union). The currency unit could be called the "Africa", with the

symbol being the capital letter “A” but with two horizontal strokes instead of the usual one.

The above terms are only suggestions of mine. No doubt when the time comes for creating them, the names chosen will be different, but what remains true will be the need for such new terms.

What if several PNPUs are formed that are not particularly geographically based? For example, imagine North America and the EU merge, calling itself Federa, and another major bloc, e.g. the Asian nations and Russia merge. What could it call itself? Some term similar to Federa might be needed, e.g. Unita.

At each historical stage, at each major merging, new PNPUs titles and currency unit names will be needed. Sooner or later however, it should be clear that the planet has more or less merged into a fledgling global state, and it will need its global currency unit, “Globo”. From then on, all financial transactions undertaken within Globa would be performed in globos.

*r) Global Health Insurance*

One fundamental criterion for judging whether a nation can justifiably label itself “civilized” is whether it concerns itself with the physical health of its citizens. Nearly all nations on the planet at the time of writing have national health insurance policies, so that the risk of high medical costs is spread and diluted over the population in a “national health insurance scheme”.

The one great glaring exception to this general state of affairs is the US, with its rather brutal and uncaring attitude towards its own citizens. The US has some 45 million of its citizens who don't have health insurance. The US is decades behind other advanced nations on this point. In the case of Germany, it is well over a century behind. But at the time of writing, even socially backward America is seriously contemplating creating a national health service, as a dominant theme for upcoming elections.

With a global health service, the obvious question arises as to who will pay for it? There are more poorer, less healthy people in the world than richer, healthy people. Solving such problems will be an incremental process as each nation joins its PNP or Globa. The financial burdens will need to be discussed at each merger.



Of course, a point one could make is that nations will only start to merge politically, once they have become both politically sophisticated and very probably materially rich. It is likely that merging nations will not be so different in their living standards, and that the richer nations will merge first.

Take the case of the EU. The richer European and more politically sophisticated nations combined first. At the time of writing, the nations joining the EU are on the whole poorer than the “EU-average”, and have to be financially “helped” by the EU. At the time of writing, the EU is debating whether to expand beyond its initial “conceptual horizons”, i.e. whether to include quasi- or non- European countries. The case in point is whether the EU will allow Turkey to join.

Turkey (at the time of writing) is a large, poor nation (i.e. about 70 million people, and would be one of the poorest nations in the EU). If the EU merges politically into “Federa”, who will pay the health insurance premiums for the large Turkish population?

There are several issues here. As two large political blocs merge, and one is a lot richer than the other, who pays for the poorer bloc – and not just for health insurance, but for many other sectors? These are

political questions of priority and solidarity that will have to be addressed and haggled over at each merger.

Another question, particularly in regard to the EU and Turkey, is whether the EU is willing to expand into non or partially non European countries. The Turks are desperately trying to join the EU, partly for reasons of “national ego”. Since Ataturk, the pioneer leader of Turkey in the early 20<sup>th</sup> century, tried to westernize and modernize Turkey, a certain proportion of Turks have considered themselves western, but the reality is that Turkey is also very much Muslim, so many Europeans wonder “Is Turkey European?”

It is possible that the EU may decide to expand, i.e. to incorporate “all European” countries and then stop growing. This begs many questions. For example, “What is a European country?”, “Why limit the EU to European countries?”, “Why not be more ambitious?”, “Why not keep growing, using the EU as the stepping stone towards the creation of Globa, the global state?”

So, the question of whether Turkey should join the EU is crucial if the EU is to become the stepping stone towards the creation of Globa, i.e. if the

“Expand the European Union” is to be the most probable route towards globification.

If Turkey does join, then initially, its health insurance scheme for the Turks will be paid for by Turkey, but as the EU merges more and more politically, with a common incomes policy, then the burden of paying the health insurance costs of a large poorer bloc of people will not be negligible. The generosity and solidarity of the richer countries in the PNPU will be tested.

If the problem of Turkey and the EU becomes a problem in terms of health insurance costs, consider the much bigger problem of incorporating all countries into Globa. Who will pay? The number of people we are concerned with now is into the billions, and many will be a lot poorer than others. The financial burdens on the richer global citizens will be considerable, especially in terms of global health insurance, since as countries get richer, the population ages, as fewer children are born and people live longer. Global health insurance costs will become very expensive.

As stated above, solutions to these problems will be found incrementally. If China or India joins a PNPU, their huge populations could pose a considerable

health insurance burden on the richer political bloc that these countries merge politically with.

Probably compromises will have to be made, on sheer financial pragmatic grounds. For example, initially, the health insurance costs of the Chinese might have to be paid by the Chinese. As Chinese living standards catch up more to the rich PNPU (assuming that happens) then the PNPU may contribute at a later time, when the difference in living standards lessens.

But, in principle, a global state should have a global health insurance scheme, the same way as nations have national health insurance schemes. Just how it would be paid for is not an easy question to answer, but answers would need to be found.

## **Chapter 7. Forces Opposing Globalization**

- a) Introduction
- b) Globalization?
- c) Nationalism
- d) National Sovereignty
- e) Cultural Differences
- f) The Clash of Ideologies
- g) Religious Differences
- h) Charity Begins at Home
- i) Cultural Inertia
- j) Cultural Alienation
- k) Anarchist Opposition

***a) Introduction***

“Know your enemy!” This chapter is in a sense the opposite of Chapter 5 which was devoted to the forces pushing towards the creation of a global state. This chapter deals with those forces that are opposed to the creation of a global state, to those forces that will slow down or even actively oppose the creation of a global state. If this book is to be persuasive in its aim of motivating people to push for the creation of a global state, then it needs to be realistic relative to those forces opposed to such a motivation.

If these opposing forces are not addressed, and if possible antidotes are not found against them, then it will be all too easy to dismiss the suggestions of earlier chapters that it would be a good thing to form a global state, and in particular that doing so will be practical this century. Hence in the sections that follow, after each opposing force is introduced and discussed, this is followed by suggested remedies to overcome that opposing force.

The main aim of this chapter therefore is to overcome doubts on the part of readers who think that the idea of creating a global state is premature and unrealistic, due to the many powerful opposing forces discussed below. By countering the strengths of these counter arguments with even stronger counter counter arguments, perhaps readers will become more

committed globists, and then help with the establishment of a global state and the promotion of a globist agenda, the two topics discussed in Chapters 8 and 9.

### *b) Globaloney?*

To many people in many countries, the very idea of creating a global state sounds like a pipe dream, a fantasy, as unrealistic as their chances of having a vacation on the moon within the next ten years. This attitude is expressed in the term “globaloney”, i.e. global baloney (i.e. nonsense). Why do so many people feel so strongly against the idea of a global state that they dismiss it with such a pejorative term? This section’s main purpose is to acknowledge the size of the problem of creating a world state.

It will not be easy. The magnitude of the hurdles to be overcome are formidable, e.g. problems such as the psychological forces of nationalism, the unwillingness of national leaders to reduce their national sovereignty, the depths of cultural differences, the clash of ideologies, the frictions due to religious differences, the argument that charity begins at home, cultural inertia, cultural alienation, the opposition of the anarchists, etc. Each of these

problems will be raised, discussed, and possible antidotes found to overcome them. We begin with probably the biggest, i.e. the power of nationalism.

### *c) Nationalism*

Nationalism is a powerful force. Look at how the populations of Europe reacted when WW1 broke out. There was almost jubilation, euphoria. It was an intensely emotional event. It is a typical reaction for example, when multiculturals confront monoculturals with the inferiorities of the monoculturals' cultures as seen through the cold eyes of the multiculturals, for the monoculturals to feel angry and hurt. When the multiculturals attack the inferiorities of the monoculturals' cultures, the monoculturals feel as though the multiculturals are attacking them personally. Why? Because the monoculturals identify themselves with their cultures. They are members of their cultures, so if they identify themselves as Xians (where X is some country or culture) then when X is criticized by the multiculturals, the Xians feel slighted.

It will not be easy getting the Xians and Yians to merge politically to form a global state. They will have cultural differences, religious differences, ideological differences, linguistic differences, etc. With so many differences how will it be possible to



get the two sides to lower their distrust of each other to the point that a political merge is possible?

If a mini-Globa (i.e. a partially formed Globa) is already established, it will not be wise for it to push the remaining non-member states too hard to join it. If it does, then very probably nationalistic forces within those non-member countries will surface to resist the merge. The more the mini-Globa pushes, the more the remaining countries may resist. To the Xians, mini-Globa is alien, foreign, “them” not “us”.

On a small scale, the same kind of phenomenon exists when a multi complains to a mono about some inferiority of the mono’s culture. As is discussed from different angles several times in this book, we are faced once again with the classic “multi-mono confrontation”, i.e. from the mono’s perspective, all he sees is the multi complaining about his culture.

This can be extremely annoying to the mono, who will probably react with a statement such as, “Well if you hate this place so much, why don't you go back where you came from!” To the mono, all he sees is a complaining multi. He may not even know the complainer is a multi. The mono does not understand what the multi is saying because the basis of comparison used by the multi, i.e. having lived in at

least one other culture, so as to be able to compare at least two cultures, lies outside the life experience of the mono.

From the perspective of the multi, the intercultural ignorance of the mono is frustrating, because no matter how clearly the multi explains the differences, i.e. the superiorities of the other culture(s) used by the multi to convince the mono, the mono will remain unmoved. The mono simply cannot identify with what the multi is talking about. To the mono, the multi may as well be talking about the far side of the moon.

It is this incomprehension of monos that mults find so frustrating, and, as is stated often in this book, is the main reason why mults prefer the company of other mults. At least when two mults come together and multi-1 complains about some aspect of multi-2's initial culture, then multi-2 is much more likely to be open to the criticism, than would a mono, because the multi-2 has already lived through the same kind of multi-cultured experiences as has multi-1, i.e. he has lived in at least two cultures, and can thus compare the two (or more) cultures he has lived in.

When multi-1 complains about some custom of multi-2's first culture, then multi-2 can think (instead

of reacting negatively) that, “When I moved from my first culture to my second, I became very conscious of various superiorities of my second culture. So I can sympathize with what multi-1 is saying to me, even though I have not lived in the culture(s) he is using to compare my first culture with. I understand that multi-1 is doing what I did when I was in my second culture, i.e. I compared and complained about the inferior aspects of my two cultures. I know how he feels, because I have felt the same way about my set of cultures. We understand each other that way. We are both multitis”.

Multis find the intercultural ignorance and incomprehension of monos boring, limited, hick, and tend to look down on monos. Monos find the complaints of the multitis insulting, and threatening. It is therefore not surprising that multitis and monos tend not to get on very well and choose not to spend much time in each others company. Now scale up this problem by a factor of millions, i.e. between the populations of two nation states, and imagine that the first one is much further along in the cultural homogenization process than the other, so that the first culture contains millions of multitis and the second culture contains millions of monos.

Probably the major differences between these two cultures is that the first one is much richer, has a much greater access to the global media and a high proportion of its citizens speak the world language and has traveled extensively. The second culture, we can imagine is poor, undemocratic, its citizens have not traveled much, they don't speak the world language, and few of them have the global media because their government bans access to it.

How would these two cultures interact? If the “multied” culture put pressure on the mono-culture to “multify” itself, the mono-culture could appeal to the mono-culture’s nationalism. The annoyance and insulted feelings of millions of citizens of the mono-culture could be tapped into and used as collective resistance to the pressure of the multied culture.

The globists in the multied culture or even a mini-Globa need to be careful as to how they promote their globist goals and dreams. Obviously if the globists want to achieve their goals, they will, by the nature of the task, need to persuade the mono-cultured nations to think globist, and become conscious of the advantages of living in a global state. But they cannot push too hard otherwise they will generate a nationalist backlash that will simply slow up the merging process.

Different cultures will join the mini-Globa at different times. Those already joined will be speaking more or less the global language, will have a global media, will be traveling frequently to each others countries, and generally benefiting from the mutual superiorities of each of their cultures. Those cultures not merging, especially the poor dictatorships (if there are any left by the time a mini-Globa is forming), will fall further and further behind the level of development of the mini-Globa. In time, the leaders of the poor dictatorships will see that they are falling behind, and may feel ashamed. They and others of the poor dictatorships may then be more motivated to become democratic, and to multify.

### *Remedies*

So, what suggestions can be made by the globists to overcome the powerful problem of nationalism? The suggested remedies will be much the same for all of the problems listed and discussed below, namely, the need to strengthen those forces that push the creation of a global state, i.e. those discussed in Chapter 5, particularly the increase in the speed of the internet, the growth of a global media (the GloMedia project), the growth of a global language, the free exchange of ideas, etc.

Nationalism is a powerful force. I have lived in 7 countries and have seen monos from each country expressing powerful emotions about their own cultures. I have seen “Vive la France”, “Deutschland uber Alles”, “Britain Rules the Waves”, “USA, USA”, “Nippon Ichiban”, “Zhung Guo jia yo”, etc. I lived for many years in Belgium (in the city of Brussels, the capital of the EU) which is one of the least nationalistic countries on the planet, due to it being a federation of two mentalities, i.e. the French speaking Walloons, and the Dutch speaking Flemings, who don't like each other very much, so there is not much in the way of Belgian nationalist sentiment (except when its soccer team starts winning its way toward the final of the World Cup).

Of the European countries' mentalities I'm familiar with, I'd claim that the French and the British are the most nationalistic - the Brits because they live on an island, and were top dog in the 19<sup>th</sup> century, and the French because Paris is far from its international borders and because France was the dominant nation for centuries in Europe. Both countries warrant a certain pride in their achievements, so a certain level of nationalism on their part is understandable (even if I think it is becoming outmoded to be nationalistic).

By far the most nationalistic country of the 7 I have lived in was the US. I remember attending my first graduation ceremony at my US university as a professor there. Two flag carrying students in soldier's uniform marched in and the whole crowd of tens of thousands of Americans stood up like clockwork, *like clockwork*. I was shocked.

Several years later, while at a classical music concert in the US, the orchestra struck up the US national anthem. "Oh no", I thought and groaned. Everyone in the whole concert hall stood up except me. I was amazed to see the conductor glaring at me in uncomprehending scorn. I felt the impulse to perform my first public globist act and give him a globist slogan, but simply kept quiet and gave him my "petit con Americain" look instead. I will mention this incident again in a slightly different context in Chapter 9, section "b".

I remember decades ago as a teenager in Australia, that a movie theater would play the Australian national anthem, "God Save the Queen". I stopped standing after a few years. I guess a lot of other people did the same, because the custom died out several years before I left the country in 1971.

Years later, during my first trips to the US, as a grad student, I learned that the word “patriot” had positive connotations in the US. In Europe, the word has distinctly negative connotations (e.g. of bigotry, blindness, ignorance, etc).

The Europeans were more nationalist a century ago, but the horrors of trench warfare in WW1 and the mechanized killings of WW2 taught the Europeans to integrate their nations into the EU, and to downplay nationalisms. The US on the other hand, has never had a major war on its territory (unless you count as major the US civil war that occurred a century and a half ago in a handful of US states that killed only about half a million people, or if you can call a war the American Holocaust of the 90 million native Americans that the European settlers killed off as they moved west).

The US is so large, that it is difficult for Americans to leave the country. They have to fly for hours to reach Europe. It is much easier for continental Europeans to travel internationally than it is for Americans. European countries with their different languages and cultures are the size of states in the US. If you drive for a few hours in the US, you will arrive in another state, with the same “Main Street” chain stores as anywhere else in the country. It is not



surprising that Americans are such monos. They have maintained their 19<sup>th</sup> century nationalism that the Europeans have had bayoneted out of them in two horrible world wars.

The level of nationalism in the US is such that I would not be surprised that mini-Globa will not form around the US or NAFTA or FTAA, but around the European Union (EU). Of course, the US will play a major role in the creation of the global media, because the US is the world leader in technology, and is likely to maintain that role for some decades at least to come.

To overcome the blindness and ignorance of nationalism, the global media will play an essential role. People of many countries will be able to see for themselves the pros and cons of other countries. With a hyper-fast internet, and real-world-quality 3D images, billions of people will be able to “travel” in their living rooms to whichever tourist site they want on the planet.

The globists should promote the technological development of the GloMedia project. As emphasized frequently in this book, it is probably the single most important thing they can do to promote the creation of Globa. A global media will be so

attractive that it will sell itself. Everyone will want to have access to it. Look at the rapid increase of the use of the internet in China. At the time of writing, there are more Chinese using the internet than Americans. (At the time of writing, there were 220 million Americans using the internet, i.e. 72% of the population, compared with 250 million Chinese, i.e. 19% of the population). Soon, there will be hugely more Chinese internet users than Americans. Similarly with India, but at a slower pace.

Is there much that globists can do before the enabling technologies are able to create a 3D hyper-fast internet, which will take another 30 years? Probably not a lot. There will be incremental changes to many forces pushing for the creation of a global state. What can be done however, in the interim, is to develop globism as an ideology. More people like myself can write books, get on the media to promote and familiarize populations with the concept, saying such things as “Globism is coming”, “Globism is inevitable”, “Our global history is heading towards it”, “The size of the political unit keeps increasing – soon it will be the size of the planet”, etc.

When billions of people become familiar with the concept of a global state, there will be less resistance to its creation (so long as it is not pushed onto them

too quickly). So the globists can blaze the trail that will later become a highway that will be built by the global media, and then a global language, etc. Once people begin to see vivid images of other countries, and learn the global language (i.e. English), they will be able to hear the views and ideas of other cultures.

They will be able to make comparisons between what their own leaders say and what other countries' leaders say. They will begin to become multicultis. They will learn a sense of cultural relativity. They will see with their own eyes, and hear with their own ears, the superiorities of other cultures, and that will decrease the strength of their own nationalisms. They will lose their chauvinistic blindness. They will be able to take a more multi-cultured view of the world and will begin to rank cultures in terms of their own more multi-cultured experiences.

If they consider their own culture to be inferior to other cultures in certain respects, they will be able to absorb the superiorities of those other cultures into their own personalities, and thus benefit from their greater sophistication. They will then learn that their former nationalism was a kind of blind ignorance, an emotional illusion. They will become more sympathetic to the slogan of the multicultis that,

“Nationalism is the privilege of the mono-cultured”, and appreciate its irony.

In short, I see the GloMedia project killing off nationalism. It will multify billions of minds and educate them out of their nationalist myopia.

#### *d) National Sovereignty*

A GloMedia project may multify the minds of billions of ordinary citizens, but what about the minds of their leaders? Will they be willing to sacrifice some of their sovereignty to form closer political unions with other countries or blocs? Fortunately, this idea is not mere theory. It is already happening with the EU. Various national leaders of the EU countries are increasingly, step by step, giving up small portions of their sovereignty to the larger EU institutions. EU law now has greater force or precedence than national law in many cases. So it can be done.

When the US unified its independent colonial states two centuries ago to form the United States of America, the state leaders had to forgo their former state sovereignty. They chose to and did, after much debate. So, in a manner of speaking, one can say that

America is two hundred years ahead of the EU in forming a continental size political union. Of course, forming a “U.S.A.” was much easier than forming a “U.S.E.” (i.e. a United States of Europe), because the US states were already culturally homogeneous. The US settlers were mostly English colonists, speaking English, with English laws, religions, customs, values, etc. The level of distrust between the American states was far less at the time than between England and France, for example.

In the rich *democracies* (actually all the rich countries of the world are democracies) the populations of these countries are in a position to push their political leaders to merge more closely with other countries if the populations so choose. Public opinion will motivate the politicians to do what the public wants. If a critical mass of the population opts for merging into ever larger economic and political blocs, the leaders will oblige and make it happen.

The poorer dictatorial countries will probably be a lot slower in joining this process. They will probably have to go through the whole “get rich” phase and then convert to democracy before the leadership “allows in” the global media needed to culturally homogenize their peoples. However, one should not

underestimate the influence that social pressure coming from the leaders of the advanced nations can exert on the leaders of the poorer undemocratic nations, in international fora.

For example, I was an invitee (a Scientific Fellow) at the 1998 Davos World Economic Forum (WEF) and saw with my own eyes how much pressure the underdeveloped countries' leaders were placed under at the hands of the leaders of the top countries. You could sense the shame and the annoyance they felt concerning their nations' backwardness, and hear the implicit criticisms they received from the leaders of the more advanced nations. If the majority of advanced nations merge into a mini-Globa, pressure on the poorer, less developed nations to do the same will increase. This pressure will come from both the mini-Globa itself, due to its very existence, and from the populations of the poorer countries themselves.

#### *e) Cultural Differences*

How could one ever get two cultures as different as China and America to merge economically and politically to form a global state? Aren't the cultural differences just too great, unbridgeable? The Chinese see the US as a hegemonic bully, throwing its

military weight around as it wants (e.g. in Iraq), and the US sees China as morally inferior because it is still a dictatorship, and still honors Mao Zedong, whom western countries consider to be history's greatest mass murdering tyrant.

(Mao is reported to have killed about 70 million Chinese, according to biographies of him written by Chinese expatriates living in democratic western countries. Of course, these books are banned in China, so most Chinese are unaware of Mao's massive crimes.) The American people detest the Chinese government, and the Chinese people see the American government as arrogant and dangerous. How on earth could these two cultures change so that they became culturally homogeneous? A tall order, is it not?

What about the Arab nations and the US? The Arab nations see the US as Zionist (i.e. that the Jews should have their own country and that it should be located in Palestine). The Arab nations see the US as supporting the Israelis and their colonization of Palestinian lands. As already discussed to some extent in Chapters 2 and 3, this has been one of the long term injustices of the 20<sup>th</sup> century, and is a festering sore that now has come home to roost with the rise of Arab "terrorism" (i.e. revenge) on US soil

(i.e. “9/11”). The Arab countries see the US as criminally unjust and contemptible, and the US sees the Arab countries as medieval, backward and contemptible. How could these two very different cultures come together?

To bring these pairs of cultures closer together, a global media is essential. I will deal with both of the above cases to illustrate my point.

For Americans to respect Chinese, or rather the Chinese government, the Chinese government needs to become democratic. The fact that a country as economically important as China finds itself in the bottom third of countries of the world that are still not democratic, makes China look “3<sup>rd</sup> world” in Americans’ eyes, i.e. as unworthy of respect, even contemptible.

For Chinese to respect America, America will need to learn to be more sensitive to other cultures and become a lot more inter-culturally competent, losing its bad reputation of being “mono-lingual, mono-cultured, and gullible”. Then America would be a lot less arrogant and brutish with its military might. If the US keeps its present mentality, then the Chinese feel they must teach the US a lesson by pushing it off its pedestal as the world’s dominant power. The huge



potential of China, with its 1.3 billion people, and its average growth rate of about 10% a year, compared with America's 0.3 billion people and 3% economic growth rate, means that sooner or later, China will be able to steamroller over the US and squash it like an ant, if it chooses to.

Instead of the world's two economic superpowers, America and China going at each other's throats, it would be a lot smarter for both if they educate themselves via the world media, and change themselves into more civilized cultures, with both learning from the insights of other cultures. China is not the only culture who sees the US as arrogant and dangerous. Europe also wants to push the US off its pedestal.

Both China and Europe are big enough to do it. What is so worrying is that the US is by far the world's dominant military superpower, and may not take kindly to being brought down a peg or three. (At the time of writing, the US spends about \$350 billion a year on defense, compared to Europe's \$175 billion, and China's \$50 billion.) From the European perspective, the US desperately needs to be multified. The US is far more insular minded and less inter-culturally sophisticated than Europe.

Now what about the US and the Arabs? I remember being shocked at the extreme insularity shown by the mayor of New York immediately after 9/11 (my first working day in the US, I might add) in his reaction to a sympathetic Arab leader who offered to donate a large sum of money to the victims of the 9/11 attacks. The Arab leader amiably suggested to the NY mayor that the US should be more mindful of its support of Israel (and hence its support of the suppression of the rights of the Palestinians by the Israelis) and the US's role in motivating the attack. The NY mayor became angry and refused to take the money.

This kind of mono-cultured ignorance and blindness truly shocked me. There are probably millions of Americans who agreed with the feelings of the NY mayor, so how to close the perception gap between the Americans and the Arabs?

Imagine what will happen when the Americans have global television, and that several hundred thousand American intellectuals are able to watch Arab television dubbed into good English. What will happen? What will happen to the minds of these US intellectuals, exposed night after night in their own living rooms to the mindset and views of the Arabs, and being exposed to what the US and Israel are doing in Palestine? I think, fairly obviously, the US

intellectuals will become hugely more sympathetic towards the Arab viewpoint and be a lot better informed about what happened and about America's role in this massive injustice. Hopefully, they will be ashamed and become motivated to change the situation.

What will happen when the Arab nations get global television (some of it dubbed into good Arabic)? Very probably over time, the Arabs will secularize the way the Europeans have done. They will become increasingly cynical of their traditional religious beliefs as they listen to western philosophers and social scientists explain the origins of religions (e.g. that humanity has invented more than 100,000 different gods over the broad sweep of history, over the planet; that most of them are now "dead gods", no longer worshiped; that the gods of New Guinea tribesmen have lots of pigs; that the gods of the ancient Chinese has slitty eyes; etc.) They will see that religions are human invented fictions that offer psychological crutches to people gullible enough to believe them, but don't make any sense in terms of modern scientific knowledge, and do not hold up to critical analysis.

The Arabs (and the Americans too, for that matter) will then be more able to throw off their religious

beliefs, just like the Europeans, and learn to think critically, to question, to research, and to become modern like the advanced countries. The Arabs were once sophisticated and advanced. Go see the famous Moorish “water garden palace” of “Alhambra” in Granada, Spain, to see Arab culture at its most magnificent and beautiful, and compare it with the brutishness of the European castle built nearby at about the same time. The contrast is striking.

There is a well known saying in Europe that “the Arabs would be better off learning chemistry than the Koran”, meaning that if the Arabs want to get rich, by being scientifically and technologically competent, they will have to overcome the religious beliefs that foster slavish unquestioning obedience to medieval values, and instead foster scientific curiosity, and critical thinking.

It is sad to think how low the Arabs have fallen in terms of world prestige. In this regard, the views of the Japanese relative to the Arabs are interesting. The Japanese are so homogeneous, that there are effectively no minority groups to be offended by Japanese opinions of other peoples, so the Japanese speak freely amongst themselves about what they think of other cultures. They tend to rank peoples in terms of how much they admire them. They put

themselves at the top, then the US, then Germany, France, England, ..... and at second bottom, the Arabs, and at the very bottom, black Africans.

One could make a similar remark about the Chinese. It is shameful how far behind the western countries China has fallen in the last few centuries. The Chinese are scrambling like mad to catch up with the west now, but remain so incredibly poor in the western part of the country.

Such remarks and opinions may be very difficult to swallow and cause a lot of pain to those peoples who are woken from their mono-cultured slumber by the realities presented to them by the “cold eyed” opinions of other cultures on the world media. Absorbing the lessons to be learned from a global media will not always be positive. It is likely that for many cultures a lot of ego bruising trauma will be felt.

Negative truths are the hardest to swallow. If the majority of the cultures on the global media tend to say the same negative things about a particular culture, then the collective wisdom and experience of those many cultures will probably be valid. The people of the culture concerned will intuitively feel this and be moved by it, painful though it may be.

In some cases it may be devastating. Perhaps a reaction will set in, to counter the growing collective inferiority complex generated by too much negative reality. This is possible, but when millions of people get exposed to the negative truths as seen by most of the other cultures, then the culture devastated will be forced to adjust, to reform, to upgrade and clean up its act.

Removing cultural differences will take time and energy, and will not be an easy thing to do. Bridging the gaps between today's huge cultural divides will take years of exposure to the global media before real social engineering can take effect.

In the case of the differences between the US and China, relations between the two countries will get a lot easier once China becomes a democracy. With Americans seeing Chinese media, and Chinese seeing American media, both peoples will understand each other much better and hence sympathize with each others views more readily.

A similar story will hold between the Americans and the Arabs. Once the Arabs see how far behind they are relative to the richer countries and become aware to what extent their traditional beliefs are holding them back, then they will be more motivated to

change, to modernize, to secularize, to learn science, to develop their education systems etc.

As Americans lose their suffocating insularity and become much more aware (due to the world media) of their role in the massive injustice they have committed against the Palestinians, and then create a more balanced support of both Palestinians and Jews in the Middle East, then the Arab countries will be more respectful of the US, instead of hating the country. Relations between the Arab countries and the US should then get a lot better.

In short, the role of GloMedia in the future in reducing inter cultural differences in attitudes will be of critical importance.

### *f) The Clash of Ideologies*

In 1962, the planet almost had a nuclear war between the USSR and the USA over the Cuban missile crisis. The US at the time had intercontinental ballistic nuclear missiles in Turkey within range of Moscow, so Khrushchev put Soviet nuclear missiles in Cuba, within range of the US. President Kennedy set up a naval blockade to stop the delivery of more Soviet

missiles to Cuba, and the world held its breath, terrified to see what Khrushchev would do.

I was 15 at the time, and remember the fear in my teachers' eyes as one of them said to another "Is this the last day?" Khrushchev removed the Cuban missiles on the agreement by Kennedy that the US would not invade Cuba and that the US would remove their missiles from Turkey.

What was that all about? Why did the two sides risk total nuclear annihilation? What did they disagree about? The answer was deep seated ideological differences over who should own capital.

I truly admire some philosophers/ideologists. They rule men's minds, by putting ideas into their heads that then govern their actions to a large extent. Look at the impact on billions of peoples' lives of the ideas of Locke and Rousseau with their views that leaders should be chosen by the people, and be thrown out of office when they do a bad job. These democratic ideas have spread across the planet. Two thirds of the nations of the planet are now democracies, i.e. about 120+ of them. At the rate countries are democratizing there will be no dictatorships left in about 40 years.



Look at the power of Marx's ideas that sparked communistic revolutions in many countries. Not so long ago, about half the population of the earth was living under communist regimes. Marx's critique of early capitalism was so devastating, that many people were inspired by his fiery words to take up arms and rebel against what Marx described as economic exploitation.

Marx's main ideas have already been briefly described in the previous chapter, but are given here in greater detail, since we are now talking about ideological differences. Since the Capitalist-Communist difference was the biggest ideological difference of the 20th century, we need to understand fairly well the essence of Marxism that Communism was based on.

The essence of Marx's ideas can be explained fairly simply. He began his analysis of early capitalism with his "labor theory of value", i.e. the value of exchange of a good (e.g. is it worth 2 hens or 3 hens in exchange) depends on how much labor went into producing it. When the industrial revolution began, the steam engine mechanized labor and made it more productive than the traditional cottage industries. Thus the factory system could produce goods more cheaply and put the cottage industries out of business.

Thus the former cottage workers lost their markets and their jobs, and were forced to work in the factories to stay alive. Since steam engines and other industrial equipment is expensive, only the rich could afford them. The only thing that the ordinary workers of the masses could sell was their own labor power. This made them readily exploitable.

Marx spoke of the concept of “surplus value” meaning that using his “labor theory of value” that the workers produced a lot more value in the goods they made than the value of the wages they received from their employers who owned the machines, the factories, etc., i.e. the *capital*. Marx labeled such owners “capitalists”. (One sees here the ideologist in action, using new concepts that stirred peoples’ minds, and gave them new labels so that people could manipulate them in their minds, and talk about them).

Thus Marx was saying that the nature of capitalism is inherently one of theft. The capitalists were robbing the labor value of the employees, the workers. They got rich, while the workers were paid subsistence wages to stay alive. He felt such a system was terribly unjust and should be overthrown. “Workers of the world unite! You have nothing to lose but your chains!” Marx wanted to see a society created, in

which the means of production, the machines, the factories, the farms, etc would be owned by everyone, i.e. community owned, a system of “communalism”, or “communism” for short. Marx was thus a passionate “communist”.

Many people heard this call, and created whole governments based on his vision. I’m currently living in one at the present time (i.e. China, which officially is still Marxist, with its figure head being Mao Zedong, the founder of the country, who was a Marxist).

The capitalists hated the Communists, because the Communists threatened to take away their exploited wealth, and force them to work for their income, the way the workers did. In America, for example, in an era when at least most people could read, the capitalists took control of the media and so brainwashed the workers that “communists” were evil, that America never really had a workers political party, equivalent to for example, the Labour Party of the UK, or many Social(ist) Democratic Parties of continental Europe.

When Mao came to power in the 1940s, he had millions of exploiting landlords executed and their land distributed to the people who worked it. Prior to

Mao the landlords “lived off the backs” (i.e. the labor) of the peasants and grew rich.

Marx touched a raw nerve in millions of peoples' minds, so that millions of people became “communists”. However the spread of Communism was matched by a comparable spread of Capitalism across the planet due to the greater productivity levels of the machines. In Europe, the answer to the excessive exploitation of the workers, was to create democratic socialism, i.e. give the workers the vote, create labor political parties, bring in progressive taxation (i.e. the richer people pay a higher proportion of their income in tax than the poorer people), allow the creation of labor unions (i.e. organizations of workers who can go on strike to force employers to pay higher wages), the legislation of a minimum wage, a national health insurance scheme (that the Americans still don't have, one of the last countries in the world not to have one).

Most modern rich countries have copied the European model, and have benefited from the wealth making drives of the capitalist entrepreneurs. “Entrepreneurs”, or “capitalists” as Marx called them, hunger for profits and wealth, so are motivated to face the risks of bankruptcy and loss of personal fortune, by investing their money into bringing new

products and services to the market place. Competition between capitalists for sales, forces productivity increases in order to lower the prices of goods so that consumers will buy them. Thus the whole society benefits from a greater quantity of cheaper goods. This is Adam Smith's notion of the "invisible hand".

However, other cultures with more autocratic traditions such as Russia and China chose a form of communism based on the dictatorship of an elite. Russia was the first, under Lenin, who argued that the rise of communism should be spearheaded by a single disciplined Communist political party, dedicated to seizing power and then creating a communalistic or communist system. A generation later, the Chinese did the same, after fighting a bitter civil war with a capitalist based dictatorial regime under Chiang Kai-shek.

Unfortunately, the prediction made in the mid 1800s by Marx's powerful intellectual and ideological arch-rival, the anarchist Bakunin, that a communistic dictatorship is still a dictatorship, and would corrupt the leadership, turned out to be true. Both Stalin and Mao turned out to be utter tyrants, two of the three greatest mass murdering criminals (along with Hitler) of the 20<sup>th</sup> century, both killing tens of millions of

people, with probably Mao killing the most, because his country had a larger population.

So, for most of the 20<sup>th</sup> century, the world was divided into two major ideological blocs, the capitalists and the communists, with each hating the other, and armed against each other with the most modern and most destructive of weapons, i.e. the hydrogen bombs, that could kill not just whole cities, but whole countries.

The capitalists hated the communists, because it saw the example of the USSR and China, which were both dictatorships. The communists hated the capitalists because they saw the capitalist regimes as being based on theft of the labor of workers, as immoral.

The threat of mutually assured destruction (MAD) with nuclear weapons during the cold war meant that no war between the two superpowers of the US and the USSR took place, thank god. But it was clear that the two sides detested each other on ideological grounds. These two societies were profoundly divided, due to their ideological differences, as is still the case with the US and China at the time of writing.

Russia made a partial change to democracy, whereas China is still a dictatorship, although slowly losing its grip on its people, as greater wealth, education, the internet, travel etc causes the CCP (Chinese Communist Party) to lose its legitimacy with the Chinese public.

Nevertheless, for nearly a century, the clash of ideologies between the east and west was so severe, that they almost annihilated each other during the 1962 Cuban missile crisis. Ideological differences can bitterly divide peoples, so how can the globists possibly hope to bring peoples together into a global state?

I suggest the short answer to that question is – “by using superior technologies”. One of the historical correlates with ideology has been geography, i.e. that ideological (and religious) beliefs tend to be geographically located. For example, the capitalists were mostly in the western countries, the communists in the eastern countries. Until the rise of global telecommunications in the modern age, large distances between political power centers meant that they evolved rather independently of each other, and hence were not influenced much by each other. One can talk about the “tyranny of distance” in this sense.

With local, i.e. national communications, it was possible for dictatorial leaders, such as Hitler, to indoctrinate his people with his party's viewpoint, and only his party's viewpoint. Even in non dictatorial regimes, the same kind of phenomenon occurs. For example, mono-cultured media influence mono-cultures to have nationalistic views, i.e. to hold the views of the nations they live in. This is because the creators of the media i.e. the journalists, are often as mono-cultured as the mono-cultured populations they feed their stories to. Hence in a sense, it is a case of the blind leading the blind, or monos leading the monos.

To reduce geographically based ideological differences, it is essential that the media be at least multi-cultural and preferably global. The planet is reaching this level of technological advancement only now, at the time of writing. It is only now that it becomes technologically possible to present people with views from all over the world, and importantly, that people get to hear rival views, not just the views of one group (and especially not from only one group in power, and even more especially, not only from one group in dictatorial power).

I remember in the 1980s being very impressed being able to watch multi-cultural television in Brussels,



and zap from a French TV channel to a German TV channel in my living room, listening (in both the French and German languages) to a Franco-German political dispute, getting the two perspectives. At the time the French and the Germans had mostly mono-cultured media, so were unable to be influenced by each other, in contrast to the case today, in which European countries tend to have multi-cultured media from most of their neighboring European countries. In other words, Europeans can “zap cultures”, i.e. they can watch TV from many other European countries in their own living rooms.

Now simply supplying a media with programs coming from many dozens of countries from around the world is not going to have much impact on most people, because most people are linguistically lazy, i.e. they will simply not bother learning other languages. Personally I can empathize with this because I have taught myself French, Dutch and German, (with a bit of Japanese) and know all too well how much effort is involved in absorbing into ones brain the many thousands of words and tens of thousands of expressions that are needed to become fluent in a foreign language.

The intellectuals however will bother to make the effort. For example, in the 1980s when I was living in

Brussels, the intelligent, educated people were often quadri-lingual at the time, i.e. fluent in French, Dutch, English and German. I can imagine the intellectuals living in New York City would love to have quality French television that they could watch and become Frenchified to some extent.

But they don't, at least not yet. They do have radio though. They can listen to “France Culture” on the internet and get French intellectual level radio discussions aimed explicitly at France’s intellectuals. But they would have to pay the price of learning fluent French, and even harder, fluent intellectual French, with a rich intellectual vocabulary.

Even for intellectuals, the linguistic barrier remains formidable. So for a global media to be effective, and to provide solutions to so many of the world’s problems that are caused indirectly by differences in mono-cultured ideological viewpoints, there will need to be a global language. Then, and only then, will true multi-cultured exchanges of views become possible. This development is yet to occur. It is still under way. There are hundreds of millions of young people around the world now learning English. This is a good sign for the creation of a global media. It is a precondition.

Once the planet has global media in a global language, then ideological differences can be diffused and reduced. The differences remaining will then be individual, depending on individual personalities and personal histories, rather than due to the influences of mono-cultured media on populations in geographically isolated and separated regions of the planet. With a global media in a global language, the ideological differences remaining between individuals will be far less potent in causing wars and ideological conflict than the older geographically correlated ideological differences.

If  $x\%$  of people in culture C1 have a certain view V, and if a second culture C2 shares its media with C1 in the world language, then it is quite likely that roughly the same percentage (i.e.  $x\%$ ) of people in C2 will also have the same view V. Hence if one belongs to C1 it will not be possible to direct one's anger at C2's having  $x\%$  of people who have view V, because roughly the same percentage of people in C1 also have that view V. So ideological disputes will become more interpersonal, and less intercultural, thus making them less potent in causing wars between the two cultures.

### ***g) Religious Differences***

In the Thirty Years War in Germany (actually in the various German princedoms of the time) in the 17<sup>th</sup> century, initially over differences in religious ideas between the Catholics and the Protestants (“protestant” being a French word meaning “protesting”), about a third of the population died. It was one of the most bitter and deadly confrontations in history. There are not many historical examples, in which a third of a population is killed off.

From the point of view of a modern a-theist (a non theist, i.e. someone who does not believe in a loving creator), this dispute is difficult to understand. Similarly with the European witch craze of about the same time, in which large numbers of women were burned alive at the stake for supposedly being devil worshippers, i.e. worshippers of a different god.

Religion is a very powerful force. It is one of the few cultural anthropological universals, i.e. it is a phenomenon that is culturally universal. Every primitive tribe invents its own gods. (For example, the European god has a Caucasian face, the Chinese gods have Chinese faces, New Guinean gods have lots of pigs, etc). Why the need to invent gods? What function does having a god serve human beings? It is so universal that the suspicion arises that religious

beliefs may be genetically programmed into us, i.e. our brains may be wired up to be religious, to invent gods.

There are Darwinian thinkers who claim that belief in a loving god or at least gods who can be called upon to protect helpless human beings from the ravages of famine, war, disease, premature death, etc., has survival value. People who have such beliefs, the argument goes, would be less likely to suicide or give up in the face of a meaningless, cold, brutal world. Such a belief would increase the individual's survivability, i.e. his/her Darwinian fitness.

Religious beliefs can be very strong. When the early Christians were given a choice between being thrown to the lions in the Roman Coliseum or giving up their new beliefs, many chose to die. Why? Why do people hold on to their religious beliefs so strongly and why do they feel so threatened by people who live near them who hold different beliefs? If the planet is to live in a global culturally homogeneous state, then religious differences will need to fade away. But if people hold onto their religious beliefs so strongly, how can such homogeneity arise?

Let me attempt to answer this difficult question with a personal example. In my previous country, the US,

I was living in a small university town which was three quarters Mormon. The Mormon beliefs were so ridiculous in my mind that they profoundly alienated me from that community. For me to be able to accept their beliefs, I would have had to totally undermine my own set of deep beliefs about the world, i.e. in my case, my scientific world view, my strongly held attitudes about the way the world is and how one obtains knowledge. I am a scientist. I demand proof of assertions. I am extremely cynical of religions. I see them as superstitions. I see them as psychological crutches for gullible ignorant minds who lack the knowledge or the intelligence to question what they have been told as children.

Once one has traveled a bit, one quickly learns that there are many gods, that what is believed in terms of religion is a matter of time and space, i.e. what people believe depends to a large extent on when and where they are living. For example, if you are living in the Arab world, you are probably a Muslim. If you live the US you are probably a Christian (or a “Christist”, as I like to label a Christian). If you live in Tibet you are probably a Buddhist, etc.

Also, over time, religions have changed, because religions had to be invented. There was no Christianity 3000 years ago, because the guy who

invented this religion, i.e. the sect leader, was Jesus Christ, who invented it 2000 years ago. In my Mormon small town, the sect leader of Mormonism, Joseph Smith, lived in the early 1800s, so Mormonism, America's home grown religion, is less than 200 years old.

If one reads books on the history of religions, one learns that humanity has invented about 100,000 different gods over the broad sweep of history, across the whole planet, and that most of them are now dead gods. This "death of gods" phenomenon is not surprising. It is analogous with the idea of the extinction of species in biology. Today some 99.9% of all species that have ever lived on the earth are now extinct.

Hence it becomes clear that religions are invented by human beings. What is also clear, from a "history of religious development" point of view is that the level of sophistication of the religious ideas invented by tribes, by cities etc has increased over time. For example, a small hunter gatherer community would very probably not have an intellectual genius amongst its members. The statistical odds of that happening would be too small.

Hence the level of abstraction of the religious ideas the community would be capable of inventing would be rather primitive, simple, very “middle brow”. So it is not surprising that the early, small scale religions were easy to understand, e.g. that objects, animals important to the survival of the community were given special “spirits” or godlike qualities. There were gods of the forest, the wind, the sun, the moon, the soil, the buffalo, the pig, etc.

Tribes would often have many gods that members of the community could “call on” for assistance when times were difficult, particularly when food was scarce, children got sick and died, neighboring tribes invaded ones hunting grounds etc.

With the rise of the agricultural revolution, i.e. when humanity discovered about 10,000 years ago that one could grow crops and breed animals, it became possible to feed much larger numbers of people for a given area of land. This led to the growth of the city state with hundreds of thousands of people. Farmers could grow more food than they needed for their immediate families, so it became possible for people to become other than subsistence level farmers. People could specialize into different professions. Some became soldiers, others priests, others tradesmen, etc. With much larger communities, the



odds of having several genii in the community increased. They would become the leaders, the thinkers and priests of the community.

Not surprisingly, the level of abstraction of the ideas concerning the gods they invented, increased. For example, instead of there being many gods, there was a single god, and more powerful, a god who controlled everything. Over time, the properties or characteristics given to these gods changed. The priest class, i.e. the intellectual elite could invent gods to support the ruler class. The rulers could then exploit the worker class, enslave them, and have a much higher standard of living than would be possible through their own labors.

For anyone who is an anthropologist of religions, it is clear how inventive humanity has been with the creation of its many gods. The creation of these gods often performed a useful function. Not only were they a source of emotional comfort to be called on in stressful times, i.e. at the individual level, but they were a means to bind a community together, with a common set of beliefs. Human beings are deeply social creatures, and go crazy if left alone too long. It is not surprising that one of the worst punishments given to prisoners is to put them into solitary confinement.

When I was living in the US, with no wife, I felt the need to join some kind of social group. I was most frustrated to discover, in the city where I was living, that effectively, the only groups that existed amongst the “thinking class” were religious groups. This “anti-intellectualism” deeply alienated me from America, and was one of the several reasons I chose to leave that country.

So, religion can play the role of “social glue” for a community. It can serve as the set of common ideas that groups of people use to define themselves as a unit. If you take away those common beliefs, the community can die, because the group members are then left unsupported by the group because the group has disintegrated. For example, look at the way indigenous peoples such as the Native Americans or the Aborigines of Australia have become so alienated and have turned to alcohol as their traditional beliefs have been undermined by the rise of the dominant white culture and its ideas and values.

As mentioned in Chapter 4, I remember in my first months in the US, having been fairly recently widowed, getting to know a Mormon woman (before I knew much about what Mormons believed in) and having the thought “Hmm, if she stopped

believing the nonsense she believes, she would pay a very high social price for her new non-beliefs. She would be rejected by her own family, her friends, and her community. She would become an outcast”. That's how I felt in the US, a much more religious country than Europe, which is a lot more atheistic, (i.e. a-theistic, or non-theistic) than “religion mad” America.

So people often need religion as a form of social glue, as an organizational ideological crutch to justify, or rationalize, why the community exists, so as to fulfill deeply held needs for communal contact, for the feeling of belonging to a community. These needs are strong, and people will resist strongly any influence that threatens to remove this social glue.

The most obvious such threat is the presence of another community nearby, that has a different set of beliefs, a different religion, etc. The very presence of another community, with very different ideas can be very threatening to people of the first community, because the ideological “social glue” used to bond it, is immediately called into question by the different ideological “social glue” of the second community.

Doubts then arise in the minds of the first community that maybe their own communal beliefs might be

“wrong”. Since they see that the two sets of ideas, beliefs and values, differ, and are mutually contradictory in many respects, then at most only one of them can be “correct”. Could it be possible that the very different beliefs of the other community are “better” than ones own?

If a community starts to doubt seriously its own beliefs, its own social glue, due to exposure to another community that may be a lot more sophisticated, then that community risks collapsing, or at least being seriously undermined. This can be very disturbing to the members of that community.

Religions are useful not only as rationalizations for the creation and bonding of a community, but serve a deeper purpose of providing a cognitive structure for individuals to interpret the world. For example, I had an American girlfriend for a while who prayed to her personalized “god”, one of her own creation, more or less. I used to joke (ridicule) her about it. “Have you considered the possibility that you might be deluding yourself, that you are talking to your own creation?” I would say to her.

Such rational, science based arguments did not penetrate her. She was also a “vitalist” (i.e. someone who thinks that there is more to a living creature than

just a particular set of biochemical interactions, i.e. that there exists some kind of living spirit, above and beyond the material world of atoms and molecules). My statements to her that she was ignorant of the basic principles of molecular biology that explain the phenomenon of living cells and living creatures, did not penetrate her either. Needless to say, that relationship did not survive.

So religious beliefs can act as a kind of psychological filter or “sunglasses” that people use to interpret the way the world is, as they see it. To someone like me, who has had a (60 year old) lifetime of scientific learning, who expects beliefs to make sense from a scientific and logical point of view, then the beliefs of the various organized religions are simply “superstitions”.

They are in conflict with modern scientific knowledge (e.g. the Christian Old Testament belief that the world was made in 6 days, is obviously laughable in comparison with today’s scientific world view that our planet was formed roughly 4.6 billion years ago) or are simply implausible on rational grounds using critical analysis. For example, how big would the arc of Noah have needed to be to house all the creature types of the earth? It would have been so large, that the stresses on the wooden beams of its

construction could not be sustained. The beams would have snapped, and the arc could not have been built. Therefore if it was truly built, and was not just a fairy story, it could not have “housed” all the animal types of the earth. It must have been much smaller.

Religious beliefs are in many respects the deepest level of one’s cognitive hierarchy. One goes about one’s daily life, doing the usual things one does to earn money, live in a family, socialize etc. but most people from time to time, stop to think about deeper things, about the “point of it all”, “where is my life going”, “what kind of person should I be”, etc. At these deeper levels of thought, people often tend to use religious beliefs as answers. Since these beliefs are fundamental to their lives, they are rarely questioned. They are the foundation stones on which one constructs the superstructure of one’s cognitive life.

If someone comes along, for example a cynical, analytical, science-literate critic like myself who ridicules your deepest beliefs, you will feel very uncomfortable, because if you lose your cognitive base, who are you, and how can you interpret the world? Such a reinterpretation can be very disturbing.

When I was an undergraduate university student in the 1960s in Australia, it was pretty much routine to see “freshers” (first year students) lose their religiosity, as they were bombarded by criticisms of their religious beliefs that they had held during their childhood, which they had inherited from their parents. Only very few students graduated as believers. Nearly all of them became atheists. I can imagine a similar phenomenon occurred at that time in the UK and continental Europe, especially in Paris. However I doubt this would happen even today in the US.

These freshers were thrown into a state of confusion. Their colleagues were ridiculing them for holding such blind unquestioned irrational assumptions. They were forced to reevaluate their deepest beliefs. Also, what they were learning at the university, especially if it was one of the sciences, was teaching them the scientific method, i.e. demanding proof for ones hypotheses, going out into the world and looking to check if some idea is true or not, questioning and doubting what one is told, because it might be rubbish. The science based students learned that “cynicism is good”.

Since science is spectacularly the best “knowledge generating recipe” that humanity has so far devised, it

is not surprising that the scientific world view has dominated our global culture. A century or more ago, religious beliefs were dominant. In the middle ages in Europe, it was utterly dominant. One only has to look at the art work of the period to see that. Religious ideas utterly controlled the minds of people in those days.

Today we live in a period of transition, between religious based world views and science based world views. Some parts of the world are well advanced along this transition. Asian countries, particularly those that are Buddhist based, were never truly religious, in the sense of believing in a super being, a god, that created everything, that is concerned with individuals.

In the West, it is the more sophisticated “old-world” countries of Europe that have “secularized” the most (i.e. have become the least religious) compared to the “new-world” European colonies. For example, international surveys asking people if “God is important in your daily life?” got a 70% yes result in the US, compared with 10% in Denmark. In other words, in many parts of Europe, religion has effectively died out. “God is dead”, as Nietzsche said more than a century ago.



But even the US (a far more conservative culture, with its religiosity and nationalism) is secularizing. The proportion of religious people is slowly going down. The US is a special case in terms of its religious institutions. As stressed several times in this book, America is a middle-class migrant culture. The European upper class chose not to migrate in the 19<sup>th</sup> century, so the US grew up with a level of “mindlessness” that is typical of the middle class. America’s “middle class mindlessness”, is characterized by a disinterest in questioning its religious beliefs, and its lack of intellectual criticality. It is therefore not surprising that Europe’s upper class intellectuals tend to treat the US with a certain degree of disdain and condescension, especially French intellectuals.

Many of Europe’s fringe religious groups and sects fled the cynicism and ridicule of Europe to the new world, with its vast open spaces, and established small-town communities all over the country.

Small towns do not generate many critically minded, well educated intellectuals, so the small town communities remained much the way they were when they were founded, i.e. holding the middle and lower class beliefs of their “first generation”. Much of the US is “small town”, with little communities all over

the continental sized country. The secularization that is occurring in the US is mainly in the big cities. In modern times, more and more Americans are living in cities and are exposed to a wider range of ideas and life styles. A city with its millions of people will have a critical mass of intellectuals, the top 1% of the population in intelligence terms, and in terms of the level of book learning.

This intellectual critical mass can then exert its intellectual authority and dominance over the middle class masses, slapping down their “middle class mindlessness”, forcing them to question their previously unquestioned beliefs.

This process is being aided by the growing economic globalization process. One interesting phenomenon in this regard that is now occurring increasingly in the US is that it is the European intellectual upper class that is hammering American religiosity. The attitude gap now between European and American religiosity levels is so great, that European intellectuals are openly sneering at the US, calling it socially backward, superstitious, having a childlike gullibility. On the religious front, relations between the US and Europe are definitely souring.

But, the historical trend is clear, as judged by the statistics. The US *is* secularizing, as are most rich industrialized countries, where nearly 50% of young people get a tertiary education, and are hence exposed to a higher level of critical thinking and a scientific world view.

What about less developed countries, poorer countries where a much smaller proportion of the younger people get a tertiary education? What about cultures where religion is really strong, i.e. comparable to where the western cultures were, several centuries ago? How will these countries adapt to the creation of a growing global culture? Won't their religious beliefs block their assimilation into that global culture?

To be specific, let us take the example of the Arab countries, the Muslims. The Muslims are going through a very tough time at the time of writing. Their greatest "enemy", i.e. the greatest threat to their religion, way of life, attitudes, and beliefs is "westernization", essentially "scientification" (i.e. the process of seeing science based beliefs undermine traditional religious beliefs). The Arabs are a proud, hot blooded people who do not like at all what is currently happening to them, which is that their traditional culture is gradually being destroyed, by

being undermined by the western (and increasingly global) scientific viewpoint.

Arab intellectuals, are becoming more conscious that their Muslim culture is dying and that the global status level of Arabs is near the bottom on the world scale. Western countries judge the Arab countries very harshly and coldly. There are some two dozen Arab countries. *None* of them are modern democracies. (According to <http://www.worldaudit.org/democracy.htm>, an organization that ranks countries by their level of democratic development, the Arab countries range between about 80 and 150, out of a possible 150 countries, where larger numbers mean less democratic.) The Arab countries are rather poor (with a few oil rich exceptions), largely uneducated, dictatorial, and socially backward, with a medieval intolerant belief system that actually hinders their integration into the modern world, into the growing culturally homogeneous global state.

Arab culture emphasizes traditional rote learning, i.e. studying the Koran, rather than modern science. Young Arabs are taught to conform to traditional beliefs, rather than to question and criticize. Hence it is not surprising that Arab cultures do not progress much, and in relative terms are falling further and

further behind the western countries, and more recently even the eastern countries. The Chinese for example, are also poor, dictatorial, but at least they have beliefs that allow radical change. The Chinese want to get rich and are prepared to work for it. The Chinese are energetic and ambitious, and the spectacular rise in their standard of living in the past 30 years shows what can be done.

The Arabs on the other hand have a bad “no can do Arab” international reputation, meaning that they lack enterprise, that they give up easily when the going gets tough, and generally do not perform well. The Japanese rank them at second bottom on their global scale of respect and admiration. The Japanese have effectively no minorities on their territory to offend, so feel free to discuss openly what they think of other cultures.

The Japanese truly admire western cultures, especially the US, who defeated them so easily in WW2, after the Japanese (the “Japs”) went Fascist in the 1930s. They also admire West European cultures, France, Germany, Britain (which interestingly are the same cultures I chose to discuss in Chapters 2 and 3, as being the top few “world class cultures”, leading the world). The Japanese have been trying to imitate and catch up with the west for the past century and a

half. Economically, they have done so, but socially they are still decades behind the west, as Chapters 2 and 3 made clear.

The Japanese assessment of the Arabs is interesting, because Japan is the only country I know of that has such a public ranking. Other countries are more heterogeneous, especially migrant nations like the US, Canada, Australia, etc, whose populations include Arabs, and are hence more inhibited about insulting a minority group.

Since the Japanese have no minority groups to speak of to feel insulted, they feel free to insult anyone they like, especially black Africans, whom they place at the bottom of the pile, with the deep suspicion, that the blacks are not only culturally backward relative to the rest of the planet, but genetically inferior, with an average IQ significantly lower than other “racial” groups. The Japanese point to the average IQ scores between blacks and whites in the US, where there is a full standard deviation difference between average black IQs and white IQs.

The Japanese do not like working with the Arabs on the whole, because they feel the Arabs are unreliable, dishonest, thieving, lazy, and unenterprising. The Japanese do not respect Arabs. A similar assessment

is also true of western nations. Westerners on the whole do not respect the Arabs either. The Arabs are becoming increasingly conscious of their low status in the world, and it hurts. It hurts very badly, and they are lashing out.

It is difficult for westerners to know how it feels to have a “cultural inferiority complex” as many Arabs feel they have, especially the educated ones. The western nations have been globally dominant for the past few centuries, so have no first hand experience of feeling inferior to greatly more advanced nations. The poor ignorant Arabs (i.e. most of them) are blissfully unaware of their global status, so maintain their Arab pride, but as western media etc penetrates the Arab mind more and more, even they are waking up to their humble status.

This growing consciousness of Arab inferiority is not the first time this phenomenon has occurred in their history. In the late sixth century A.D. the Arabs were considered by the Jews and Christians of the Middle East to be inferior, largely due to the religious differences between the Judeo-Christians and the Arabs. The Jews and Christians had monotheistic (i.e. one god) religions. The Arabs were still in the multi-theistic stage, which was seen as primitive and inferior by the Jews and Christians.

Along came Muhammad, the Arabs' Jesus Christ, who invented the monotheistic belief system of Islam, with its one god Allah, and almost overnight pulled the Arabs into the then "modern world", i.e. equal in status with the Jews and Christians. All three then had their own monotheisms. The effect of this equalization was amazing. Suddenly the Arabs were released from their "cultural inferiority complex", which was a greatly liberating, ego-enhancing, energizing, cathartic experience, that collectively (i.e. when it happened to millions of Arabs) released a torrent of energy and surge of cultural self confidence and cultural assertion, that resulted in the Arabs conquering all of the Middle East, North Africa and even Spain. They almost got further north beyond Spain but lost a critical battle in France and pulled back.

Arab culture then blossomed, in the arts, architecture, sciences, mathematics, etc. Europe owes its renaissance to the Arabs, who brought classical Greek and Roman learning from the Middle East to the west via Spain. Jewish scholars in Spain translated the Arab texts into Latin, which then spread throughout Europe, stimulating the Renaissance (i.e. French for "rebirth"). So a millennium ago the Europeans were relative



barbarians, and the Arabs were at their peak, a greatly superior culture.

A millennium later, we see the roles reversed. The Arabs have got stuck in their achievements of the middle ages, and have not progressed. They have fallen behind again. This time it is not because their gods are backward, it is because they still have gods. The world's leading nations are now secularizing, with Europe in the lead, pushing towards a more science based view of the world that corresponds more closely to the way the world is, as evidenced by the overpowering effectiveness of modern technology. The science must be correct to the extent that engineers can build a flying machine that can transport 800 people at a time across a vast ocean.

So for the Arabs, history is repeating itself. Arab culture is once again experiencing an inferiority complex relative to its neighbors, although in this millennium, one's neighbors are not hundreds of kilometers away but thousands. Arab culture needs a new prophet, an Arab "Ataturk" (Ataturk was the "father of modern Turkey", a political leader who lived in the early 20<sup>th</sup> century, who secularized and modernized Turkey), someone who can champion the idea that the Arabs should join the modern 21<sup>st</sup> century world, and become a member of the

emerging global culture. If this does not happen soon, i.e. in the next few decades, then the Arab countries will be excluded from the club of advanced globalizing nations, if they haven't been already.

The barriers stopping the Arab nations from joining this club are largely religious, although one could search at a deeper socio-economic level to explain why Arab religiosity remains so strong. So, as long as countries such as those of the Arabs remain deeply religious, whereas most of the more modern world secularizes, scientizes, then a truly global state will remain out of reach.

Of course, Globa will not come into being by having all nation states deciding to join it at the same moment. The creation of Globa will be an incremental, step by step process, **a cumulative** process, that the Arab nations will probably join, but at a much later date, decades later than the leading nations. This lateness will reflect on them poorly, because it will show up their cultural, economic and intellectual backwardness. The first nations to merge will be the richest, most democratic, most progressive nations.

A similar analysis to the above applies to black Africans, which the Japanese consider absolutely to

be the most backward people of the planet. If one looks at the standards of living in the world's countries, looking at black Africa is depressing. Most of the very poorest countries in the world are in black Africa. Europeans typically refer to black Africa as a “basket case” (i.e. hopeless).

But in reality, even Africa is starting to move along the route towards the creation of a global state. For example, the black African nations have formed an Africa Union (AU), somewhat similar to the European Union, which is starting to make political decisions at the post national level. Some of black Africa's economies are really starting to grow, using the modern “free market” model that the US and the UK have been pushing since the 1980s, that has so reinvigorated the economies of China and India in recent decades. But, the “basket case” (i.e. really hopeless) countries of the world are mostly in sub Saharan Africa, the poorest continent, a (sub)continent that barely invented its own writing systems, the bottom of the pile. (Some region of the earth, by definition, has to be at the bottom).

Africa has its own gods of course, as do all peoples on the planet. These traditional religions are not mono-theisms on the whole. Monotheism would have been too sophisticated a concept for small tribal

communities that have been mostly hunter gatherers for most of their history. Africa too will have to modernize its cultures to join the global culture. It too will need to scientize, get richer, get better educated, become cosmopolitan, multify, etc., just as will the Arabs, and many other countries in similar situations.

So, we can now try to come to some conclusions about the problems that the creation of a culturally homogeneous global state will face when confronted by differences in religion. Religious differences create powerfully divisive forces between communities for the reasons suggested above. Hence it seems fairly obvious that to create a homogeneous global culture, religions will need to be homogenized, or more accurately, completely eliminated. It is the latter option that seems to me to be the most likely. The world has a new “religion” in a manner of speaking, namely “science”.

Science is a belief system that is sweeping the world. It explains the way the world works far more effectively than any other system, due to its insistence on “testing its hypotheses”. Science has generated a formidable applied spin-off, namely technology that has increased the welfare, the standard of living, the quality of material life of billions of people. Nearly everyone in the rich

countries appreciate having cars, electric blankets, stereos, televisions, telephones, central heating, penicillin, the internet, etc.

The whole planet wants to get richer in the material sense. So this is a social political force that will run to saturation, i.e. it will conquer the whole earth. This process is now so well under way, that to most thinkers, it is not even controversial. The planet will globalize economically, in the sense that nearly everyone will want to be rich and have all these wonderful gadgets and services.

The only bottlenecks in this regard are such issues as climate change, running out of oil, etc. Ultimately, there are enough raw materials in the asteroids and enough hydrogen in the gas giant planets to supply humanity with raw materials and nuclear fusion based energy for millions of years, so the longer term prospects look rosy. Humanity only has to get over the immediate hump of this century to create a state of global richness. It is coming.

So, how likely is it that the planet will scientize? Europe is well along this route. Religious beliefs are looked upon as superstitions by most Europeans now. This is not the case in the US, but the same secularization process is occurring there too but

decades behind Europe. Other advanced western nations, like Canada, Australia, New Zealand, etc are in positions similar to Europe. Many of the Asian nations were not very into theisms in the first place, with Buddhism being more of a life style and philosophy than a religion, so secularization in Asian countries should be less problematic than say in the Arab countries.

As the world gets richer, I think it is reasonable to say that people will become better educated, think more critically, more skeptically, more scientifically, and reject their old religions as superstitions, and embrace science as the global “religion”. Once the earth’s peoples see the world in the same way, i.e. through scientific eyes, it will be much easier to culturally unify them, because they will not be divided by religious differences. There can be no religious differences when there are no more religions to differ between.

The world’s cultures will be unified by a common view of the world, i.e. one based on the scientific method, of not believing anything if there is no good reason, or experimental proof that it is true, or likely to be true. Blind faith, of “I believe in it, because I want to believe in it”, will not be seen as being

serious. A more intellectually critical world will be less tolerant of people thinking in such a way.

Of course, religious beliefs will continue, but “religionists” will probably become a minority group, and should be allowed to ‘live in their ignorance’. But probably due to their small numbers (if the experience of European secularization becomes a model for the whole planet) they will not have much impact in blocking the creation of a culturally (i.e. religiously) homogenized global culture.

Secularization and scientification are global phenomena. There is no reason to see why these processes will not continue. As the world media provides a higher quality and availability of science education programs, billions of people can become educated into the basic principles of science and then lose their superstitions. Religion as a divisive force will then lose its sting, and quietly die away, the way the witch craze died, or the slave trade died.

But what about the sense of meaninglessness that science can generate? Wont there be a strong case to be made that scientific knowledge makes human existence seem pointless, meaningless, miniscule in a universe that it so hugely larger and older than we are, both individually and as a human species. Our

universe is billions of years old whereas our pathetic human lives are snuffed out in a mere 80 years? Won't the global rise of science only alienate more people, and hence foster the need all the more strongly for religion to "fill the void"?

Experience shows that a good knowledge of science need not make one feel insignificant in the universe. In fact it can generate a sense of belonging, because in a very real sense, human beings and any matter on the planets is "star stuff", i.e. consisting of atoms that were cooked up in exploding massive stars called supernova, and blown out for next-generation stars to accumulate as flotsam, as dross, called planets.

The vista of deep space, the billions of years of evolution, the complexity of living creatures and the human brain, create a sense of awe amongst scientifically minded people. It is a kind of "religion", but one based on scientific knowledge, not religious or tribal myth.

Also, a good scientific education and familiarity with the use of logic and critical reasoning makes the very concepts of many religions untenable, incredible (in the literal sense of the word), even gullible. For example, take the Christian belief in a loving god, i.e. not only a god that created everything but who (!?)



“listens” to what individual human beings say to him (?!). The simple fact that last century about 300 million people were killed for political reasons (wars, purges, genocides, holocausts, etc) makes the idea of a loving god who let 300 million people be obliterated, seem stupid.

As people get better educated, more critically minded, less gullible, it is likely a social pressure will grow against those who are slower moving along this line of progression. In cultures with an old-world upper class intellectual tradition, and with large enough populations to create an intellectual critical mass (i.e. a whole self-supporting culture of intellectuals), e.g. UK, France, Germany, then those intellectual leaders will be able to “browbeat the peasants”, i.e. to slap down “middle class mindlessness”.

For example, as I mentioned briefly in Chapter 2, during the early 1970s, on my first evening in London, as a freshly immigrated young man of 23 from Australia, I was amazed to hear an interview on the BBC TV of a British cabinet minister (leading politician) by a BBC journalist who said to him “Minister, do you feel embarrassed by your cabinet colleagues when they ridicule you for being religious?” This was over 35 years ago, showing how far and how early the UK has secularized. Similar

stories could be told of the Scandinavian countries. America on the other hand is still in the phase of having its presidents “consulting a higher power” prior to going to war. Obviously the secularization process will take time.

### *h) Charity Begins at Home*

The aphorism “charity begins at home” is a deeply and widely held attitude to life on the part of millions of people. When confronted with the choice of giving money to their immediate family, their relations, their neighbors, their fellow citizens, and foreigners, it will be the foreigners who will be given the lowest priority, because the foreigners evoke the weakest emotional response of “being part of the clan”.

This attitude can be explained in Darwinian terms. One will make greater sacrifices for close kin than for more distant relatives, and this makes sense, because the closer the kinship, the higher the proportion of genes that are in common between oneself and ones kin. For example, a parent and child share half each others genes. An uncle and nephew share a quarter of each others genes. If in an extreme situation a mother has to choose between the life of her child or her

husband, she will probably choose her child, because she shares no genes with her husband.

But in a population of millions of people, the proportion of genes shared between two arbitrary people in that population is effectively zero, and hence is about the same proportion as between two mutual foreigners, so why then do most people take the view that charity begins at home, and how will this widely held attitude impact on the growth of a global state?

I think that an obvious answer to this question is that the more emotionally involved one is with someone else, the more likely one is to assist that other person when a problem arises. For example, take the case of a child getting stuck underground in a drain, and a TV crew comes to report on the child's plight. If the child is crying pitifully, starving, and small, then probably the TV crew will give the "story" a lot of air time, so that people watching can get more emotionally involved. The TV crew will interview the parents, showing the fear in the eyes of the mother and her tears.

If the rescue team then announces that it will cost a lot of money to get special equipment in to free the child, and then the TV station suggests to the viewers

that they donate money, then probably large numbers of people will phone in offering donations. Why? Because they feel for the child and the stress of the mother.

But, if one thinks a little, there are far worse situations occurring daily elsewhere on the planet. Take a particular African village for example, and imagine a little remote controlled spy-plane (called a “snooper”) with a wing span a few centimeters across, with a high-tech TV camera and microphone, hovering around the village, recording a genocidal massacre, transmitting gruesome images of villagers having their arms macheted off, their babies sliced up. Imagine the horror at seeing such things in vivid 3D images and in real time.

We don't quite yet have the technology to do such things, but it is close. Imagine the impact on the world when it does come. News reporting will never be the same. These snoopers could be sent anywhere, everywhere, would cost very little if many of them were made, and could perhaps be made to function almost noiselessly, thus attracting less attention.

Once media becomes global and such “snooper” images as suggested above become more common, one can imagine that people around the world will

become more hardened to the sight of such atrocities. With snoopers sending images and sounds from all around the world into a global media network, the planet will become essentially unified. Users of the global media will be able to choose from an assortment that is truly global.

So long as the sounds accompanying the images are in the world language, then billions of people will be able to follow news events as they happen. Also, if snoopers are fairly cheap to buy, then private individuals could send out their own, and thus overcome any governmental censorship on the events as they happen. Most government media today censor the images shown on their country's TV screens, because they feel that some images are too shocking, and they are probably right. Most people have never seen an arm being machine gunned off the body, or a face ripped apart by a bullet, or the intestines slipping out of a bayonet victim.

Such technologies should generate a greater degree of international solidarity between the rich stable countries and the poorer trouble-spots of the world. Once the peoples of the world are regularly exposed to what is happening all over the planet, with no spot on the globe being "sealed off" from snooping devices, then people's loyalties will be more global,

because they will be exposed to the plight of other people around the globe.

Common sense says that one will not care about some tragedy that occurs far away, if one knows nothing about it. To feel strongly about some event that occurs thousands of kilometers away, one needs to see what is happening there. The near-future snoopers will be able to provide this knowledge and awareness. Hence it is reasonable to say that there will be a lot more charity that is given from the rich countries to the poorer victims of tragedy far away. Far away will not feel so far away, because the global media will make it seem close to home. Peoples' sympathies will become more global. Their generosity will be expanded to cover the globe.

But, how far can this global generosity extend? For example, imagine that a global state is established and the much bigger, much tougher question arises concerning the allocation of the world's resources. For example, should the oil under the ground in the Arab countries belong only to the Arabs, or the shale oil fields only to the Canadians? Should the highly overcrowded Japanese be allowed to settle in other areas (i.e. in other countries?) If a global government starts legislating such rights that people can live wherever they want, that the raw materials are

exploitable by anyone, then will not the attitude that “charity begins at home” truly be tested?

In “zero sum game” situations (i.e. where one person’s loss is another person’s gain, e.g. in gambling) then one’s generosity will truly be stretched. For example, will the Chinese be happy seeing Japanese migrate to China to have more land space, thus increasing the population density of China, but lowering that of Japan? Will the Arabs take kindly to seeing the oil under the ground where they live be no longer theirs but the planet’s?

If a global state comes into being, would such questions become commonplace? Should a global government attempt to make the raw materials of the earth the property of everyone, i.e. of all nationalities, i.e. the global state? Would not the “charity begins at home” attitude then become very strong, too strong for the world state to be able to implement a global raw materials policy?

To make this issue more explicit, let us present it in more personalized terms. Imagine a person on a live TV game in which he has to distribute \$10,000 to four contestants, and explain to the four and the TV audience watching his actions, why he chose the distribution he did. Let us say the person is an

American, and that the other four people are respectively, an American, a Canadian, a Japanese, and a Papuan. Probably the American would feel the social pressure to allocate the money evenly, so as not to hurt the feelings of the four people. The four people would be looking at him, watching him make his decisions and explaining why.

Put yourself in the same situation. How, for example, could you rationalize to the Papuan, let us say, that as an American, you know virtually nothing about Papua, so you don't have much emotional bond with Papuan culture, so feel less empathetic towards Papuans, who for the American are simply an unknown quantity.

Now, imagine the game has a second component, and that is the American is given a second \$10,000 to allocate as he wants, and that the second time, the audience is wholly American, and that he does not have to verbalize his decisions to the four (who are now out of the picture), only to the American audience. Would the distribution of the second \$10,000 between the four change?

I would not be surprised if it did. The American would then be free to do as his feelings push him. He could give most to the American of the four, because



the other American was a fellow citizen, a bit less to the Canadian, since Canadians are not quite Americans, but very close, then quite a bit less to the Japanese, because well, the Japanese bombed Pearl Harbor, and very little to the Papuan, because he knows nothing about Papua, not even a single word of their principle native language. If he is an average American, he probably doesn't even know where Papua is.

I suggest that the “charity begins at home” attitude is very strong and that a global state will not be able to allocate the world’s resources evenly across the planet until the global culture is truly global, i.e. not until most of the world’s people feel that home is actually the whole planet. This change in attitude will require a radical shift in mentality compared to that of today’s monos. In a world with mono-cultured media, it is only to be expected that the monos will think like monos.

They will divide humanity into “them” and “us”, because that is what they have been taught all their lives. The human brain adapts to its environment. A baby who matures hearing one language from her father and another language from her mother will become bi-lingual and expect her father to speak her

father's language and her mother to speak her mother's language.

If someone knows nothing about another culture on the planet, then the brain of that person may be conditioned to find a sudden exposure to that unknown culture alienating, disturbing, incomprehensible, and that person may reject further exposure. The phenomenon of homesickness is based on the above reaction. Some people do not adapt well to being foreigners, and long to be back in an environment that is familiar to them, where they understand the language and are familiar with the ways in which the people in their environment behave.

For monos to feel that their home is the whole planet is for them to no longer be monos. The creation of a world media and a world language, and then a lifelong exposure to the peoples of the world, will make them familiar with all the cultures, all hundreds of them, (i.e. the major ones). Now of course, some people will be more open to other cultures than will others, and some people will simply not make much effort when confronted with the world media to bother adapting to the difference of other cultures.

They will claim their right to be “lazy”, to remain being monos. They like being monos, and don't want to be pressured into becoming multis. The lower the intelligence level of people, and the lower their general energy levels (i.e. their ability to adapt to novelty) the more likely they will want to remain monos. There will be a lot of natural resistance against the globists from the monos, who do not want to be pressured into changing their “charity begins at home” attitude. This attitude will prove to be a major obstacle in creating a global state, and especially if the global state wishes to reallocate the world’s raw materials.

This reallocation, if it is to occur, will have to be taken gradually, at a pace that is commensurate with the pace of the multification of the monos. The globists can keep up a steady pressure, but not make it too strong, because the monos will be the majority, and the global state is to be a democracy. Therefore what the monos want will have to be respected. Nevertheless, social change, social engineering, is still possible. The globists can simply continue their work in fostering those variables that change the environment in which monos live, to one which is much more multi, more global. The brains of the monos will then be conditioned to think multi, because they will be exposed to multi-cultured

influences all their lives. They will become multis, almost by default.

*i) Cultural Inertia*

My first country was Australia, the culture I grew up in. I left it in the early 1970s and have only visited it about once a decade since, mainly to see family (in 1972, 1979, 1986, 1998, and 2007), so I see the culture in quantum jumps in time. It is interesting for me to observe how the culture has changed, and even more interesting to observe how the culture has not changed.

As I explained in Chapters 2 and 3 on the pros and cons of the various countries I have lived in, I did not like Australia. At the time I chose to leave it in the early 1970s as a young man, it was a provincial minded backwater of a culture, an Anglo-Saxon colony stuck away in south East Asia, based on British lower class values, and utterly non intellectual. For me it was as bland as grey paint, and as uninterested in ideas and intellectual activities as it was enthusiastic for sporting events, a combination that left me alienated and suffocated.

Each time I return to the country I observe it with a cold critical eye to see to what extent it has changed. On a recent trip, undertaken during the same year as this book was written, I could see the impact that several decades of fairly healthy economic growth had had upon the culture. Most upper middle class Australians had traveled overseas, to Europe, the US, and elsewhere. The biggest impact seemed to me to be due to the internet, but that would be true of any rich country. (At the time of writing, about 70% of Australians use the internet, which is a figure comparable with Americans.) The internet is a world wide revolution that has changed everyone, as important as the invention of the printing press that sparked off the reformation in Europe.

The Australians seemed happier, wealthier, more sophisticated and multicultural than they were when I was growing up there. Their standard of living was nearly as high as in the US, and with much better weather. These were pleasant surprises for me, since I had had negative opinions about the culture for nearly four decades.

However, the old negative attributes were still there to a large extent. The culture was still as mindless as I remember it. There was still the same obsession with sport, and the same intellectual sterility that

made me treat the country with such contempt that I left it as a young man, and then, a decade later, divorced my first wife because she insisted on returning to her native Australia. I really did not want to live there.

So, on my latest (5<sup>th</sup>) and perhaps last (?) visit, being a lot older, and having lived in 7 countries, I began contemplating the concept of “cultural inertia”, i.e. the extent to which cultures remain the way they are, like a heavy flywheel that takes a long time (due to friction) to come to a standstill, once the driving force that spun it up, is removed. Cultural inertia or cultural transmittance is high, because if one thinks about it, how could it be otherwise, unless there exists some powerful new force to change the traditional cultural norms.

Take the case of a young mother raising her child. What will that mother teach her child? For example, what language will she teach the child to speak in? Obviously her own language, because that is probably the only language she knows, so the child grows up speaking the same language as the mother. The same argument exists for millions of people living in the same culture. What values will the mother give her child? The answer is similar, i.e. the

same as her values, that she absorbed earlier as a child from her parents.

Thus there is a built-in inertia to the maintenance of cultural norms. They continue by default, i.e. by lack of an alternative. Usually, the smaller an isolated culture is, the less likely it is that it will change. It will remain mostly static, due to the lack of novel external social forces to influence it to change, and to the lack of creative geni in the culture who invent new ways of doing things.

Also, speaking from first hand experience, too rapid social change can be awfully nerve wracking. I remember my first weeks in the US, as a relatively recent widower, having to cope with a new culture alone. Even though the culture was English language based, there was so much newness, especially in having to set up a household and new job that a month or so later my hands were shaking. I really wanted the constant pressures of newness i.e. the constant stimulus to stop, but it didn't. It reinforced strongly in my mind the importance of routine, of normalcy, so that the brain is not too taxed with novelty.

Routine is relaxing. It takes less mental effort when doing something that is routine. It takes a lot more

mental effort when a task to be undertaken is new. It takes concentration, and creativity, decision making, and can require enormous mental energy. When one is concentrating hard, e.g. as in an exam, or on stage, or on the media, one can feel utterly exhausted after it is over, because the brain has been working so hard.

Highly intelligent, stimulus hungry people tend to like travel, because they have the brains to assimilate and relativize the cultural differences they observe, as well as the need for a high stimulus level to stop them from going mentally stale. This is why such people will often say that traveling (i.e. flying to some other country or culture) is so “refreshing”, so “clearing away the cobwebs” (of the mind).

So, in light of the above, there is a happy medium to what is desirable for people to have to cope with in terms of cultural change. If there is a lot of it, people get exhausted, and over time, feel culturally isolated, alienated. In the case of my first (Australian) wife, for example, she was ready to divorce if I did not return with her to her native culture, so alienated did she feel in continental Europe, away from her cultural “roots”. So we are talking about powerful psychological forces here.



This leads me to the basic question of this section, and that is just to what extent will cultural inertia resist cultural change as powerful new forces push people to a much greater level of multicultural and even global consciousness, thus undermining their traditional national horizons?

I could see in the case of my recent visit to Australia, how much the parochial mentality of Australians, that was the norm only a decade or two ago, had changed due to world travel and particularly to the internet. The educated, university degreed, upper middle class Australians were much more cosmopolitan than they were when I first left the country.

But what has occurred with the internet in the past decade is small beer in comparison with what is coming in the next few decades. The BRAD (bit rate annual doubling) Law of telecommunications will keep bit rates doubling for several more decades, so the social changes that will follow due to hugely improved images from the planet will be enormous. People will be able to travel in their living rooms, with 3D real-world quality images.

Imagine the impact on people's minds. Images of people, in life size, real world quality (in terms of resolution, and stereo vision) will feel as real as

having another person in the living room with you. The emotional impact will be far greater than with today's 2D "flat" "far away feeling" images that do not "ring true".

With a billion fold faster internet, images from the whole planet will come flooding into ones living room, hugely expanding peoples' experiential horizons. The range of material that will come flooding in will be thousands if not millions of times greater than the range of choice today. Peoples' minds will be forever modified, made more global in their thinking. For non English speaking people, pressure will increase on them to learn the global language, so that they can absorb most of the images and sounds they will see with the new internet.

The question arises, just how much of this flood can ordinary people cope with? Probably older, less intelligent, less mentally agile people will simply not bother to learn a new language, and hence will not be greatly exposed to the new ideas and cultural influences that will be flooding in. Hence the cultural inertia of the older generation will take a generation to disappear, i.e. the time needed for them to die off.

The young generation, especially those who will be learning English (probably compulsorily) intensively

at school and university will be profoundly changed. But they need to learn how to live anyway, due to their premature age. If they are to learn adult attitudes, they may as well learn the global attitudes rather than the narrow mono-cultured attitudes that were traditional to their parents and grandparents.

What about the middle generation? They have already absorbed the traditional attitudes of their mono-culture, but still have a generation or two of life left. They will be the ones the most perturbed, because they will be conscious that the world has changed around them. They will be conscious that their children live in a much broader mind space and treat their parents as fogies, who have not bothered to adapt to the new global reality.

It is quite possible that a major generation gap may grow between the middle and young generations, especially when the middle generation does not make sufficient effort to master listening and speaking the global language of English. As the young generation masters English, and then becomes global in its mentality, it is quite possible that it will increasingly treat the middle and old generations with contempt.

The young generation, exposed to the media of the world, and being mentally transformed by it, will

come to view the mono-cultured attitudes and limitations of its parents with real disdain. They will acquire the traditional condescending attitudes that multiculturals have for monos. The younger generation will become multiculturals, or globals, and its parents will remain monos (at least to some extent). (See Chapter 10 for more on the generation gap problem due to the influence of GloMedia.)

If the cultural change, due to the influence of the global media is too great, it is possible that the middle generation, and to some extent the old generation may rebel. There is a limit to how much cultural change people can cope with each day. (I know, because I have lived through many cultural changes, in fact 6 of them.) Everyone has their limit of tolerance towards the cultural change rate.

Hence the cultural inertia factor is certainly one that will influence the rate at which cultures can change, i.e. the rate with which they can globalize, due to the global media and the emergence of a global language. Global cultural homogenization cannot be pushed too quickly, otherwise there will be a backlash. Too many people will be made to feel uncomfortable, hence political resistance to globalization will increase.

More dynamic, more energetic cultures, especially those with a higher proportion of younger people, will adapt faster and more fluidly. Older cultures, in the sense of having a top heavy old-aged population, e.g. Japan, and Europe, will have a harder time coping, and will globalize their mentalities more slowly, thus missing the boat in terms of reaping the benefits of globalizing the best of the world's cultures into their own culture. (But in the case of Japan and Europe, since they are both rich parts of the world, they will be amongst the first to globalize, because they will have the technology to do so.)

The lesson here for the globists is that global cultural homogenization is not to be pushed too fast. The globists will need to accommodate to the monos comfort zone with regard to the optimum rate at which they can absorb cultural change. The globists will have to respect the fact that a cultural inertia exists, and that it is not to be ignored. If the globists push too quickly, their efforts will only backfire, and they will make themselves hated, because they will have made too many monos feel uncomfortable and alienated.

#### *j) Cultural Alienation*

One of the major causes of cultural inertia will be cultural alienation. The feeling of “not belonging” to the culture that one is living in is distressing. Since I have lived in 7 countries, it is easy for me to understand the concept of cultural alienation. I have felt it to varying degrees in all the 7 countries I have lived in. This is probably inevitable. I certainly felt it in my first country, Australia, to such an extent that I uprooted myself from it, said goodbye to family and friends and set off on a boat to the other side of the earth, to where I expected to have a better life, a culturally more compatible life.

I remember watching the wharf slipping slowly over the horizon as the ship steamed northwards to the old world. As the landmass where I had spent my whole young life disappeared, I felt terribly alone (for about 3 minutes). Once I had arrived and settled a bit in London, I felt much happier. I was living in a culture that “valued my values” so I felt much less culturally alienated than in the culture I had grown up in.

After 6 years in the UK, I conceived the idea of living a more cosmopolitan life on the European continent, learning a string of languages and absorbing the positive features of several superior cultures (relative to my first culture), especially

French and German cultures, so British, French and German cultures became part of me.

I certainly benefited. I became far more cosmopolitan, more sophisticated, and developed a very strong sense of cultural relativity, but at a price. These new cultures, i.e. new to me, also had their negative sides as well. They had characteristics that I found alienating and did not like. I listed many of these in Chapters 2 and 3.

When I moved to Japan for a postdoc, I felt the greatest alienation of all. You may ask why then did I stay there so long. Well, there were other compensations. The Japanese were footing the bill on my expensive artificial brain building machine, and I had a Japanese mistress I really appreciated. But, the longer I stayed, the more alienated I felt, because I did not feel motivated to integrate. I did not learn to speak the language, nor learn the writing script, so I was unable to make Japanese friends.

I did not bother to learn the language because I felt it would be a waste of time, because there would be no payoff, i.e. no cultural and especially intellectual reward. I did not respect the Japanese intellectually. I considered them intellectually sterile, greatly inferior to the cultures I had come from, although

economically successful. So I knew it would only be a question of time before I would leave the country. I eventually stayed 8 years there, which is a long time for a westerner.

I'm now starting to feel a growing alienation living in China. China is not rich, and has, I am suspecting increasingly, a culturally ingrained tendency not to treat people as individuals with basic human rights. There is a mean spiritedness in the Chinese mentality that I truly loathe. It's early days for me in China, so I can't yet balance the inferiorities of China with its fabulous potential. At the time of writing, I've only been living in China for a year.

So, I can speak with first hand experience about how cultural alienation feels. I lost my first wife and two children due to the cultural alienation she felt in Brussels. If a woman is prepared to divorce and render her children fatherless rather than stay in a culture that she feels alienates her, then that shows pretty clearly how strong an antagonism can become when one lives in a culture that does not make one feel "at home", i.e. one that does not feel familiar, nor "part of oneself".

In fact, I think I can claim that I lost 3 "wives" to cultural alienation. My second wife was Belgian



French, and seemed quite happy in her native culture. But when she moved with me to Japan, she withered. After she died (of lung cancer – so readers who smoke, take note, cigarettes will kill you), my Japanese mistress did not want to live in the US where I was living, so that relationship also ended.

I suspect that women, being more interested in social and personal matters than men (on the whole), do not transpose culturally as well as men. Probably women need social interaction more than men, and suffer more when they get less of it when they change cultures, than do men. At least, that is my impression. It is certainly true for my individual case.

So, considering how powerful the need is to feel culturally “rooted”, the globists will simply have to accept that most people will want to stay in their own culture, the one they grew up in, and feel at home in. Most people will not want to be subjected to huge cultural changes that disorient them to such an extent that their mental health is jeopardized.

There is a risk that mass cultural alienation may occur, once millions of people in a population choose to “move on”, having been exposed to a global media. Differences exist in levels of adaptability to the new global cultural influences and ideas. The young

generation will adapt the fastest, so will the more intelligent and stimulus hungry sector of the population of any age, but what about the rest?

They will not take kindly to having their traditional attitudes and respect levels lowered. They will not like being sneered at and labeled “monos” by the multitis and globas and the young generation. They will look back to the time when nearly everyone was a mono, and to the time when the very term and concept of the mono did not exist. Now they are labeled and thought to be inferior due to their narrower attitudes and horizons. They feel alienated by the people around them, who are not only very different from them in terms of their interests and attitudes, but worse, treat them as inferior. This will not make the monos happy at all, and may lead to a strong resentment and a collective political backlash.

So, as in the previous section, the globists need to be conscious that they cannot push too hard or too fast in their aims at creating a global homogeneous culture. It is simply a fact at the time of writing that people live in mono-cultures, and that the values and norms of those separate cultures are deeply ingrained in the mentalities of the peoples who live in them. These mentalities cannot be changed overnight, nor

in years, perhaps not even in decades, although I doubt it will be as slow as that.

It may take many years for the globists to learn from experience, at what rate they can safely push for a global state. My guess is, even with a global media and a global language, it will take many more decades before people feel sufficiently comfortable with a homogenized global culture to accept the creation of a global state. Creating a global state will require a massive dose of cultural engineering, whether conscious and explicit, or unconscious, unplanned and emergent, due to the many globalizing forces mentioned in Chapter 5.

### *k) Anarchist Opposition*

I have a certain sympathy towards the philosophy of the anarchists, and the libertarians. The basic idea of the anarchists is that there should be no governments; that people should organize their own communities to govern themselves. The libertarian view of history is that governments have always oppressed the people they govern, by exploiting them, killing them in wars, brainwashing them to do what the governments want, etc.

I certainly learned to hate the first government I grew up in. It conscripted me to go to the Vietnam War. I was then 20 years old, and my marble came up in the conscription birthday lottery. I felt a certain sympathy with the Vietcong, in their fight to decolonize their country from the colonial powers, i.e. the French, the Japanese, the French again, and finally the Americans, and to use Communism to stop the landlords from viciously exploiting the farm laborers. I certainly did not want to kill them, in order that my Australian government could reinforce the nuclear umbrella pact it had with the American government.

At the time, i.e. the 1960s, the Australian government was having doubts about the commitment of the US government to truly defend Australia by dropping a nuclear bomb on some Asian nation (presumably China, which also had the nuclear bomb by then, by the way) if it decided to invade Australia. So the Australian government conscripted 20 year old Australian males to risk their lives in the jungles of Vietnam to defend the beliefs of the old men of the Australian government. At the time, these 20 year olds didn't even have the vote.

I was outraged. No, it was stronger than that. I was murderous. I remember wandering the cemetery

neighboring my university college at night in paranoid rages, wondering how I could sneak grenades into the parliament to kill as many conscripting politicians as I could before being stopped. How dare they treat me as a piece of meat. How dare they force me to risk my life defending their ideologies that I flatly disagreed with. What a basic flouting of fundamental liberties. It's the mentality of the press-gang.

The Vietnam War and conscription radicalized a whole generation in the US and Australia, and made conscription massively unpopular, to the point that western governments soon got rid of it. When parents, with only one or two children lost a child to the Vietnam War, the loss was far greater than when parents in WW1 lost a child who was one of many.

My view of conscription is that it is criminal. I coined a slogan at the time – “Conscription is an assassinable offence”, meaning that any politician who conscripted would then be faced by people who felt they had the moral right to assassinate him, as the most effective way to stop the politician committing mass murder, i.e. to stop him conscripting.

I have a loathing of the continued existence of the military in nation states. To me, the militaries are

symbols of our inter-cultural ignorance and bigotry. When I see some visiting head of state being ceremoniously walked past an “honor guard”, i.e. a row of soldiers with bayoneted rifles, I feel sick. I hope that the 21<sup>st</sup> century can outgrow these barbaric practices, these “monuments to intercultural ignorance”.

I remember when I was 18, a fresher at university, watching a movie about WW1 in which a French regiment in the trenches was ordered to go “over the top” in the face of overwhelming German machine gun fire. The young French soldiers, mostly conscripts, were mown down like flies. Only a few survived. I was ill for 3 days, so deep was the revulsion at what I saw. My reaction was, “My god, that could have been me”.

Intellectually I reasoned that the tragedy of WW1 was the fact that millions of conscripts on one side were massacring millions of conscripts on the other side because their respective governments ordered them to, and being monos, they didn't have the presence of mind, nor a level of multi-consciousness to tell their politicians to go to hell. They were as mono as their political leaders.

So, a deep rooted part of me is sympathetic to the anarchists/libertarians. Nevertheless, I am advocating the creation of a government, this time a global government, so I will probably evoke the opposition of the anarchists. I anticipate this.

I notice for example, as I expressed somewhat in Chapter 2, that there is correlation between the level of acceptance of the idea of a global government and which side of the Atlantic Ocean a native English speaker lives on. The British are more attuned to the idea of top brains going into politics, and hence making a global government more likely to be a success. The Americans however have a rather low opinion of their politicians, which sets up a vicious circle, because their best brains then do not go into politics.

I have read books (not very good ones) written by Americans who distrust the idea of a world government, which they tend to see as creating a risk of a world dictatorship. Personally I want to see a world government, but a democratic one, and one closely, very closely observed by the world population. I actively choose to have a world government, managed by the world's best brains, since running the global state is the world's most important job.

I loath the nation state. I see it as a transitional barbarian state, on the way towards a more civilized global state. By being a global state, it could get rid of the truly negative aspects of the nation state, particularly the impulse to wage war and to conscript. By being truly globally democratic, it could not be a dictatorship. A highly educated and critically minded global population would not tolerate it. Any global politician who tried to become a Hitler, a Stalin or a Mao would be quickly assassinated, and appropriately so. A global state is supposed to render impossible any future mass murder of many tens of millions of people that the great dictators of the 20<sup>th</sup> century committed.

So, insisting that the global state that I expect to see emerge in the 21<sup>st</sup> century, be strongly democratic, should take the wind out of the sails of the anarchists. Agreed, a global government is still a government, but by being strongly democratic and chosen to exist by the world's population, it need not of necessity be oppressive, as (I understand) anarchists think all governments are, by the very nature of governments.

A truly global government will be subject to the requirements of a global population capable of innovative democratic reforms, keeping the global



politicians in line. In a future global population of ten billion people, one percent of that number (i.e. the intellectual elite) is still a hundred million intellectuals. Surely, that many thinking creative minds can dream up effective ways to keep their politicians from oppressing them, even to a small degree. In a truly global state, I think anarchism, as a political philosophy will pass into the history (of philosophy) books.

## **Chapter 8. Routes to Global**

- a) Introduction
- b) “Expand the European Union (EU)” Route
- c) “Merge the Economic Blocs” Route
- d) “Merge the Continental Unions” Route
- e) “Accretion Model” Route
- f) “Update the United Nations (UN)” Route
- g) “Dominant Bully” Route
- h) “Grass Roots Pressure” Route
- i) “Globist National Political Parties” Route
- j) “Hybrid Approaches” Route
- k) Globist Ideology
- l) Time Table to Global

## *a) Introduction*

This chapter deals with my views on what approaches I think the planet will use to create a global state, i.e. which routes it will take to achieve this. There are many such routes. I list nearly a dozen here, discussing each in turn, and in roughly the order in which I think are the most probable, to the least probable. I expect that all of them will play a role in the creation of a global state, and that they will reinforce each other, to the point that the whole notion of building a global state will be “in the air”, with billions of people feeling that the “time is ripe”.

These “routes” to the creation of a global state are mentioned briefly in the next dozen paragraphs or so, followed by more detailed discussion in which each route has its own section.

Before beginning the overview of these routes, I should mention that future history will very probably prove me wrong. It is always hazardous to predict the future, but I would not be surprised that in terms of the broad outline of what I suggest will actually take place, I will not be too far off the mark. It seems to me that there is a certain inevitability about the

creation of a global state. There are just too many pressures pushing in that direction so that they appear to be unstoppable.

Once I have described each “route” in turn, I attempt at the end of this chapter to provide some ideas on how a globist ideology could be promoted, and then give a time line for the implementation of these routes, i.e. an estimation as to when a global state might come into being. I probably won’t live long enough to see it, i.e. it will probably not occur before my death, which will probably occur in the decades of the 2030s or 2040s. However, I do expect to see the strong rise of the ideology in favor of globism, and to see globist political parties formed by then. I hope this book will make a contribution towards the generation of globist ideological debate and towards the creation of globist political parties.

***b) “Expand the European Union (EU)” Route***

In my own view, I consider the most probable route towards the creation of a global state will be via the expansion of the European Union (EU). This process is already well under way at the time of writing (i.e. with 27 countries already members of the EU, with a handful of other hopefuls lining up to join).

Personally I would like to see the globists do a thorough propagandist job on the EU, trying to persuade it to start seeing itself as the spearhead or stepping stone towards the creation of a global state.

If the EU does in fact play the role of the instigator of the global state, it will cover itself with glory as having pioneered something of huge historical and political importance, ridding the world of wars, spreading material wealth to the planet, and making billions of people much happier. It is a magnificent goal, and one worthy of the Europeans to aim for. They are already the front runners, with a considerable lead, so I think they should raise their sights, change their goals, change their ideologies, and propagate their dream of creating a unified world by creating a global state.

There are only about 200+ countries in the world, and already 27 of them have joined the EU. That's already roughly a seventh. I suggest that when the "Eurocrats" (i.e. the administrative branch of the EU) discuss future expansion, that they begin to see themselves as the nucleus of a future global state, so that they can smooth the path towards that goal, i.e. by thinking in terms of a continuous expansion, without limits, until the whole planet is absorbed.

Of course, labels will need to change. The first term that will need to be changed will be the E in EU. As the EU expands beyond what is usually referred to as “Europe”, the label “European” will need to be replaced by something broader, and as more countries or blocs keep joining it, that label will need to keep changing. For example, the EU already has “trading” and “associate” member status with many of the North African, i.e. Arabic nations. As these nations become true democracies (although unfortunately at the time of writing, *none* of them are) they may be allowed to join the EU.

Once enough of them have joined, i.e. once they have upgraded their cultures enough to pass the “sufficiently civilized” entrance tests, then the EU could change its name to the MU, i.e. the Mediterranean Union. Turkey has been trying for years to become a member of the EU, and has constantly been knocked back on the grounds that it is not “sufficiently civilized”, i.e. not democratic enough, and does not permit a sufficient level of freedom of speech. For example, Turkish journalists and writers can be arrested at the time of writing for publishing criticisms of Turkey. This kind of thing is sneered at by EU countries, resulting in Turkey’s constant rejection.

This repeated rejection has made joining the EU a matter of national ego now. The Turks see joining the EU as a litmus test of the general status level of their country. It wounds them deeply each time the EU says NO! and then tells them why. Turkey has now made major efforts to reform and modernize its society to make it acceptable in the eyes of the EU members, so it is probable that fairly soon Turkey will become a member.

Once that happens, the EU will have taken a step into a new territory, literally. If Turkey is allowed to join, then why not other Muslim countries, with similar levels of economic and democratic development? If Turkey joins, and a globist ideology makes strong inroads into the mindset of the EU members, then the future openness of the EU may make joining it the same kind of national ego testing, as is the case for Turkey.

Any non-EU-member country which attempts to join the EU knows that it will have to pass the “sufficiently civilized” test. The EU has a long list of prerequisites (economic, social, political, etc) that any candidate member state has to pass. Ironically, if the US wished to join the EU it would fail that test due to the single fact that the US still has the death penalty. The US is one of the few countries

remaining in the world that still “murders its murderers”, along with only a handful of other countries that are notoriously non democratic, such as Iran, North Korea, and China.

Americans are only protected from feeling a strong sense of shame on this point, because of their extreme insularity. They truly live in a state of “ignorance is bliss”. But when the Americans finally get the world media, they will feel the global moral pressure against them. The US is also the only advanced industrialized nation in the world that, at the time of writing, does not have a national health service, and that some 45 million Americans have no health insurance. Under such circumstances, there is no way that the US would pass the EU’s “sufficiently civilized” test.

So, the very existence of the EU continues to act as a civilizing influence in its part of the world. As more former Soviet Union (USSR) member countries join the EU, especially the Ukraine, and Belarus (after considerable progress towards democratization has been implemented, that unfortunately is still needed) then perhaps Russia will be tempted to join.

If Russia joins, then the EU will definitely have to change its name, but to what? Perhaps the “Eurasian



Union (EU)” (which has the advantage of not changing the initial “E”, or to the EAU). That way, other Asian countries could join, such as South Korea, Japan, Singapore, India, etc.

If the North African Arab nations join the EU (or MU), and Russia does too, then we will need a much broader term, that encapsulates Europe, Russia, and North Africa. I suggest calling it the “Northern Union”, since that would be **the** one characteristic they would have in common.

The EU is pioneering a post nationalist mentality that is appropriate for the creation of a global state. This fact is one of the major reasons why I see Europe as the main hope for Globa’s creation. As each new EU member is admitted, that country will then be exposed and influenced by the mentality of the earlier EU members, who over decades have learned to throw off a lot of their former nationalist mentality, in order to be effective members of the EU. As a new member comes in, it is absorbed by the existing “mother hen”, and guided into a post nationalist mentality as well.

Very large nations like the US and China, are still very nationalistic and would not be good candidates to join the EU. In America’s case, it is too insular

minded, too arrogant and chauvinistic to be ready to join. (Nevertheless, the Chancellor of Germany has recently tentatively proposed the creation of a “TAFTA” (Trans Atlantic Free Trade Area), i.e. a free trade area of the EU and the US, to act as a counter force to the rise of China in the coming decades.)

China is still a dictatorship, so would not even be considered as a potential candidate. China’s hypothetical candidature would be “thrown out of court”.

Therefore, it is likely that smaller, less nationalistic countries would join the EU, partly to bolster their self image as belonging to a powerful body, in the same kind of way that people of Rhode Island, a very small state in the US, feel proud to be Americans, rather than Rhode Islanders, due to the size and power of the US.

Once the EU (or whatever its future name becomes) is seen by the world as the stepping stone towards the creation of a global state, then many other nations will probably be inclined to join it for reasons of national pride. At the present time, the EU consists of most of the richest, most democratic nations of the world, with its glorious history of “Europeanizing”

the planet, with its industry, science, technology, democracy, etc. The whole planet is following Europe (or at least its major colony, the US).

Once many nations have joined the EU (MU, NU, or whatever it will be called) then those nations which are not members will begin to feel a certain stigma – as being “insufficiently civilized”, “insufficiently developed” to be considered worthy of being members. This will hurt national pride, and hence motivate reforms within those countries to meet the entrance standards of the EU. As they do meet those standards, and as they join the EU, the prospect of the creation of a global state becomes all the brighter.

### *c) “Merge the Economic Blocs” Route*

The EU is not the only economic/political union on the planet, although it is obviously the most famous one, and has inspired the creation of many similar blocs around the world (e.g. see the list of about 50 blocs in Chapter 5, section “e”). The African Union (AU) models itself on the EU, hoping that by combining forces, African countries can have a bigger impact on the world. The EU itself argues the same way in regard to its relations with the US.

We live at the time of writing in a world consisting of a growing number of economic blocs (i.e. about 50). The EU started out as such a bloc (the European Coal and Steel Community, ECSC) as a means to so integrate the basic economies of France and Germany in the 1950s that it would be impossible for them to go to war yet again. As an example of such a bloc, we have NAFTA (North American Free Trade Area) between the 3 countries of North America (Canada, the US, and Mexico).

In South America, Mercosur has created a common market (free trade area) amongst half a dozen countries. The US is aiming towards the creation of a “Free Trade Area of the Americas” (FTAA) that would include North America, Central America, and South America, with a total population of about 800 million people.

Japan, is proposing an Asian Union, consisting of Japan, China, India, and South East Asian nations. If this Asian Union could be formed, it would be the biggest of its kind in the world. It would be more an economic bloc rather than a political bloc, because until recently, that part of the world was one of the least democratic on the planet. Dictatorships are notoriously fond of their sovereignty, so it is unlikely

we will see an Asian *political* union until China becomes a democracy.

However, once that happens, then such an initiative would probably be led by China, rather than Japan, which is only one tenth the size of China in population terms.

South East Asian nations have formed ASEAN (Association of South East Asian Nations) which started as an economic bloc and now is aiming at more political unification, modeling itself on the EU. If an Asian Union can be formed amongst the big players, Japan, China, and India, then very probably, ASEAN would merge with it. Such a bloc would consist of half of the earth's population.

This creation of economic/political blocs is well under way, and is one of the main political themes of our historical era. (See Chapter 5, section "e"). What could the next steps be? I think it is obvious what the answer is, namely - a merging of the economic blocs into bigger blocs. For example, the US has free trade agreements with a number of countries that are not geographically close to it, e.g. with Australia, South Korea, etc. In South America, two trade blocs, Mercosur and the Andean Community plan to merge in 2007 to form UNASUR (Union of South American

Nations). It will have its own currency and parliament and is based on the EU. So the process of “super-bloc” formation is starting.

This kind of process will very probably continue. The EU will probably continue to expand and make trade deals with more countries, thus laying down the foundations for possible EU membership in the future.

However, in order to make a qualitative change (a new “ball game”) in terms of the size of free trade blocs, some of the big blocs would need to merge. There is growing talk of an “Atlantic Union”, i.e. creating a free trade area between NAFTA and the EU. Culturally, these two regions of the world are very similar. They are both rich areas, and are well developed democracies.

Initially, the agreement between the east and west sides of the Atlantic Ocean would be economic, i.e. a free trade area. It is unlikely that the Americans, so accustomed to being top dog in the 20<sup>th</sup> century will accept eating humble pie to become a component in a bigger *political* unit.

The US will need to be humbled before it will be willing to surrender a lot of its sovereignty. At the present time, the US is the world’s only superpower

(with a defense budget double the size of Europe's) which means it can afford to be arrogant, because no one can challenge it. But in the longer term, this arrogance will only boomerang back against the US. It will make America slower to see the "writing on the wall" regarding the need to join larger economic/political blocs in the 21<sup>st</sup> century, if it wishes to remain a "player", i.e. a leading influence.

If the US remains on its own or only in NAFTA, it will become a "bit player", i.e. rather insignificant, in a world where the norm has become larger. The US will have to learn to look outward instead of inward, as it does at the present time. The US is extremely insular minded, and rarely bothers asking "What do other countries do in a given situation?" The unconscious insularity of the Americans is truly shocking to multies who have lived in the US for a while. I can confirm this, after having lived there for 5 years.

If an Atlantic Union could be formed, or at least an Atlantic Free Trade Area (AFTA), then by the time that that would take to be established, the American government and think tanks would hopefully have become conscious that their future depends on joining the "billion club", i.e. joining an

economic/political bloc with a population of roughly a billion people.

China and India have over a billion people each in their populations. They can afford to remain outside economic/political blocs and still throw their weight around. If their economic growth rates continue to be more than double that of the US, then the 21<sup>st</sup> century will certainly see both countries eventually dwarf the US in terms of the size of their economies.

However, if the US is able to form an FTAA and then move towards an EU style continental “political” union, with its 800 million people in the FTAA, it can remain a “player”, in much the same way as “little France”, with its 60 million people, remains a player by providing leadership to the EU.

If the EU and the FTAA merge, then depending on how many new countries have joined the EU (especially if Russia joins) then the Atlantic Union would be the biggest bloc, bigger than China.

If an Asian Union is formed, even if it does not contain China initially, it would be the biggest in the world.



So, step by step, this merging of economic blocs would create ever larger blocs until the whole planet was absorbed. Once a bloc was formed that consisted of more than half the earth's population, then a gravitational model may take over. Small remaining countries would be almost forced to join, or be cast out in the cold, economically speaking. If the dominant bloc was also the most prestigious bloc, then it would be easier for the stragglers to want to join it.

#### *d) “Merge the Continental Unions” Route*

This route is closely related to the one above, but involves political and economic union. This is a more difficult process to achieve, compared to creating a free trade area, because it is easier to get business people to integrate than it is to get politicians to give up national sovereignty.

The EU for example, still has its nationalisms. It is not a full political union at all. It does have a parliament, but at the time of writing, does not yet have a president, let alone an elected president. The prime ministers and presidents of the EU member state nations still have the last word, but gradually things are changing. Increasingly, EU legislation is

superseding national legislation, so that by incremental steps, the EU is moving ever closer to becoming a political union. But there is still a long way to go before a true U.S.E. (United States of Europe) is formed, i.e. a true political union, a single European state.

ASEAN has now committed itself to becoming another EU. NAFTA is way behind that way, and is largely content with forming a free trade bloc. For many years, Mercosur was in the middle somewhere between the EU and NAFTA in terms of its commitment to the idea of forming a *political* union. But, as was mentioned briefly above, at the time of writing, Mercosur is planning to merge with the Andean Community to form a political union, i.e. UNASUR (Union of South American Nations), which will be similar in conception to the EU, and having a parliament.

Of course, if ever there is to be a global state, then by definition, all nation states as they exist today will have to disappear, so that sovereignty exists totally with the global state. Hence the merging of *economic* blocs is not *sufficient* to create a global state. It is however, very probably, a *necessary* condition. Tight economic integration forces intercultural interaction, leading to mutual social and legislative influences,

which makes the creation of *political* unions easier, as cultural differences fade.

Again, I see the Europeans as the leaders in this critical step. We still live in a world dominated by the nation state, both in reality and ideologically. The term “national sovereignty” is almost sacrosanct in today’s world, but for the globists it is anathema, backward, with strong negative connotations. The Europeans are experimenting with methods of diluting national sovereignties towards a higher goal of creating an EU, i.e. a political union, with a European president, a European constitution or treaty, etc. Steps along these lines have already been attempted, and will continue, despite early setbacks (two steps forward, one step back).

Once the EU has succeeded more or less in forming a political union, it will serve as the model to the planet of what can be done, and due to its prestige, others will be motivated to mimic it. Other economic blocs are already doing the same, using the EU as their role model of an economic bloc. (In fact the EU is the biggest and most powerful trading bloc in the world at the present time, but will inevitably be eclipsed by both China’s and India’s burgeoning economies.)

Forming political unions will not be easy. All the difficulties discussed in Chapter 7 will act against this happening. Even the EU, which is pioneering this process, is making slow progress. We will have to wait until those powerful technological forces as described in Chapter 5, come into being, to accelerate the creation of political unions between nation states. Admittedly, political unification will be made easier between those countries that are already closely linked into economic blocs, but I suspect political unification will take a lot longer than economic unification.

*e) “Accretion Model” Route*

The accretion model route is similar to those above. Its name is derived from the astrophysical model of planet formation, which occurs in the following way. A star (a sun) forms from a dust cloud that contains heavier elements cooked up in previous generations of stars. The dust cloud collapses in on itself, and rotates forming a disk of dust.

The heavier elements are flung out into the circling disk, while the lighter elements remain mostly in the centrally placed star. The dust grains in the circling planetary plane attract each other to form clumps of

dust, which in turn attract bigger grains more strongly etc. This process continues at an exponential rate, until the size of the clumps are huge, i.e. the size of planets, that attract nearly all the smaller clumps in their orbits, clearing out the debris.

Analogously, as the sizes of the economic/political unions increase, the stronger the “gravitational” (i.e. economic/political) attraction will become on those nation states or smaller blocs that have not yet joined. Once the largest union becomes very large, then all the stragglers and blocs will be “pulled” into it, and will join it.

*f) “Update the United Nations (UN)” Route*

Another route towards the creation of a global state that is favored by some thinkers is updating the United Nations (UN). The UN already acts as the world’s conscience, in the sense that if a nation wishes to punish another nation, it is no longer considered acceptable by global public opinion for that nation to punish the other nation unilaterally. The only country now that is powerful enough to snub global public opinion, as expressed in the general forum of the UN, is the US, and even it has had its

fingers badly burned recently with its unilateral invasion of Iraq.

It is likely that the UN will play this role as the world's conscience more and more. In order to do this more effectively, the UN needs to be modernized to reflect better the political realities and power relationships in the world. The Security Council as set up after WW2 contained the powerful countries of the time. Now, other powerful countries want to join it.

Personally, I have chosen to place the "Update the UN" route to the creation of a global state rather lower in the probability hierarchy than other globist theorists. The UN is really a club of nation states, and will probably remain that way until the nation states themselves unify economically/politically. I just don't see the UN having much of a role in this unification process. I think it will follow the globalization trend rather than create it.

I may be wrong on this. My judgment is that it will be the more socially progressive organizations, such as the EU, and particularly the impact of future technologies that will force the creation of larger economic/political unions. The UN is very conservative and inefficient, to the point where the

US lost patience with it and stopped giving it the US's share of the UN's funding.

Of course, once it becomes clear that a global state is close to being formed, the role of the UN could be absorbed into this new state, but again I don't see the UN being the dog that wags the tail of the growing global state. I see the UN being the tail that the emerging global state (i.e. the dog) will wag.

But I may be wrong. Many globist thinkers consider the "expand the EU" route and the "update the UN" route as the two most probable routes to the formation of Globa. They may be right.

### ***g) "Dominant Bully" Route***

Imagine that China goes democratic in the next decade, and that Russia becomes a lot more democratic than it currently is. Then we would be living in a world whose major players are all democratic, i.e. the US, Europe, India, China, Russia. If these 5 "biggs" decide to get together and to agree to ban the arms trade, or to form an economic bloc, then it would be so large, it could virtually force the smaller players to join it. It could act as a type of "dominant bully". Perhaps bullying is the wrong

word, perhaps “benevolent force” or “big sister” might be more appropriate.

If such a grouping could be formed, with its homogeneity of ideology, i.e. its democratic base, it could have a powerful effect upon the world. It could become an almost planetary economic bloc which would not only contain well over half of the world’s population, but most of its global product, i.e. the world’s wealth.

For purposes of discussion, let us label such a grouping, the “Big 5”. As more powerful countries join it, the label could be changed to the “Big 6” etc. The prestige value of the Big 5 would be enormous, due to its great size, in terms of population and wealth. Whatever it decided to do, the rest of the world would be almost obliged to follow along, or at least be strongly influenced by it.

If the Big 5 decided that it would be a good thing to move towards the creation of a global state, then it could take the initial steps and invite the other countries to join. Since the Big 5 would be the “biggest show on the road” many other countries would argue “if you can’t beat them, then join them”. Many small countries and blocs would thus be absorbed into the union.



Once the Big 5 unifies ideologically, all kinds of new creative forces could be unleashed. China would have a new found source of dynamism. Its creativity, that has been suppressed for millennia could really come to the surface and may even play a leading role, overtaking the traditional world leadership role occupied for centuries by the Europeans and Americans. Since all 5 nations of the Big 5 would be moving ideologically in much the same direction, all kinds of new initiatives could be undertaken.

For example, as mentioned above, the international arms trade could be abolished. The Big 5 could use its economic weight to boycott any nation that continues to manufacture and trade arms. It could go further and argue that the arms trade is indirect mass murder and put a strangle hold on the offending country by blockading it. If the Big 5 really intended to stop the arms trade, it could easily. It would have the power.

If the Big 5 unifies politically, there would be far less need to spend much on its own defenses. Its general fear level would be lower, because the 5 members are largely in ideological agreement, traveling the same road. They could then decide to divert a lot of their money wasted on defense and the arms trade into the

elimination of world poverty. By making the whole planet rich, the size of the markets generated by such a global enrichment program would increase and thus benefit the Big 5 as well.

The Big 5 would probably provide the world leadership in political terms and particularly in terms of political vision, i.e. ideas on where the world should be heading next. One of the major ideas of this book is that the most important political vision of the 21<sup>st</sup> century is for the planet to create a global state, with all its immense benefits for the population of the earth. The Big 5 would contain most of the world's intellectuals and most of the world's leading thinkers.

One would then expect that the Big 5 would provide the energy, the vision and the initiative in taking the next historical step beyond the creation of economic blocs, i.e. that of creating a world state.

#### ***h) "Grass Routes Pressure" Route***

In a democracy, the people get what they want. In a world with a global media expressed largely in a world language, global public opinion will be overwhelmingly important. It will be the barometer

upon which global decisions will be based. It will be very difficult for an aberrant national leader to go against the world grain, when 80-90% of world opinion is against him and his policies.

Once the idea of a global state has penetrated the minds of billions of people, once it is seen to be a realistic idea for its time, then global social pressure will push the political leaders of nation states to merge very closely with other nation states.

The power of global telecommunications, a billion fold faster internet, global media, etc will empower billions of people to express their views to the world. The more the world language is spoken across the planet, the easier it will be for people of all nations to make themselves heard. The power of grass roots pressure will become enormous.

With better telecommunications, it will be possible to gauge peoples' opinions, in their billions, easily and quickly. Politicians will be able to steer their policies in the light of public opinion. The public (and here I am not talking about the general public of a single country, I'm talking about the general public of the whole planet) will number in the billions, and will be able to communicate. Not only will communications be top-down between the leaders and their publics,

but horizontally between members of the public as well.

This form of horizontal communication is already well developed at the time of writing, on the internet, with emails, video conferencing, web camera internet phoning etc. People are communicating with each other more and more readily across the planet.

Once a globist ideology reaches billions of people, they will become increasingly aware of globism's advantages. They can then exert such heavy social pressure on the political leaders of their nations that the leaders will be forced to listen. If they don't, they risk losing their seats at the next election. Politicians themselves will be influenced by globist ideas, partly from their own reading and conviction, and partly from pressure from their constituents.

Once enough of these globist influenced politicians come into being, the stage is set for the creation of globist political parties.

### *i) “Globist National Political Parties” Route*

Once sufficient numbers of globist politicians in various nation states have been formed, it is likely

that we will see the rise of *globist political parties* in parliaments and congresses around the world. This would be similar in the way “green” parties were formed in earlier decades as increasing numbers of people became aware of the hazards of neglecting the environment, and of the huge costs and tragedy of a major climate shift, due to the greenhouse effect, global warming, and the rising of the sea level due to the melting of the polar ice caps.

The global warming issue started off with the “intellectuals crying in the wilderness” phase as usual, with isolated books, then the journalists, the academics, the general public, and finally the politicians and international political agreements.

How might a similar phenomenon occur with the rise of globist consciousness? As a later section below will discuss, the first step is the creation of the ideology, of the ideas. At the time of writing, that phase is just starting to pick up steam, although there have been isolated books on the topic that go back in some cases for several centuries, e.g. see Chapter 1, section “e” on the history of the concept of a global state.

This book has argued that social, technological forces are now in play that will make the concept of globism

highly relevant to the 21<sup>st</sup> century. Hence it is unlikely that globist books will remain fringy, in the sense of being so far ahead of their time, that they can be largely ignored as irrelevant to the modern world.

In my view, the issue of globism is so important, it is worthy of being the dominant theme of whole political parties. Other issues, for example, the right of a woman to an abortion, or the equivalent right of a man to opt out of financial obligations to an early unwanted pregnancy on his part, are just some of many “single” issues that could be taken up in a political party’s agenda, but are not considered important enough to form the very ideological basis of the party itself.

But globism is so important, so dominating in its effects upon the world, that it is worthy of the very *label*, i.e. the *name* of political parties. There are plenty of historical analogies. The communists and socialists for example thought that their ideologies were so important that they labeled their parties with the term “communist” or “socialist”, e.g. the “Chinese Communist Party” (CCP), or the “Union of Soviet Socialist Republics” (USSR).

Such parties had to deal with day to day issues such as garbage disposal, and year to year issues such as electrification, but such issues were seen as relatively minor. What really mattered was the dominant ideological theme underlying these parties, i.e. communism or socialism.

Similarly for globism - this time, the consequences are dramatic, because we are not talking about the political unification of a single nation state under a given ideology, we are talking about the unification of the *whole planet*, a much bigger kettle of fish. We are talking about ridding the world of war, of poverty, of enrichening the minds of billions of people with the creation of a global culture. Such goals are so important, so dominating, that I imagine few people will disagree with me that political parties based on globist ideas should label themselves as “*globist parties*”.

Once formed, their tasks would be to push for the creation of a global state, step by step. Their existence could speed up the formation of a global state. Even if they do nothing, it is likely that a global state will form spontaneously, through a process of emergent self organization. The world keeps complexifying and integrating. There are a thousand social/political/technological forces pushing towards

the creation of a global state. Some of the major ones were discussed in Chapter 5.

Given the quasi inevitability of the creation of a global state, what use then would be the existence of globist political parties? The simple answer to this question is that they would accelerate the motivation of its creation. For a global state to be formed, national sovereignty in nearly 200 nation states would need to be weakened considerably. That weakening and the replacement of the old “nationalist” ideology by the new “globist” ideology will be aided considerably by the existence of globist political parties. Globist political parties will be able to ridicule the narrow-mindedness of nation state nationalisms, making the nationalists who are the butt of their jokes feel very uncomfortable and old fashioned.

The globist political parties will need to plan for the transition, and foster those developments that will help it come about, e.g. by funding research projects that will help globist causes, e.g. a much faster internet, bigger, faster mass transport systems, the development of a world language, holding global meetings of globist parties to unify policies across nation states. A whole globist party political agenda



needs to be created, with a long list of party objectives.

Globist political manifestos need to be written, which will help the creation of globist political parties. Hopefully, the time gap of many decades between 1848, when Marx and Engels wrote the Communist Manifesto, and the seizure of power by Lenin in 1917 (i.e. 69 years) will not be repeated with the time gap between the first serious globist manifesto and the formation of the first serious globist political party. (There have been attempts at forming globist parties in the past, but they were so premature and tiny as to be a negligible. See Chapter 1, section “e” for a history of such “parties”.) In the modern world, everything is accelerating, so that this time gap will probably be only a few decades. This issue of timing will be discussed in a later section of this chapter.

I would not be surprised if in only a decade or so, that the term “globist” and the basic ideas in favor of globism are part of every educated person’s general intellectual knowledge. Globist ideas will be part of the climate of the times, constantly in the world media, and will inspire millions of people to create a global state.

With mass public support, and the existence of globist political parties in nearly every nation state on the planet, the transition from nation state to global state will be made easier. It won't be a revolution, where people get killed in a violent military overthrow of one regime by another. It will be evolutionary, but probably a rather rapid evolution, once the time is ripe, once enough people want it and the prerequisite institutions are in place.

The globist politicians can help set up these prerequisite institutions, i.e. the social/technological prerequisites for a global state, i.e. the establishment of a global media, a global language, the education of school children in the global language, global culture, globist ideology, etc. There are many things globist political parties can do.

*j) “Hybrid Approaches” Route*

In practice, probably “all of the above” routes will be taken simultaneously. The world is a complex place, with billions of people all interacting with each other, in a political arena of some 200 countries, with many thousands of cities and political regions. No one human mind can possibly comprehend the complexities of all the political/ideological

interactions going on at all kinds of levels, all over the planet.

Despite the complexity, it is still possible that all these various social/political/technological etc forces are pushing in more or less the same general direction, i.e. towards a more integrated and unified world, where communications between all parts of the world improve, where ideas travel quickly all over the planet, where all the world is exposed to the ideas of all the world, so that a competition between ideas takes place in a global arena, in which only the most popular ideas survive.

As globist political parties try to cope with the complexities, they can be guided by the big picture that I have tried to paint in this book, i.e. ideas such as the need for global cultural homogenization, for a global language, a global media, a globist ideology, globist political parties, etc. The creation of such institutions will help the globist cause immensely.

The globists will be able to take advantage of “synergistic” effects (i.e. mutually reinforcing influences, e.g. spreadsheets helped the sales of personal computers (PCs), and PCs helped the sale of spreadsheets). The efforts of the globists to spread globist ideology will create more interest in the

concept, e.g. the more the global language is spoken, the better the globists can spread their ideology. With a global media that the globists can help install, the globe becomes more aware of a global consciousness, a global cultural homogenization, and hence will grow an awareness of the possibility of the creation of a global state with all its enormous benefits.

### *k) Globist Ideology*

The whole process of creating a global state will be fostered and energized by the existence of an appropriate ideology. Once billions of people believe that the time is ripe for the creation of a global state, it will happen. But, how does one persuade billions of people to shift their loyalties away from nation states towards a global state? Here is where a globist ideology will play its fundamental role.

One of my main aims in writing this book is to make a contribution towards this magnificent goal, by providing new concepts, new ideas and particularly new labels to promote the idea of creating a global state.

Generally speaking, social, political movements usually start with a tiny minority of people, i.e. the

intellectual thinkers, who put their isolated ideas into books and articles. It is often the case that their ideas are completely ignored at first, due to their unfamiliarity, or are opposed, due to their differences with customary ways of doing things or ways of thinking.

However, in time, their ideas begin to penetrate, and then as a second stage, the journalists usually pick up the new ways of thinking, or new ideas, and write articles about them in the popular media, so that millions, even billions of people begin to be exposed to the new ideas. Journalists are always hungry for a good new theme to write about, but the theme has to be comprehensible to their readers. Thus utterly new ideas are not written about by the journalists if they feel that their readers won't have a clue what they are writing about.

Hence new ideas need time to penetrate the minds of the journalists, before they pass on the ideas of the intellectuals to the public. Once that happens, a third phase can begin, namely, public acceptance of the ideas, and their implementation via the democratic process into legislative and institutional change.

This three-step process cannot begin unless step one is well launched. For that to happen, the intellectuals

need to create the ideas, and present them in a coherent manner to the readers of their books, and to the journalists. Usually, the readers of books and the journalists are the same people, but not always. Only half the population reads even one book a year. Most people are influenced in their ideas by what they see on the mass media, particularly on television and increasingly the internet.

The political movement in favor of creating a global state needs its “Marx”, or several of them, to present a clear, compelling, and motivating ideology. When I went to the internet to buy books on the idea of building a global state, I was surprised how few of them there are. I interpreted this to mean that the idea is still not wide spread (although it was much better known in the late 1940s, as shown in Chapter 1). Hence more books need to be written by intellectuals to other intellectuals so that a critical mass of books and technical articles can be generated to get the concept fully launched (actually relaunched), rather than it remaining with its current status as a “fringe interest”.

An ideology is a set of ideas and concepts that aim towards the attainment of some desired goal. In this case it is the creation of a global state. The ideology needs to persuade people that creating a global state

would be a good thing, and even better that it is virtually inevitable. Imagine the rise of socialism, without its ideology, its concepts, and particularly its label.

How would you label socialist ideas without the word socialist? You would have to invent a word to perform that task. But a label is only useful if it is a label of something – in this case, ideas. The three letters “ism” in the term “globism” imply that we are labeling an ideology, i.e. a set of ideas that favor the creation of a global state. The term “globist”, i.e. a proponent of globism, is presumably someone who has globist ideas, but that implies that those ideas already exist.

Until the ideas exist, i.e. come into being, there will be no globists. It is the job of the intellectuals to create the ideas. That is their role in society. They are the idea mongers, the opinion creators. They are the real movers of society, because they infiltrate the minds of billions of people, teaching them what is worthwhile to do.

Look at the huge historical impact of political philosophers such as Locke, Rousseau, and Marx. Their ideas transformed not just countries but the whole planet. There was a time not long ago, when

half the world's population was under communist control, and most of the other half under democratic control. Ideas are important. We are slaves to ideas. They dominate our minds, consciously and mostly unconsciously.

This book aims to help create a globist ideology. It has presented a history of the globist cause in Chapter 1, section "e". It has presented the main ideas of a global state in the early chapters, and presents in this chapter, ideas on how a global state might be formed. In Chapter 7 it discussed the many forces that will oppose its creation. In Chapter 9 it will present ideas on what a global state could do for the world. This book tries to lay the ground work for the creation of this ideology, so that the label "globism" actually refers to something.

Once globist ideas are fairly well established, once the intellectuals have discussed and criticized them amongst themselves so that their inconsistencies and unrealistic aspects have been removed, then the journalistic and popular phases of the ideological spread can begin.

Once millions of people have been exposed to the ideas of the globists, the next stage will be organizational and political. University academics



will climb onto the bandwagon, and write technical and detailed articles about the topic, discussing its finer points. Interest groups will be formed, and politicians will be influenced.

Just how might all this play itself out in more concrete terms? The above paragraphs are rather general and abstract. What is now needed is more concrete advice that budding globist activists could follow. What could they do, in more practical terms, to promote the creation of a global state?

As stated at the beginning of this section, it is obvious that if a global state is to be established, large numbers of people will be needed to make it happen. At the time of writing, there are very few “globists” in the world, so obviously a much greater number will need to be created. One of the first requirements of the globists therefore will be to increase their numbers, and this implies educating many people to adopt a globist philosophy, or globist ideology.

Any new political or religious movement that aspires to “change the world” is faced with the same “education problem”, i.e. how to persuade large numbers of people around the world to become adherents of the “new” ideology. For example, look

at new religious sects, new political parties, look for example at the methods used by the Italian Fascists, the German Nazis, the Russian Bolsheviks, the Jehovah's witnesses, the Mormons, etc.

Each of these ideological or religious groups had their own symbols, their slogans, their chants, their songs, their flags, their banners, their pamphlets, their magazines, their radio (and later, TV) programs, their speakers, their ideologues, their "sacred" texts, etc.

The globists will be no different. They will need all the means that they can find to spread their message. As usual, any such movement usually begins with a few intellectuals "crying in the wilderness", but there are already a growing number of them, including myself. By googling the term "globist" or "globism", one can even find (at the time of writing) these terms, and even a suggested globist flag (e.g. a blue filled circle with a white background, similar to the Japanese flag (which has a red circle)).

So the first step in the creation of a globist ideology is for the intellectuals to create the ideas, to write the books, and lay out a strategy for a globist political movement. That is what I am hoping to contribute towards in this book. I believe there are so many social, political, economic, technological, and

philosophical forces this century pushing towards the creation of a global state, that it is virtually inevitable.

It is only a question of time before a sufficient number of intellectuals will have created enough books on the topic that a social movement can grow from them. The ideas and the ideology will have been born. Actually, in light of the history of the idea of a global state, as presented in Chapter 1, section “e”, we should really be talking more about a *revival* of the idea.

The next step will be to get the journalists interested and to set up internet interest groups. Journalists have incredible power. They can influence the minds of millions of people at a time, by publishing their articles or presenting their points on television or radio. Since journalists are always hungry for a story, the globists need only write their books and then approach the journalists. The journalists will then educate the masses using the mass media.

With the internet, the journalists are less needed. Individuals can create their own interest groups on the web and build up their numbers that way. They can help stimulate large numbers of people to read the books of the early ideologists, as well as provide short, easy-to-read summaries of the main ideas.

Any such movement needs its leaders, both of the theoretical, ideological kind, and of the political activist kind (i.e. both of the Marx and of the Lenin kind).

Once the ideology is clear, and the movement has found its legs to stand on, the next step is to go public in a much bigger way, to become a mass movement. What would be needed at this stage is public visibility, to become noticed. One could imagine for example, that globists around the world might, whenever they are at a meeting in a country which is nationalistic enough to play the national anthem, that they sneer, heckle or boo, or sing some globist anthem instead, generally making the point to the nationalists singing the national anthem, that perhaps they would be better advised to be singing a globist anthem instead.

When the media starts picking up on such events, that would be the cue for the globists to start making the claim that the world would be better off living in a global state, and that it is not a long term pipe dream, given the powerful forces making it happen this century.

With enough globists constantly deriding nationalist feelings, people will start wondering what the globists are talking about, and get curious, thus exposing themselves to globist intellectual and ideological influences. In time, the number of globists will grow, and grow.

Once the number of globists is sufficiently large, globist political parties could be formed in the more advanced, richer, democratic countries, and thanks to the internet, they could link up easily, swapping ideas and experiences. This will be harder to do in dictatorships which use internet censoring software, but there are always software tricks one can use to help get around such restrictions.

The globist parties of many countries can exchange ideas, and come to a global consensus on strategy and ideology. They can help foster technologies that increase the probability of the creation of a global state, e.g. cheap, tiny TV receivers that can be smuggled easily into dictatorial countries that can receive TV broadcasts from the satellites of other countries. Imagine for example, if the majority of citizens of North Korea could see how most of the rich democratic countries live. It would be a great shock to them, motivating them to be able to live like people in the rich democracies as well.

Once globist parties are strong in their respective countries, they could combine to form a “global” globist party, and come to a common strategy. This global party can then push individual countries into ceding more national sovereignty by joining political unions and in time a mini-Globa.

### *l) Time Table to Globa*

When might all this happen? How many decades will be needed from the time of writing to the formation of a true global state? My own view is that it will happen this century, and perhaps even before mid century. But, on the question whether a mere half century will be enough time, is something I’m a lot less certain of. I don't see a global state being formed until the basic prerequisites for a global state are in place, i.e. a truly 3D virtually costless global communication system, the development of a global language that everyone speaks, at least as a second language, and perhaps even as their first language, replacing their former first language, and as a result of all this, the development of a homogeneous global culture.

So how long will it take to set up the prerequisites?

As mentioned frequently throughout this book, I don't think the planet will have an internet fast enough to show 3D images of life-like quality until the speed is about a billion times greater than today's, i.e. until about 2040. However, well before then, I do see an intellectual globist movement growing within the next 10 years. The very fact that people like me are having (reviving) such ideas, shows that these ideas are "in the air", so if I'm having them, then so will others. There have been plenty of predecessors. (See Chapter 1, section "e" for a history of the idea of a global state.)

Once globist interest groups and globist academics exist, they can then start pushing hard for the creation of a global language, and declare to the planet that a global language is a necessary condition for the creation of a global state, and that a global state would bring huge benefits to the planet, in terms of the riddance of war, and the creation of planet-wide wealth and well being. (But, being honest, there will be costs as well. Only the most competitive ideas will survive the global competition, so those people whose egos are invested in the dying ideas will feel threatened. Globism is a "two-edged sword" ideology. Some of these negative consequences were discussed in Chapter 6).

In the next decade, i.e. 2010 to 2020, I can imagine the creation of a world language, i.e. an informal, perhaps even formal agreement, at least amongst the richest nations, that the world, and hence individual countries, should prepare for the creation of a global state, as the major political goal of the 21<sup>st</sup> century. School children and adults need to be taught that the global state is coming, and so as to be able to participate in it, each person will need to be fluent in the world language. (It is unlikely that artificial intelligence (AI) will be able to translate easily and well between human languages in the coming few decades. To be able to do that would require human level artificial intelligence, the topic of my first book.)

A social pressure will grow that those people who cannot speak and read the world language will be severely handicapped. In time, they will become economically handicapped, because they will have difficulty getting a job. Not being able to speak and read the world language will become comparable to being illiterate today.

So the creation of a world language and the creation of the globist ideology I see happening before 2020. I see another 10 years needed to create the technology for a true 3D global media. Then another 10-20 years



for enough global cultural homogenization process to occur, given the global media. This takes us to mid century, around 2050. By then, I am assuming, the most important of the prerequisites will be in place, so that the globist parties can then push for the final establishment of a global state.

The above has been mostly technologically based. Technology I believe is the fundamental driving force behind the creation of globism. Science and technology are the strongest sources of social and political change of our century I believe. I see this trend only continuing, but what about political and economic trends? When might they play a role in the formation of a global state?

One fairly safe approach to predicting the future is to extrapolate past trends, so long as one does not go too far into the future (e.g. where qualitative change overtakes old quantitative change, such as when the automobile made irrelevant the predictions of the amount of horse dung lying on city streets). For example, in the case of the EU, it took 50 years to add 20 countries to its original list of members. Considering that there are now other economic blocs similar to the EU, I would not be at all surprised if in less than 10-20 years there will be a Free Trade Area of the Americas (FTAA).

I doubt very much that China will remain a dictatorship for more than 10-20 years, if it continues its economic growth. Most of the eastern major cities of China by 2030 will have a standard of living comparable to that of today's US (with a US level of education and awareness of the world). Such a living standard will make it inevitable that China's population will insist on having its own democracy. Once that happens, the new China can help form an Asian Union, or Eastern Union.

The EU and the FTAA may very well decide to form an Atlantic Union within 10 years. Ideologically, they are already prepared. This Atlantic Union would initially be an economic union, but the civilizing influences and greater sophistication levels of the Europeans would civilize the American countries. The greater energy and creative dynamism of the Americans (from the US) would stimulate the more tradition bound mentalities of the Europeans in turn.

Once such an Atlantic Free Trade Area (AFTA) was in place, and an agreement was reached on a world language, and the much faster internet was having its effect, then I see the Atlantic Union merging first. The Americans and the Europeans are the planets

leading cultures, that the rest of the world copies. It will set the pace for creating a global state.

So if the Atlantic Free Trade Area (AFTA) is in place by 2020, then it should be a lot more politically unified by 2030, especially if the globists on either side of the Atlantic Ocean have been busy. So I assume that a solid nucleus of a future global state will exist across the Atlantic Ocean by 2040-2050.

During the decades of 2030-2050 I see the Asian Union joining the Atlantic Union to form the Northern Union. Once that happens, all the other nation states will probably join it. They will not be able to do much on their own.

So it looks as though I'm predicting that a global state is achievable by about mid century. I may be misjudging here, but even if so, given the strength of the forces pushing for the creation of a global state that I talked about in Chapter 5, it seems very likely that the planet will have a global state well within this century. I doubt my predictions will be wrong by as much as half a century.

In the last sections of Chapter 9 I will talk about another issue, namely the rise of godlike massively intelligent machines (i.e. *artilects* = *artificial*

*intellects*), the topic of my first book, which I believe will overpower the issue of globism. Globism by definition is a human level preoccupation. It may become largely irrelevant when the artifacts come into being. But that is a whole other story, and will probably not happen until the second half of the century.

If the formation of a global state does take more than half a century, then the rise of globism will have to contend with the rise of “cosmism” (the ideology in favor of building artifacts) as the dominant ideology of the 21<sup>st</sup> century. Ultimately of course, cosmism will dominate. It is hugely more important, in as much as an artifact is hugely superior to a human being. But in the first half of this century, the two ideologies will be competing with each other for global attention, and with others, e.g. combating climate change, preventing nuclear war, etc.

## **Chapter 9. Globa's Agenda**

- a) Introduction
- b) Global Ethics and Propaganda
- c) Global Nuclear Disarmament
- d) Banning the Global Arms Trade
- e) Global Environmental Challenges
- f) Global Poverty Elimination
- g) Global Taxation
- h) Global Incomes and Raw Materials Policy
- i) Global Education
- j) Global Population Migration
- k) From Global Economics to Global Happiness
- l) Globa and Nanotechnology
- m) Globa and the Artilect

n) Global Civil War?

*a) Introduction*

This chapter is devoted to the topic of what a global state, once it has come into being, should do, i.e. what should its agenda be? What tasks should a global state be expected to perform on a planetary scale that a single nation state would be too small to perform?

This chapter discusses many such agenda items, which are now summarized briefly. Following the summary are the sections describing each agenda item in turn. Section “b” talks about the basic values of a global state and how they could be consolidated. Section “c” tackles the most important and immediate threat to human survival, namely the continued existence of the nuclear stockpile that needs to be eliminated.

Section “d” is devoted to the moral necessity of getting rid of the global arms trade, one of the greatest moral abhorrences of the nation state system. Section “e” discusses what the planet needs to do to

survive the coming catastrophes due to climate change, if we don't cut our green house gas emissions, etc, i.e. the need to confront the considerable challenges of our traditional abuse of the environment. Section “f” then talks about the longer term goal of eliminating global poverty, i.e. making all citizens of the planet materially wealthy. Section “g” is concerned with the more economic and political question of a global taxation system and its policies, i.e. who should pay how much for what.

Section “h” is related to “g” and is concerned with incomes and raw materials policy, e.g. how much money should be transferred from the rich nations to the poor nations. It introduces the notion that the raw materials of the planet belong to the citizens of the world, not the nation state in which the raw materials are found. Section “i” deals with global education, i.e. how to educate the planet, so that all of the world’s citizens can be educated to the limits of their abilities. Section “j” deals with the idea that the overcrowded countries should be diluted, so that the less populated areas can be augmented by people from the more populated areas.

Section “k” shifts the emphasis a bit by talking about a change away from the usual economic issues to psychological issues, i.e. the importance of arranging

global politics so that people's happiness is important, so that policies are formulated to raise the general happiness level of the world's citizens. Sections "l" and "m" are more futuristic, dealing with the rise and global political impact of nanotechnology (molecular scale engineering), and then the rise of the artefacts (i.e. massively intelligent machines). Section "n" speculates on the possibility of a global civil war over the issue of "artefact policy", i.e. should humanity build artefacts or not.

Note that there is some overlap between this chapter and Chapter 6 (that was devoted to global institutions), because of course, to implement an agenda, the corresponding institutions need to be created.

### ***b) Global Ethics and Propaganda***

One of the first things that a newly establishing global state would need to do would be to consolidate its values, its ethical standards, because they will be strongly needed to complete many of the tasks to be explained in later sections.

Globism is an ideology that opposes nationalism, so the two ideologies will inevitably be at loggerheads.



Globism is the ideology that favors the creation of a global state. Nationalism is the ideology that favors the nation state, a particular nation state, usually at the expense of other nation states. From the point of view of a globist, nationalists are usually monos, and hence seem ignorant and biased in favor of the one nation state they are so partial to.

To a multi, who has seen many nationalisms, nationalism as an ideology seems limited, ignorant, and even bigoted. Imagine how it feels for a multi, who has already seen French monos saying with passion “Vive la France” (long live France), and German monos saying with equal passion (often directed against the French) “Deutschland uber Alles” (Germany above everyone), or Brit monos saying with stiff upper lips “Britain rule the waves”, or Japanese with their “Nippon ichiban” (Japan is best), to see yet another nationalism, for example, American monos screaming out “U. S. A., U. S. A.” That multi would probably feel alienated and bored.

To multitis, the nationalisms of the monos are seen as being limited, small minded, and rather contemptible. Multis can see that nationalisms serve certain purposes, e.g. they create a sense of bonding in the group, express a certain pride if the nation concerned is genuinely superior in some respects relative to

others. But nationalisms can be destructive. Look at the damage they did leading up to the start of WW1. Germany was very late in becoming a nation, i.e. a century or more after France and England. The Germans then pushed their nationalism very strongly to make up for lost time.

So, what can the globists **do** to counter the strength of nationalism? They can make themselves visible, i.e. known to the general public, so that everyone in time is conscious that there are lots of people who would like to live in a global state, and who consider nationalistic expression to be “politically adolescent” and unsophisticated.

For example, as I mentioned in Chapter 7, I remember being at a classical music concert in Salt Lake City, in Utah, in the US, and was shocked to hear the orchestra play the US national anthem. I’d never heard of that at any European or Japanese concert. The globist in me sneered inwardly, so I did not stand up. I was the only person in the whole concert hall who did not stand. I was in the front row of a side balcony, so I guess I was readily visible. The conductor glared at me, as though I was a Martian. To him I suppose I was. I was a “6-cultured” multi.

The thought occurred to me to speak out, saying something like – “I’m not an American. I’m not even a nationalist. I’m a globist. I’d like to live in a global state.” In practice I didn't say anything, and gave him back a look that expressed something like – “You’re such a peasant”.

But, as globism spreads, other globists will almost certainly become more “militant” and choose to react differently. For example, if they hear some expression of nationalism, e.g. the national anthem, they might call out loudly “Monos!” Once many people understand what the term means, and that it is to be taken as an insult, then consciously or unconsciously, the nationalists would get the message that there now exists a group of people who think that being nationalists is to be rather narrow minded, to be ignorant.

If lots of people yell out “Monos!” at national anthems, then one can imagine the nationalists thinking – “Those globists are so rude!”, but that implies that the nationalists are aware that the globists exist, of what they are trying to do, what they disapprove of (i.e. nationalism) and that they are trying to make the nationalists think more broad mindedly, i.e. globally.

Of course, yelling “Monos” at the national anthem is very small beer. What would be far more effective would be getting the globist message into books, such as this one, and into the media, to persuade people to think more globally.

In order to create a global state, the above “consciousness raising” would be needed, but that is only the beginning. Far more important is the need to create a global media, a global language, a globally homogeneous culture, etc. To achieve this will require the support of billions of people who are sympathetic, even enthusiastic to the creation of a global state. To convert billions of people from today’s nation state mentality, from mono-cultured nationalism, to a “multied” globalism, will take a lot of persuasion.

The leaders of multi-national blocs, for example, the EU (European Union), fight fire with fire. Instead of actively trying to discourage single nation state nationalisms, they attempt to replace them by upgrading them to a higher super-nationalism, with a “union anthem” (“Alle Menschen Werden Bruder” (All people will become brothers) from Beethoven’s 9<sup>th</sup> symphony), an EU flag (12 yellow stars in a circle with a blue background), EU passports, even proposals for EU number plates on cars.

In terms of ethics, the globists need to push ideas such as :- “All human beings are global citizens”, “All are of equal value under the law”, and that “All are worthy of receiving the benefit of the world’s resources and raw materials”. This kind of thinking would run counter to the idea, for example, of an Arab saying – “The oil lies under Arab land, so it belongs to the Arabs”. Globist generosity would run counter to nationalist selfishness. It would go against the grain of the attitude that “charity begins at home” discussed in section “h” of Chapter 7.

The globists would need to keep up a fairly strong propaganda campaign to see these values become generally accepted around the world. Globist intellectuals would need to write globist books and journal articles, globist journalists would need to write articles for TV, radio, the web, newspapers and magazines, etc. Globist teachers and professors would need to teach globist principles and values to their students. Globist politicians would need to propagate globist principles in their political careers. Even better, they should create whole political parties devoted to globism, so important is the concept.

Once globist political parties are formed, they will have a much stronger influence on political policy

than having individual globist politicians working within other parties. The creation of a global state is one of the most important political developments of the 21<sup>st</sup> century, so a vast globist political movement is needed to bring it into being. The globists will need all the propaganda they can muster.

### *c) Global Nuclear Disarmament*

The planet still has so many nuclear war heads, as a result of the buildup during the Cold War that we could kill everyone on the planet multiple times over. Compared with the paranoia of the 1950s, today's fear of a nuclear holocaust or a nuclear winter is a lot less, but that does not mean that the danger is over. Russia and the US both still have many *thousands* of warheads. The risk of an accidental launching is still a possibility. If side A launches a few missiles accidentally, then the other side B may launch consciously and massively. Then because side B has launched massively, side A will also launch massively. Then everyone dies.

One of the first things a global state needs to do is to get rid of the global nuclear arsenal. It is so dangerous. Of course, this is not something that will happen overnight. A prerequisite for nuclear

disarmament is sufficient trust on the part of rival parties that they both agree to stand down their weapons, and probably in stages, e.g. both agree to reduce the number of their warheads, by 10%, then another 10%, and so on.

As a global media and a global language become more widespread, the general trust level between countries should increase, so that nuclear disarmament can become a reality, even if a staged one, an incremental one.

Once globist political parties come into being, high on their agenda should be the disarmament of the planet's nuclear arsenal, so that humanity can survive. To be safe, the globists and other parties should also push for the creation of self-sufficient human colonies on other worlds, so that if there is a nuclear holocaust on the earth, then at least there is another human colony elsewhere to carry on the human genes, so that the human species survives.

#### ***d) Banning the Global Arms Trade***

One of the great governmental crimes of our era is the global arms trade. Even the US and the EU are major criminals in this regard. Both sell billions of

dollars/euros worth of non nuclear arms (small weapons, ammunition, tanks, planes, etc) a year to mostly third world countries at war with other third world countries. This makes them “death merchants”. It is as great a moral abomination as is slavery, and in fact, it is worse, because at least many of the slaves survived their ordeal. By definition, the arms trade is selling arms to people who want to kill other people. That is a crime, yet even so-called “civilized” national governments do it, and do it on the largest scale. The largest arms sellers are the US, the EU, Russia, etc.

Why do such “civilized” nations commit such horrible crimes and turn a blind eye, profiting from the billions of euro/dollars? Because, they argue, “If we don't do it, then certainly other countries will, and make huge profits - billions of dollars, thousands of jobs. It's a fact of life in our current phase of history that there are nation states, and that some of them are at war with each other, and need arms, and are willing to pay big bucks for them”. “If you want to get rid of the global arms trade, you would have to create a global state, or at least have the major powers agree on a global arms trade ban. We're not there yet, so the arms trade continues.”



The above logic cannot be faulted. It is valid, so then one of the major aims of the globists once they create their global state, or are close to it, will be to ban the global arms trade. They can start with the major political/economic blocs, once they become big enough. If the US, EU, and Russia could agree to not sell arms, that would be a major start. Together, they could then put powerful moral, political, and economic pressure on other countries that continue to sell arms. For example, if China took advantage of the lack of sales of arms by the big three, then the big three could refuse to export high tech products to China, etc.

The global arms trade is the 21<sup>st</sup> century's moral equivalent to the slave trade of the 19<sup>th</sup> century. It is a moral outrage, and needs to be wiped out, but it is not going to happen until the above argument (i.e. "If we don't do it, others will.") can be squashed. The most effective way to squash it is with the creation of a global state, or at least to go sufficiently far along that path.

### *e) Global Environmental Challenges*

At the time of writing, the concept of "climate change", or what used to be called "global warming"

has become topical. Discussion on this issue is now flooding the media. It has become “hot”, in the sense of becoming popular. The phenomenon of global warming, the greenhouse effect, the emission of CO<sub>2</sub> from cars and coal burning power stations, the melting of the polar ice caps and the world’s glaciers, etc, will have catastrophic effects when the sea level rises, displacing many millions of people, making them refugees on a scale unheard of.

These phenomena are truly global, hence need a global solution. The total amount of CO<sub>2</sub> poured into the atmosphere each year needs to be brought down, so the nations of the globe need to get together and make agreements on how to lower the total. The Kyoto Accord was one such agreement, but not all large emitter nations agreed, particularly the US, the largest offender. Fairly soon, at the time of writing, China will be pouring more CO<sub>2</sub> into the atmosphere than the US or Europe.

Once a global state has been formed, it will be a lot easier to get nations to follow a common policy, because the policy will come from the global state. This state will be thinking globally, and not in the selfish interests of individual nation states, who too often feel, “to hell with the planet”. It will be a democratically elected state with the citizens of the

whole planet deciding on what should be done. A global state is most suited to dealing with global issues like global climate change. It can make global decisions and by force of global law, force everyone to obey that law.

It is obvious now that the total quantity of greenhouse gases going into the atmosphere needs to be lowered. A global state can simply pass a law that the emission rate needs to be lowered by  $X\%$  in  $Y$  years, and then ensure that it happens. Those countries not obeying the law will be heavily fined and the national leaders dismissed from office as punishment. Such is the power of a global state, a democratically elected global state, not a global dictatorship.

### *f) Global Poverty Elimination*

Another consequence of living in a nation state system is that the terrible inequality of wealth around the world is not seen sufficiently as the moral injustice that it is. There are nation states with over \$40,000 average income per year per person, and there are many other nation states with citizens who earn less than a dollar a day. Some of the world's citizens sail their yachts, while others live in squatter hovels and favelas.

In a nation state system, the loyalty of citizens tends to extend only as far as the nation state. Within the nation state, feelings of economic justice are used to justify progressive taxation and welfare state provision, so that the poor of that nation state do not become too poor. Some countries are particularly effective at keeping the wealth distribution within a nation state fairly even, e.g. in Sweden, Holland and Japan, but much less so in countries like Brazil, China and the US.

What is needed in an increasingly global era is the extension of these feelings of economic justice to the planet. Money needs to be invested in the poor countries so that they too can become rich. It is also in the rich countries' self interest that they become rich, because then they will be able to buy the rich countries' products. All boats will rise.

The EU is pioneering the extension of economic justice beyond the nation state. It applies these ideas to the members of the EU. Poorer EU countries get more aid than richer ones. In fact richer ones tend to pay out more than they bring in. They do this, because they agree with the idea of "solidarity", i.e. helping the poorer guy stand on his feet economically. Europeans say of the Americans that "The Americans

don't understand solidarity – no national health service, the death penalty, etc”.

Admittedly the Americans created the Marshall Plan soon after WW2 to kick start the economies of Western Europe and Japan. But this was not so much for reasons of solidarity, but more for self interest. The Americans didn't want Western Europe and Japan to fall into the Stalinist camp, as they might have if they had remained as poor as they were immediately after the war, and hence ripe for Marxists to persuade them to become Communist.

What the Europeans are pioneering on the union scale needs to be broadened to the global scale, step by step. For example, the EU already has economic agreements with its neighbors in the North African nations. By trading with them under fairer conditions, these countries get more prosperous. In time they may become true democracies and modern in their attitudes and values. They will then be considered more favorably as potential new members of the EU. (But if that happens, the EU would have to change its name. It would no longer be a European institution, as discussed already in Chapter 8, section “b”)

### ***g) Global Taxation***

To finance the removal of global poverty, a global tax needs to be created. This would be the obvious job of the global state. All states need to tax their citizens to pay for the collective expenses, like schools, roads, hospitals, etc. The global state will be no different. Taxes have been with us for so long, that there is even an expression in English that says, “There are only two certainties in life, death and taxes.”

Once a global state is created, its global members can then decide on a global taxation policy, based on the above principles, i.e. to foster a global solidarity, to remove global poverty, and to promote global education (one of the next topics to be discussed). Presumably the same kind of principles that are applied to individual nation states can be applied to the planet, i.e. that the richer people, i.e. richer nations, will pay a proportionately higher global tax rate than the poorer people, i.e. the poorer nations.

This could have a huge impact on the poorest nations, because the richest nations are hugely richer than the poorest nations, so the tax money from the rich nations would be a lot for the poor nations. By ridding the world of expenditure on arms, there

would be a lot more money for the economic development of the poor nations.

### ***h) Global Incomes and Raw Materials Policy***

How should the world's wealth be distributed? This is a basic ethical question that any global government this century will have to face. In a global state that is a federation of nation states, it is likely that the nation states would be more selfish than a truly global state that is not a federation, but a single state. Of course there are federations and federations. Some are more heterogeneous than others.

The US, Canada, Australia are all federations of states in very large countries (in surface area terms). The states in each of these countries have their own tasks, while the federal governments have their own tasks. For example, the state governments take care of education, roads, hospitals, etc. The federal governments take care of defense, international diplomacy, etc.

In a non federal global state, the former nation states would be merged into one global single state, a global super-state. Of course, for administrative reasons, the former nation states would still need to

have some degree of administrative control, but not at the level of global incomes and raw materials policy. That would be for the global state.

In a truly global state, there would be much less nation state selfishness and self interest, compared to what is normal at the time of writing. The decisions of the global state would be for the global benefit, not for the benefit of a single nation state.

If that becomes the case, then what principles would apply to the incomes policy and raw materials policy of the global state? I think the answers are fairly obvious.

a) The global law makers would have under their jurisdiction, the whole planet, and no one region or former nation state would be favored above another.

b) Global taxes would be distributed on a pro rata basis, i.e. if there were \$1 trillion in global taxes collected, then that money should be spent equally per person across the planet (with the exception of the progressive taxation measures mentioned earlier). (Perhaps more sophisticated formulas would need to be formulated, given the international differences in purchasing powers.)



c) The raw materials of the globe belong to the citizens of the globe. No former nation state is favored, i.e. “the fact that a particular raw material happens to lie under the ground of a given former nation state is no justification that that raw material belongs to the former nation state. It belongs to the planet”.

These principles will probably raise lots of objections. For example why would a given nation state that stands to lose a lot of money in such a surrender of sovereignty (e.g. the Arabs and “their” oil) want to join a global state? The answer is that as people’s mentalities become more global, they will think more in terms of global solidarity, than nationalistically. They will come to think of citizens of other countries less as “foreigners” but more as “global citizens”, and “fellow travelers”.

If global taxes are distributed on a pro rata basis (i.e. the same amount of money per person, independently of which former nation state that person lives in) then the citizens of the poorest countries would get a lot of money, compared with what they are used to. Wouldn't that largess make them lazy and demotivate them to work. They could simply welsh off the state.

There is some truth to this objection, so the distribution of the wealth to the poorest countries would need to be done carefully, so that willingness to work, taking initiatives, and expressing an entrepreneurial spirit is not dampened. Perhaps the money would be better invested in infrastructure and schools, and hospitals, and not given as simple handouts.

As global solidarity increases, the claim that the raw materials lying under the ground in country X belong to the citizens of country X, would weaken in strength. At the present time for example, the iron ore, coal, uranium, etc deposits situated in various states of Australia are *not* considered to belong to *only* the citizens of those states, but to the citizens of the whole country. In a global state, the same kind of logic would apply to global citizens, i.e. citizens of the global state. The logic is the same, only the scale has shifted up from the nation state to the planet.

### *i) Global Education*

One of the major reasons why third world countries are third world, is because their citizens are third world in their minds, i.e. they are poorly educated, ignorant, illiterate, mean spirited, dishonest, deceitful,

thieving and resentful, particularly when they see for themselves the wealth of the rich countries on television and movies. A bitter sense of resentment is generated.

A major item on the agenda of a growing global state would be the education of the world's citizens. With modern and near future technologies, it should be possible to broadcast very high bit rate signals from satellites to the whole planet and to distribute for free, cheap but effective receivers. This could have a huge effect on the planet and for globism. Consider the impact.

For a moderate price, the whole planet could then be educated, and with people learning at their own pace. The whole planet could learn the world language, and would then have access to the world's knowledge, mostly expressed in that world language. This would bring down dictatorships, so it is likely that in the short term, the leaderships of the dictatorial regimes would not agree to such a scheme. Most dictatorships (except China) do not have the space technology to counter such a scheme (i.e. to shoot down the education satellites (edsats)). These dictatorships could attempt to ban the ownership of such receivers, but if they could be made very small, a thriving black

market would soon give everyone a receiver. They would be easy to smuggle in and difficult to detect.

Only China, amongst the remaining dictatorships, has the space technology to shoot down the satellites that could transmit such knowledge. Recent tests by the Chinese government have shown that they are capable of doing it. If the Chinese government did shoot down education satellites (which the Chinese government would label as propaganda satellites, and infringers of Chinese national sovereignty) then the rest of the world could put enormous moral, economic and political pressure on the Chinese leaders to allow the transmissions.

Chinese representatives at international meetings could be shunned and made to feel clearly the moral outrage of the rest of the world against Chinese leaders, who in the eyes of the world “are keeping the Chinese people poor and ignorant, and keeping themselves in power at their peoples’ expense”.

The GloMedia project (i.e. the idea of transmitting the world’s media to the whole planet) would have a liberating effect on the planet if it were delivered globally by satellite and receivable by cheap small receivers that could be given in their billions to all the citizens of the world. Nearly all the remaining

dictatorships would fall as a result, as people got educated. Only China would have the technical know how to stop such an eventuality. This (active) process of ridding the world of its last dictatorships is called “dedictation”.

When might such a technology be available? I would say in the next few decades. The BRAD (bit rate annual doubling) Law of telecommunications still needs to work its magic for another decade or two before a satellite can transmit the world’s media to the surface. Stationary orbit satellites would need to be able to send cross signals to other stationary orbit satellites, so that an uplink can be distributed via cross links and then down linked to the full surface of the globe.

The cost of manufacturing billions of receivers would not be negligible. Perhaps the UN (United Nations) could do this. If not, then the growing global state, i.e. the rich democracies of the world could pay the cost of their manufacture and distribution. (Initial steps towards this goal may have already been taken in the creation of the \$100 laptop, pioneered in the US.) This project would be so important, it ought to be given a label, so I suggest the term the “GSL” Project (i.e. “Global Satellite Learning”).

With such a technology, the world's best teachers in the "globiversities" (discussed in Chapter 6, section "k") could have their lectures recorded and then broadcast across the planet. Particular emphasis could be placed on learning the world language and then transmitting the world's knowledge in a flood of information. A zillion educational programs could be falling out of the sky all at once. It's only a question of bandwidth, i.e. how many bits per second can a single satellite radiate back to earth.

For the receivers to be small, the wavelengths of the signals will need to be in the range of several millimeters (and hence the frequencies of the signals will need to be high). How long will it be before future technologies can transmit millions of such signals across the planet? Once this is technologically possible, then a selection of messages would need to be made.

With millions of signals, a wide range of courses could be sent up, e.g. the basic language learning courses, the basic courses of primary and secondary schools. A world history course and objective national histories, written by third party historians with no axe to grind concerning their own culture's history, could be sent up. With a million signals,

most of the usual university courses could also be transmitted.

As the technology improves, perhaps several languages could be sent up. But for the globists, it would probably be better if only one language is used, to force people to speak the world language, for the sake of easing the creation of the global state. A global language is seen by globists as a fundamental prerequisite for the creation of a global state.

The global impact of such a GSL Project would be enormous. It would educate the planet to a high level. It would raise material standards of living. It would motivate people to improve themselves and give them the way to do so. It would help democratize the planet. No dictatorship lasts long once a sizable proportion of its people becomes educated and then demands a say in the control of their own lives. It would cause a surge in living standards in the poor countries as their populations get the message that things could be different, that they can get richer by becoming better educated.

The global state could contribute significantly to this GSL Project, by funding the technological research that would be needed, as well as covering the considerable costs of building the satellites and

rockets, as well as billions of receivers, and then distributing them. A major part of the UN could then be devoted to the policy making of this project, e.g. what should be taught, in which language(s), what to do with dictatorial regimes who object, etc.

The democratic globist politicians may feel that the few remaining dictators “can go to hell”, and simply proceed to get the receivers to the masses of the dictatorial countries. The complaints of the dictators, that the globists are infringing on the sovereign rights of the dictatorial countries will simply be dismissed by the globists, since such thinking will be considered by them to be outmoded, i.e. 20<sup>th</sup> century, and no longer in tune with the march of history in the 21<sup>st</sup> century, whose ideology is globism, aimed at the creation of the global state.

Also, the globists will not have much sympathy towards the complaints of the dictators, because they will feel that their globist actions are very much in the interest of the poor ignorant peoples of the dictatorships. The globists will feel they have the “moral high-ground” as the Americans say.

The masses will be very hungry to lay their hands on the receivers, so there is plenty of potential for a black market, especially if the receivers are small and



can be hidden easily. Perhaps the GSL Project itself may be one of the most influential factors in ridding the world of its last dictatorship (i.e. dedictation).

The GSL Project is only an idea at the moment. Its details need to be thought through. PhD theses need to be written on the many implications of the project, and then government agencies need to be set up to implement it. It would need to be fostered by the global state and further funded and implemented, to enormous effect. It would not only educate the world, it would also liberate it. “Thinkers of the world, unite! You have nothing to lose but your ignorance!”

#### *j) Global Population Migration*

In a global state, the global government needs to consider the interests equally of all the earth’s citizens. This principle applies to where the various peoples of the earth can live. For example, some countries have population densities far higher than others, e.g. Japan and Hong Kong. The Japanese and Hong Kongese (or Hong Kongers) are squashed together like sardines, with every square meter that is usable being used for something.

In a global state, individuals would have the right to live wherever they choose to on the planet. There is an equivalent principle for citizens of the EU (European Union). European citizens can live wherever they want inside the EU. So at the time of writing, EU citizens can live in 27 different countries. In practice, not many people choose to move to another country, unless they are pushed to by large economic differences in living standards.

So as to avoid a flood of migrants from very poor countries to the richest countries, the EU institutions will not allow really poor countries to enter the EU until they have reached a reasonable threshold in material living standard.

On a global scale, as more and more countries are absorbed into the dominant economic/political blocs such as the EU, one can expect a greater degree of heterogeneity of the populations living in the cities of these blocs. Step by step, country by country, the blocs will grow in size, and the heterogeneity in the cities will increase correspondingly. As blocs merge, so will the heterogeneity. Eventually, this process will spread to the whole planet, so that people will have the right to live wherever they want on the planet. They will be truly global citizens.

Could not this idea lead to social problems in the case of mass migrations of a certain people to other areas of the world, where the migrants are not appreciated? If for example, Europe or the US suddenly opened its doors to China, then probably millions of Chinese would want to migrate to Europe or the US, to benefit from the higher standards of living. The Europeans and the Americans would very probably resent seeing Chinese peasants with their peasant like mentalities and hygiene standards coming into their countries in large numbers, bringing with them their crime levels and alien ways.

But, this would not happen. Political bloc leaders would only allow new countries to join the bloc once the economic differences between the new member and the old members were sufficiently small, so as not to disturb the status quo too much. The EU has been doing this quite successfully for decades, so they have a formula that works.

This “similarity principle” between the old and new members, applies not only to economic differences, but to cultural differences as well. For example, Morocco once applied to become a member of the EU. It was rejected immediately, on the grounds that the living standards and cultural differences were too

great (i.e. Morocco was too poor and not “European”).

If Morocco can become a rich modern state, similar to the European countries, then the EU leaders would probably look more positively towards Morocco, and other North African countries joining. On the border line is Turkey, which has been trying for years to join the EU. EU leaders hesitate in the case of Turkey, because in some ways it is a modern secular state, and in other ways it is still very Muslim and very un-modern.

In time, as each country modernizes, gets richer, becomes solidly democratic, it will become eligible to join one of the economic/political blocs. Once many countries have done this, the remaining ones will be regarded as backward, inferior. This will hurt the egos of those countries, so one can imagine that they will become more motivated to modernize themselves so that they can be seen by other countries to be “fit” enough to join.

The EU has a positive effect on candidate member countries and a stabilizing effect on them once they have joined. Once the East European countries joined the EU, it would be a disgrace and very costly economically for millions of business people, if they

were to be thrown out due to regressing in their political standards, e.g. in becoming a dictatorship again.

In practice, this does not happen. Empirical evidence shows that no country has ever reverted from democracy to dictatorship once its living standard had surpassed \$6000/person/year, not a single case.

So the idea of sudden mass migrations from one area to another is probably not on the cards. Such migration rights will need to be phased in, as nations with similar living standards and cultural norms merge incrementally. In time however, once a true Global has been created, then full planetary migration rights will be given to all globans, i.e. individual global citizens will be free to move as they choose.

What will then probably happen is that these globans will diffuse and homogenize gradually, until virtually every major city on the planet looks like the United Nations general assembly hall. There are already many such “world cities”, e.g. Brussels, New York, Paris, London, Berlin, Shanghai, etc.

As more and more cities take on this global appearance, and as these cities become accustomed to having people from all over the world, it will be

easier for people to move to them from elsewhere. As the number of such cities increases, the more choices people will have as to where to move to.

In short, in the next hundred years, we can expect our major and not so major cities around the world to become very culturally heterogeneous, in terms of the numbers of cultures living in them. From another point of view, these cities will come to resemble each other more and more, due to having the same mix of people. In that sense they will become more homogeneous. Once this happens, people will argue to themselves that “All cities are much the same, so why bother moving?”, or alternatively “All cities are much the same, so it won't cost me much in terms of cultural differences to move where I will gain something (e.g. lower house prices, lower population density, less polluted air, etc)”.

### ***k) From Global Economics to Global Happiness***

In today's world, politicians are largely preoccupied by economic issues, particularly such issues as keeping up reasonable economic growth rates, keeping the unemployment and inflation rates down, and the like. Nowadays leading politicians need to have economic backgrounds rather than backgrounds

in law or other fields. In the rich countries, millions of people have already reached material living standards that can be described as affluent. This is not surprising. It was mathematically predictable.

In fact one of the most famous 20<sup>th</sup> century economists, John Maynard Keynes (pronounced “Kanes”) made this prediction (ironically) in the middle of the Great Depression in the 1930s. He wrote an essay which dealt with the consequences of compound interest over many decades on GNP (Gross National Product), predicting that the grandchildren of people alive in the 1930s would be rich. Those grandchildren are alive now and are indeed affluent, as Keynes predicted.

It is therefore not surprising that millions of rich-country citizens are now turning their attention to other preoccupations, away from how they can earn more money. Even first world *politicians* are now starting to discuss how politics could be redirected away from economic concerns towards promoting greater happiness.

The last few years, a growing number of books devoted to the topic of the science of happiness have appeared. The concept of happiness is now being investigated by scientists. What causes it? What

happens in the brain when people feel happy? How can society be organized so as to increase general happiness levels? Should political parties have happiness policies, i.e. policies on how to change the structure and organization of society so that general happiness is fostered, or correspondingly, to eliminate those aspects of social and political structure that through ignorance lower happiness levels.

As an example of happiness lowering through ignorance, take the American ethic of competition. Americans emphasize individual competition very strongly, much more than in any other culture I have lived in (i.e. 7 of them). Is this a wise policy? I can see easily that there are arguments both ways on this issue. In favor of competition is the idea that the best jobs should go to the best people.

One does not want one's children to be operated on by incompetent stupid surgeons who got their diplomas by corruption and bribes. Competition generates competence and an efficient society, where services are performed well and reliably. I know what its like to live in a culture where services are often not efficient and competent, because there is not enough honest competition, and too much corruption and bribery, i.e. in China.



I am very partial to competition, especially between companies. In China, the government keeps monopolistic control over certain industries, e.g. telecommunications, with the consequence that customer service is poor, because monopolies face no competition, so they tend to become complacent and less innovative. Competition would keep them on their toes. I remember in the 1980s when I was living in Belgium, with a nationalized telephone service, it could take 6 months to get a telephone. When I was living in the US in the 2000s, I could get a telephoned installed the same afternoon.

However, I do believe the Americans have gone overboard with their competitiveness, to the extent that they generate a lot of mass unhappiness that is unnecessary. For example, if a classroom is learning some topic, all too often the teacher will think it quite normal to organize a competition to find the best student in that topic. So in a class of 30 students, there will be one winner and 29 losers. From the point of view of the whole class, what is the net effect of the competition? It made 29 students feel inadequate and only one feel superior. What is the point?

If the teacher, the school, and the culture had a greater awareness of the importance of raising happiness quotients (HQs), then they would probably not emphasize competition as much, and rather concentrate on getting each student to do their individual best, and not make ego bruising comparisons. People would be happier that way. The US is rather brutal in terms of its neglect of people's feelings. How else do you explain (at the time of writing) America's lack of a national health service, its hill-billy gun laws and its death penalty?

Once the science of happiness shows more clearly than today what happiness actually is and how best to generate it, then a true politics of happiness can be formulated. With a global government, this ought to be applied on a global scale. We should know better in the coming decades about what it is that generates happiness. Some of this knowledge will simply confirm what most of us already half know intuitively, e.g. that a good marriage is very important, to achieve something that is difficult and that requires effort generates satisfaction, having friends, being stimulated, travel, being creative, etc.

The global government, as well as more local governments, could offer a friend-finding or mate-finding service with databases containing the data of

millions or billions of people. If having friends or a loving mate is critical to one's happiness then it is important that governments become involved in creating such support services. I would not be surprised that by the end of this century, "happiness raising" will be considered one of the most important tasks of any modern government.

### *l) Global and Nanotechnology*

This section is more speculative and futuristic than the above sections. It is concerned with the impact that the rise of nanotechnology (i.e. molecular scale engineering) will have on the planet. Before talking about the role a global state will play in creating policies regarding "nanotech" we need to give a brief description of what nanotech is.

The term "nano" means a billionth, i.e. a thousandth of a millionth. A nanometer is a billionth of a meter, i.e. the scale of molecules. Nanotechnology is the technology at the scale of the nanometer, i.e. the technology that manipulates atoms and molecules, by building molecular scale machines with atomic precision. So with a well developed nanotech, it would be possible to build robots the size of molecules that could be programmed to perform a list

of seemingly miraculous tasks, e.g. ridding the world of disease. These nano robots (nanots) could be programmed to detect cancer cells and kill them, or to detect harmful viruses and kill them.

They could also be programmed to repair aging cells, and thus create immortality. I will talk a bit more about this later in this section. They could be programmed to clean out our clogged veins and arteries, so that we do not die of heart attacks and strokes.

Nanotech could also be used for many other kinds of activities. After all, nanotech is really just the programming of matter to do whatever one wants with it. It is the technology that will be the foundation stone of our 21<sup>st</sup> century economy.

Nanotech could be used to clean up our environment, e.g. nanots that eat up oil spills and convert the pollution into harmless molecules that are then released to the atmosphere. Nanots could be used to manufacture anything we want. Nanots could be made that create copies of themselves, so we could quickly have zillions of them to perform many tasks. They could then be designed to form “production lines” to manufacture tiny components that are then combined to make larger components which in turn

are combined to make even larger components, until they reach useful human-sized products.

Alternatively, an embryogenic approach might be used (i.e. an approach that would be similar to the way an embryo grows in the womb). Such a nanotech would be based on “cells” that connect and then switch on and off part of their own “DNA-like” instructions, to grow 3D products using similar methods that are used when babies grow. I label this kind of manufacture, “embryo-facture”.

With a well developed nanotech that humanity will probably have within about 20 years, the whole concept of economic “scarcity” will be changed forever. If nanotech machines can build anything by simply assembling the molecules in the correct way, then the price of manufacture of almost anything becomes very cheap. Nanots could make copies of themselves, so one could have as many nanots as are needed to manufacture some product. With the notion of economic scarcity relegated to history, what would determine the price of a manufactured product? These prices would fall to virtually zero, or perhaps by global government policy, would be zero. (I suppose there would always be transportation costs of the raw materials from the source sites to the

manufacturing sites.) Even “nanofacture” requires raw atoms as input.

People could then have as much as they want of anything. Since the amount of space for the near future will be limited, one could not fill up ones living space with too much “stuff”, i.e. possessions. Perhaps the same nanots that manufacture things could also disassemble them. I would not be too surprised if people adapt fairly quickly to a nanotech based era of true economic affluence. Perhaps initially people would get bored not having to perform traditional work, but people would adapt. There are examples of tribal cultures where they work only about 2 hours a day, because food is abundant in their tropical islands. They fill their time with the arts, and elaborate display rituals. They are not bored.

The prospect of a disease free world and a nanotech induced immortality poses much greater political problems. A global state would then have to create laws and customs regarding who lives, who dies, who reproduces and how many children. Since the will to live is inbred in all of us, disagreements would be strong when the time comes to formulate “life policy”. Perhaps some of the people who are not

given the right to be immortal could migrate to off-world colonies and be made immortal as a reward.

Solving these nanotech based problems will be a major challenge for a global state later this century. Globa will have to come to terms with the rise of nanotechnology and its powerful impact upon humanity.

### *m) Globa and the Artilect*

One of the many consequences of the rise of nanotech later this century will be the creation of the artilect (i.e. the godlike massively intelligent machine). Nanotech will give the neuro-sciences powerful new tools to investigate how the human brain works, e.g. nanots that are programmed to settle at every synapse (i.e. a connection between two neurons, i.e. two brain cells) in the brain and then to send a radio report giving its position, its synaptic strength, etc.

All this information could then be assembled in a nanotech based hyper computer and analyzed to understand how the human brain works. This knowledge can then be translated into engineering principles to build artificial brains. Neuro-science and

neuro-engineering will become a two way street, strongly influencing each other.

The result will be increasingly intelligent machines, that I call artelects. In time, the artelects will become so intelligent, to the point that people across the planet will be asking such questions as “Should human beings allow the artelects to become smarter than we are?”, “Can the rise of artelectual intelligence be stopped?”, “Should it be stopped?”, “What could happen to human beings if the artelects become hugely more intelligent than we are?”, “Could the artelects decide humans are an inferior pest and wipe us out?”.

I have written a book on the above issues, called “The Artelect War: Cosmists vs. Terrans: A Bitter Controversy Concerning Whether Humanity Should Build Godlike Massively Intelligent Machines”. I believe that the question whether humanity should build artelects or not will be the dominant global political issue of this century. I am pessimistic about the outcome. I’m predicting a major war over the issue, late in the 21<sup>st</sup> century, using late 21<sup>st</sup> century weapons, resulting in the deaths of billions of people – hence the concept of “gigadeath”.



Since I believe it is likely that the planet will have a global government more or less by mid century, the artifact issue, or species dominance issue, will be one of, and probably *the* most important topic that the global government will have to deal with.

If the creation of a global government precedes the rise of the artifact, then we will probably not see a correlation between a geographical location and a people holding a particular view regarding whether the artifacts should be built or not (i.e. either in favor of building them (i.e. the “Cosmist” viewpoint) or against building them (i.e. the “Terran” viewpoint)) For example, we would probably not see the Americans being mostly Cosmist, and the Chinese being mostly Terran. In the past, political views usually correlated with countries, e.g. the Nazis were German, the Fascists were Italian, etc.

In a truly global state, there will be no countries (unless the world state is a federation of nation states), so any passionate disagreement between the world’s citizens then becomes a type of internal disagreement. This leads into the idea of a global civil war, the topic of the next section.

***n) Global Civil War?***

As mentioned in the above section, the species dominance issue (i.e. whether humanity should build artifacts or not) has all the potential of causing a major war. The Cosmists will look upon artifact building as a form of “god building” because the artifacts will be hugely superior to human beings. They will have virtually unlimited memory, and will think a million times faster than us. They will be based on 21<sup>st</sup> century technologies such as one bit per atom memory storage, 3-dimensional, heatless, reversible, nanotech, quantum computers. They would be immortal, could go anywhere, change their shape, do anything, and think anything.

They could have capacities trillions of trillions of times above the human level and a lot more. To the Cosmists (based on the word “Cosmos”) building artifacts will be a form of science-based “religion”, providing a glorious goal for humanity, to serve as the stepping stone to the next higher form of evolution.

To the Terrans (based on the word “Terra”, i.e. the earth) building artifacts implies accepting the risk that in an advanced form, the artifacts might decide to wipe out humanity as a pest, or just through utter indifference. The artifacts may become so superior to

human beings that they may totally ignore us and kill us as a consequence of some action they take, not thinking about the consequences of their actions towards us. To them we might be irrelevant, like rocks to humans for example.

To the Terrans, the only way to ensure that humanity does not have to run the risk that the artefacts might wipe us out one day, is that the artefacts themselves are *never* built. But such a conclusion runs utterly counter to what the Cosmists want. To the Terrans, killing a few million Cosmists would be justified for the sake of preserving the lives of the *billions* of human beings from extermination at the hands of the artefacts.

But the Cosmists would be well aware of the philosophy of the Terrans and would prepare themselves. With late 21<sup>st</sup> century weaponry, and two bitterly opposed sides, we have the makings here of a terrible war. The most depressing aspect of such a war would be the number of casualties. Over the past two centuries, the scale of industrialized killing has risen sharply.

About 20 million people died in WW1, and 50-100 million people died in WW2 (depending on how you define WW2). If one draws a graph of the number of

people killed in major wars from early 19<sup>th</sup> century to the end of the 21<sup>st</sup> century, if there is a major war late 21<sup>st</sup> century, as I am predicting, then the graph predicts that billions of people will die.

Hence, probably the greatest political challenge a global state of the time, i.e. late 21<sup>st</sup> century, will have to face will be the species dominance issue. What could such a state do to keep the peace between the Cosmists and the Terrans? Personally, I just don't see any easy way out. There are many scenarios that one can dream up, but so far I have not found one that is both realistic and peaceful.

Some people suggest that one solution is to make human beings themselves artifacts, i.e. the “cyborg” solution. A cyborg is a portmanteau word for “cybernetic organism” i.e. part machine, part human, e.g. by adding computer components to ones brain etc. Cyborgs could add components step by step to their human bodies, until they became artifacts themselves.

The problem with this suggestion is that many people will be horrified at the idea of becoming cyborgs, especially towards the idea of having their children “modified” or “cyborged”, thus making them utterly alien, i.e. non-human, relative to their human parents.

I foresee the Terrans feeling the same kind of fear and revulsion against the cyborgs as towards the early artefacts. Since the Terrans will only have a few decades in which to react before they will be overtaken by the superior capacities of the cyborgs and the artefacts, the Terrans will need to undertake a “first strike” against the Cosmists and cyborgs. If they leave it too late, their fate will be sealed. Their destiny will be decided by the cyborgs and the artefacts, who in time will become so vastly superior to them.

The Cosmists will be following very closely the arguments of the Terrans and be preparing for such a first strike. The Cosmists will be no fools. They will include some of the smartest, richest, and most visionary of the world’s citizens, so they will obviously defend themselves. They will be ready.

A global government will be fully conscious of these bitter arguments raging between the Terrans and the Cosmists. The issue will split humanity right down the middle. It is my experience when giving talks to audiences on the Cosmist-Terran dispute, that when I ask my audiences at the end of the talks to vote on whether they, as individuals, feel more Cosmist or Terran about building artefacts, that the vote is always very close to a 50-50 split.

Experience also tells me that most people feel deeply ambivalent about the artifact issue. On the one hand, they see building artifacts as building gods, as something truly magnificent, something cosmic. On the other hand, they are horrified at the prospect of gigadeath, so also take the Terran point of view.

This issue could cause a global civil war. I disagree with Fukuyama, who spoke of “the end of history”. By this he meant that the 19<sup>th</sup> and 20<sup>th</sup> century dichotomy between the capitalists and the communists has died, and that “democratic capitalism” has become the model that the whole planet is conforming to, thus ending “history”. Hence there will no longer be any divisive philosophical, political, ideological disagreement in the world. The world will be unified ideologically. Hence “history” would come to an end, meaning that ideological dispute would come to an end.

In the short term future, say for the next few decades, it looks as though Fukuyama is right. The whole planet is democratizing, and even the Chinese government switched to capitalism (in the late 1970s). No one believes in Communist economics any more. History has shown that the capitalist economic model is much more efficient at creating wealth than the

Communist economic model. Look at China and Japan, East and West Germany, North and South Korea, etc.

A similar story is also happening with global democratization. A century ago, only a handful of nations were democracies. A century later about two thirds of the nation states of the world are democracies. Probably in less than half a century into the future, there will be no more dictatorships left. Hence Fukuyama's thesis appears to be sound.

But, he was not aware at the time he wrote his book (1992) of the topic of species dominance. In the 1990s only a handful of technical people were even conscious that the rise of the artelect would become the 21<sup>st</sup> century's biggest political problem, capable of causing a major war.

So, assuming that the artelect issue is capable of causing a major war, what could a global state do about it? This chapter is concerned with the agenda of a global state, so let us place a possible artelect war on the agenda and ask what a global state could do, if anything, to avoid it.

Civil wars or wars in general, can take many decades to brew. Look at how long the US civil war took to

build up pressure, i.e. nearly a century. Similarly, the global politicians will have plenty of time to become familiar with the viewpoints of the Cosmists and the Terrans, and will be able to see a probable future conflict brewing, especially as the artefacts get smarter year by year.

Are there any measures that the global politicians could take to avoid an artefact war (i.e. one between two human groups, i.e. the Terrans vs. the Cosmists (and Cyborgs)). I have not been able to find one, at least not one without terrible risk, that the Terrans could find acceptable. For example, it is possible that the artefacts may ignore human beings, and then leave the planet because there is such a huge universe to explore, with perhaps even more advanced artefacts existing elsewhere in the universe. With such a scenario, there is no artefact war, and human beings survive, because the artefacts have gone.

But at what risk to the Terrans? What if the artefacts before they leave the earth, find that human beings are a grossly inferior pest and get rid of us? The Terrans would simply not take the risk I believe. The Terrans will probably prefer to take their chances by waging a war against the Cosmists than hoping that the artefacts will treat human beings well and not exterminate us. If the artefacts choose to wipe out



humanity, they could do it far more effectively than the Cosmists could wipe out the Terrans.

What about having Cosmist colonies rocketed into deep space in space colonies, to do their artefactual experiments at great distances from the earth? The problem with this scenario is that is the colonies and their artefacts could return to the earth if they chose. From the point of view of the artefacts, the earth is a concentrated ball of raw materials and may be very valuable to them. If the artefacts were in a highly advanced state, vastly superior to human beings, then they may not care about the welfare of humans. They may wipe us out and not give a damn, the way we swat mosquitoes or squash ants on a walk in the forest.

In my artefact war book, I considered many possible scenarios, but none of them was very realistic I felt. Therefore I consider it likely that there will be an artefact war, and given the timing in which it will occur, i.e. late 21<sup>st</sup> century, and the level of passion it will rouse, the number of dead will be in the billions. I just don't see an easy way out. Humanity will therefore have to go through this misery, with the final result that the artefacts come into being and start a new chapter in the history of evolution on this planet (and beyond).

I would not be at all surprised if this artefactual transition from biological species dominance to artefactual species dominance has occurred zillions of times in the universe. If so, then our example would be only one of a zillion, nothing special universally speaking, only special to us as human beings, since it is we who may be exterminated in the process of being superseded.

So, I do not envy the task of the global politicians as they attempt to tackle the species dominance issue. Frankly I'm glad to be alive now. I will probably die peacefully in my bed in about 30-40 years from now and will not have to witness the horrors I am predicting will occur. Whereas my grandchildren will see these horrors and will probably be destroyed by them. Since the world population is under 10 billion, and the prediction of an artefact war is that billions will be killed, it is probable that my own grandchildren and most people's (grand) children will not survive it.

So this section creates a rather gloomy contrast to the overall optimism generated by the creation of a global state. A global state could get rid of wars, get rid of poverty, ban the global arms trade, and could educate everyone. These are wonderful things, and

provide the main motivation for the writing of this book, but I try to be realistic rather than optimistic. I just don't see the global state stopping a global civil war in the form of the artilect war.

## **Chapter 10 : Consequences of Globalization**

### *Positive Consequences*

- a) Introduction
- b) No More Wars
- c) Cultural Expansion
- d) Greater Wealth
- e) Greater Happiness
- f) Greater Fairness
- g) Greater Knowledge

### *Negative Consequences*

- h) Introduction
- i) Culturecide
- j) Global Boredom

- k) Knowledge Gap
- l) Generation Gap
- m) Global Dictatorship?

### **a) Introduction**

This chapter deals with the consequences of the creation of Globa. One obvious consequence and one of the major reasons for creating Globa in the first place, is to create a world which has “no more wars”. People should also be a lot happier, because they would be living in a culture which is “fairer”, having fewer injustices, as well as being much wealthier.

The creation of Globa will also have some negative consequences, probably the most important one being “culturecide”, i.e. the killing off of cultures, as millions of people from small, minority, “inferior” cultures adopt voluntarily the norms of the global culture, and allow their original cultures to die out. This may not be a bad thing, since everyone is made culturally richer as individuals by the superior richness of the global culture compared to the

original single cultures. This phenomenon is called “cultural expansion”.

### ***b) No More Wars***

The greatest dream of the globists is to live in a world which is free of wars, in which any major political dispute between two groups is adjudicated in a world court, and not on the battle field. Wars cause massive human misery. People lose loved ones, people are killed and injured, property is destroyed, people’s personalities are embittered, and new hatreds are sown. Wars are terrible. Wars obviously need to be eradicated.

The eradication of wars is probably the primary aim of the globists. By creating a global state, with a global media, global democratic political parties, a global court, a global police force, a global peace keeping force, etc, then wars will simply be “not allowed”, in the same way that mini wars inside a nation state are “not allowed”.

If a dispute within a nation state turns violent with the use of fire arms, then its National Guard or national army can intervene and stop it. By analogy, a global military force (GMF) could intervene in a

growing dispute between two former nations. The dispute would simply not be allowed and be suppressed by a “higher power”, i.e. the global power.

With a global media, the citizens of a former nation state would not be brainwashed into a mono-cultured view by a mono-cultured media. Instead, if a dispute arose between two opposed groups, then the members of both groups would be exposed to the views of the other side, and more importantly to the views of the rest of the planet.

If, for example, the views of a particular group were found to be opposed by the vast majority of groups elsewhere on the planet, that would be a very sobering experience for the group in question. It would force them to examine their motives and absorb the reasons why most of the rest of humanity is opposed to them. (The “wisdom of the billions”.)

In a traditional mono-cultured sovereign nation state, it is quite possible for the leaders to brainwash their citizens into a particular view that may be in the interests of the leaders but not in the interests of their people, and not in the interests of the other groups of people. With a controlled, mono-cultured media, the mono citizens get to hear only one view point, and become correspondingly narrow in their outlook.

So, most disputes that may have arisen in the past will simply not get very far in a global state. Most “selfish” views (as seen by a global majority) coming from a particular group will quickly be squashed by being considered to be “unreasonable” by the global majority, and that majority opinion will carry a lot of weight on the world stage.

If however, a dispute is not resolved by the “court of world opinion” in the world media, then there is always the “World Court”, to adjudicate such disputes legally, with legally binding decisions.

If some group rejects the global court’s decisions, then the rest of the planet can resort to tougher measures. The planet could “ostracize” the offending group. It could impose a total economic boycott on the group, and force compliance. In the limit, it could use the global military (the GMF) to use force.

In a traditional nation state, the concept of “sovereignty” was virtually sacrosanct. No other nation was allowed to oppose the actions of a given national government towards its own citizens. For example, if the US flew over China and dropped millions of tiny satellite TV receivers, and shot down Chinese anti satellite missiles, so that Chinese



citizens could be exposed to western democratic incitements via US satellites, then the Chinese government would be outraged. It would seem to be an act of war against the Chinese government by the US, because “the US infringed on Chinese *sovereignty*”.

But in a growing mini-Globa, such attitudes will be considered to be increasingly old fashioned and not be respected. There will be global standards of behavior, so that ideas such as “national sovereignty” will be seen as “inappropriate”. For example, imagine that some group selects a new leader, who then increasingly shows signs of becoming somewhat of a dictator, and attempts to impose measures on “his people”.

Firstly, this would be very difficult to do, because “his people” will have access to the global media, and will be influenced by the views of the rest of the planet. If the new leader becomes massively unpopular due to his dictatorial tendencies, then that planetary disapproval will express itself in the global media, and the people concerned will be motivated to oppose their new leader.

But imagine that for some reason, the new leader does start to truly oppress his people. Then the rest of

the planet could discuss what is happening, and then with a democratic global decision, decide to intervene, to protect the rights or the very lives of the oppressed people. The claim of “sovereign rights” of the new leader would simply be ignored and rebuffed by the global majority.

In such circumstances, starting a war would be virtually impossible. If that were to be the case, then the primary goal of the globists will have been achieved.

### **c) Cultural Expansion**

By “cultural expansion” is meant the idea that individual world citizens (“globans”) would have their conceptual, intellectual, and cultural horizons expanded well above what they were used to in a mono-cultured existence.

The global media (GloMedia) would “bring them the world”. People’s horizons would shift from “national to global”. They would see the planet from a planetary perspective, not from a national, and certainly not from a nationalistic perspective.

In fact, in such a globalized world, nationalism would be seen as being rather distasteful, provincial, ignorant, blind, bigoted, offensive to other groups, etc.

As mentioned in Chapter 7, whenever I see some national leader visiting some other nation, and being greeted by a so-called “honor guard” of soldiers with bayoneted rifles held vertically, I feel disgusted. Such symbols are, in my view, “monuments to humanity’s intercultural ignorance and incompetence”.

I hope later in the 21<sup>st</sup> century, as the world globalizes, that such practices and customs die out, and become viewed as being uncivilized, old fashioned and distasteful. Instead, leaders could be welcomed, for example, by a group of children with flowers, or by leading citizens, who represent the values highly regarded by the two nations, etc.

Once the minds of millions of citizens are freed from the “tyranny of mono-cultured media”, they can then be exposed to the views of the whole planet. Their minds will be hugely expanded. They will start thinking globally, and adopt global perspectives. They will become accustomed to seeing more than one point of view in a dispute, when they can hear the views of the opponents, something that is usually not possible with a mono-cultured media.

This exposure to GloMedia will make globans more tolerant. They will come to question everything, with such questions as, “Well, what does the other side think?” or “What does global opinion think?”

People will be exposed to the views, habits, customs, etc of hundreds of different cultures on the GloMedia, and will be free to choose what they want to absorb. With the development of a global language, the media of a given country can be transmitted and understood by the whole planet. Thus any country distributing programs in the world language will be assured that they will be received by the citizens of the world.

In a population of billions, there will always be some people somewhere on the earth who will be watching other countries programs, especially if they are in the world language.

The cultural expansion of the world’s citizens will make the cultural homogenization of the planet more likely. It will also increase a sense of global solidarity, making the creation of a global state more probable. Traditional nationalist feeling will die away as people’s horizons expand beyond the severe limitations of the nation state. This is already

happening at the time of writing to the Europeans, who have each others national TV stations coming through the TV cable or by TV satellite.

Europeans are becoming less nationalistic, and more “unionistic”. In a manner of speaking, I suppose you could say that if you look upon the EU as a new “nation” then the Europeans are becoming more “nationalistic”, or that they are shifting their nationalisms upwards, i.e. shifting to a larger scale of “nation”.

Since I am largely European in my mentality, despite the 7 countries I have lived in, I was shocked by my first real exposure to American nationalism. Americans are amongst the most nationalistic people on the planet. Admittedly, Americans have some justification for their national pride. They belong to the world’s dominant nation, but nevertheless, I felt a real distaste when I saw their nationalistic behavior for the first time.

As I mentioned in a different context in Chapter 7, my first taste of it was as a professor in an American university “commencement”, i.e. graduation ceremony. Student soldiers marched in with the national flag, the national anthem played, the whole

crowd stood up like a bunch of robots, put their hands to their hearts and took the whole thing very seriously.

I had come freshly from Brussels, the capital of Europe, which is trying to move beyond the nation state, towards a union of nations. American nationalism I found rather old fashioned, even dangerous. America's unconscious arrogance, I believe, accounted in large part for President Bush's unilateral invasion of Iraq. Such arrogance is hated by the Arabs, who then slapped Bush's face severely. America lost face throughout the world and American prestige as a nation reached a new international low.

Personally, I believe that American nationalism is so strong, that it will take Americans a lot longer to merge with a mini-Globa than the time it will take for other comparably rich nations to merge.

Americans will be slow to merge I believe, because to do so will mean accepting the idea that they are no longer "Number One". If the Americans merge into a global state, they will become "small cogs" in a very large machine, i.e. Americans will comprise only 5% of the population of the global state. It is therefore likely that Americans will hold on to their self image

as being “Number One” as long as they reasonably can.

I predict that Americans will look back on the 20<sup>th</sup> century as their “golden century”, i.e. when they were “top dog”, the way the Brits “live in the past”, thinking about their dominance in the 19<sup>th</sup> century, or the way the Dutch talk about their “gouden eeuw” (golden century) in the 18<sup>th</sup> century, when they were top dog.

Nationalism is understandable. It is a deep psychological need of people to have a sense of belonging to a group, but unscrupulous monocultured politicians can manipulate that need in a dangerous fashion, promoting a “them and us” mentality, and even pushing for war against “them”.

Nationalism is dangerous, and not an emotion that ought to be fostered in a global state. Instead, a sense of belonging can be shifted from the nation state to Global. Hence we can talk of “globalism” and someone expressing “globalistic” feelings. Globalistic feelings are not dangerous, because there is no “them and us”. There is only “us”, by definition. That is implicit in the very notion of a global state.

Those peoples and groups further along the path towards globalization may begin to ridicule the nationalists as being in a more backward level of political development. For example, consider the following deeply held nationalist value that the greatest sacrifice an individual can make is to die for his country. This sentiment is usually expressed with the literary phrase “Greater love hath no man than to lay down his life for his country”.

Now of course, soldiers in voluntary armies would not be prepared to “die for their country” unless they believed that doing so was a great honor. So it is not surprising that mono-cultured governments foster that attitude. They brainwash their citizens and especially their soldiers to believe in such nonsense.

The situation is far worse with conscript armies in times of war. Then two opposing sides strongly brainwash their young men to “die for their country” and to kill the “enemy”. Personally, I have watched many movies on the First World War, in which one sees young men dying like flies, killed by machine gun bullets. These young men were brainwashed to kill each other by their mono-cultured governments. This mutual brain washing and the tragedy of seeing millions of conscripts killing millions of conscripts, I found utterly sickening, tragic, contemptible.



I really hope and expect that once people's cultural horizons have been expanded to the global scale, that such mono-cultured nationalistic brainwashing, and especially conscription-based wars, will become loathsome phenomena of the past. Thus global cultural expansion will be truly liberating for the world's citizens. They will be freed from the terrors of nationalistic brainwashing, and the terrible wars they cause.

#### *d) Greater Wealth*

At the time of writing, the planet spends hundreds of billions of dollars a year on arms. What a waste! We pay a very heavy price, literally, for living in our current state of mono-cultured ignorance and in a sovereign nation state system.

By creating a global state, all this money would be freed up, to be channeled into humanitarian purposes. Poorer countries could see their schools and hospitals improved, their cities given better parks and amenities, more university scholarships could be provided, or education be paid for by the state, aid to poorer countries could be increased, etc.

Also, at the time of writing, so many of the world's top scientists and engineers have their talents channeled into weapons research, devising better, more efficient ways to kill people.

I can testify to this phenomenon personally. When I was a professor in the US, it was expected of me to get research grants so that the university that employed me could siphon off a percentage of that grant money as a form of "university tax" to keep the university afloat financially, e.g. so it could pay, for example, the heating bills in the winter. The state government in which I was living was paying the state university a smaller and smaller percentage of its bills over the years.

The US is the world's largest manufacturer of arms, and the greatest exporter of arms to other countries, i.e. the US is a cause of mass suffering by supplying the weapons to feed the wars, that kill so many people.

Since so many billions of dollars go into the manufacture of US armaments every year, this means that there is less money for non military research. In my research area, i.e. artificial intelligence, (actually "artificial brains") 70% of artificial intelligence ("AI") research money in the US comes from the military.

This is tragic. It means that people like me, in their thousands, are forced to seek military research money to pay the “university tax” to keep our jobs. This is a form of “military intellectual prostitution”, i.e. “selling our brains to the military for money”.

In a global state, the US and other so-called “major (military) powers” would not have to waste money on armaments manufacture and armaments research. All that money and all those researchers could be channeled towards humanitarian research, increasing the quality of life for millions if not billions of people.

Investing the money previously spent on armaments in non military sectors would mean much higher investment rates could be achieved in those sectors. The standard of living would rise proportionately. Instead of paying people to design and build bombs, those people could design and build better houses, buildings etc, and thus increase the economic growth rate in the manufacture of goods and services that people find truly desirable and useful. In short, people would become a lot richer materially.

*e) Greater Happiness*

In a global state, people ought to be a lot happier. They will be free from the tragedy of wars. They will be richer, due to the rechanneling of money wasted on arms manufacture. They will benefit from the shift away from arms research towards humanitarian research and greater aid levels.

At the time of writing, the richest countries have reached a state of mass affluence, and whose citizens are now starting to ask themselves about alternatives to material wealth. Many are now complaining about lack of free time. With both husband and wife in careers, and both being highly educated and qualified, there is often enough money in the household, but often not enough time for leisure activities, or to spend more time with the children, or for hobbies.

Even rich citizens can be unhappy if their social and psychological sources of happiness are neglected. The US and the UK have recently begun to investigate ways to make people happier, and not simply by making people richer.

I live in China, a poor country, where virtually all Chinese, at all sociological levels have been caught up in the “race for money”. The Chinese are a proud people, who have been the world’s dominant culture for millennia, but have fallen far behind the living

standards of the western countries in recent centuries. But now, due to the mass media, hundreds of millions of Chinese have become conscious of the gap between their own living standards and those of the west.

They are hungry to catch up, both to become richer, and to achieve parity with the west for national ego reasons. Hence in China at the time of writing, there is a total obsession with money. As a result, for the next few decades, one can expect research into greater happiness levels to be confined to the already rich countries, such as the US and the UK, who share a common language and whose books influence each other - the “Anglosaxons” as the French call them.

Once millions of people feel they have enough money, their attention turns to other pursuits, e.g. how to be happier, to be more self fulfilled, healthier, have better sex, better relationships, better friendships, better marriages, provide better parenting, etc.

Scientists are finally turning their attention to such issues and are using their scientific method to learn what makes people happier. I would not be surprised that one of the major preoccupations of the 21<sup>st</sup> century, in the richer countries at least, will be

answering questions such as “How to make people happier?”, “How to push up GNH (Gross National Happiness), or rather, GGH (Gross Global Happiness)?”

As an example as to how millions of people could be made happier, consider the issue of compatibility in marriage partners. In the US, about 50% of marriages end in divorce, making the divorcees miserable and the divorced children even more miserable. In many western countries, marriage as an institution is dying. People simply live together, have their careers, and usually only marry when they have children.

In the world’s most socially advanced countries, i.e. Scandinavia (Denmark, Sweden, Norway, Finland), many couples have children without marrying. The state then “marries” the couple in the sense that the child becomes the legal responsibility of the two parents, whether they are formally married or not. Amongst couples who live together, the “divorce” rate (or “separation” rate) is over 80%. (I’m not too sure how this statistic is defined – perhaps the percentage of couples separating who have already lived together for a year?)

Given the almost universal misery of divorce or separation of couples, what could be done to improve

the quality of marriages or partnerships? One obvious answer would be to understand better the nature of marriage compatibility. Why does someone get on better with one person rather than with another?

Once scientific answers can be found to such questions, then computers could be used to help search amongst millions of people to find appropriate marriage candidates, or friendship candidates, etc. Hopefully then, the failure rates in marriages or friendships will be less. (On the other hand, perhaps due to the ease of finding other highly compatible partners, expectations may rise, so that people become a lot more critical of peccadilloes and dump partners on the slightest pretext.)

In ones daily life, one meets or crosses paths with only hundreds of people per month. With a computer database consisting of millions if not billions of people, each with a list of their personal characteristics and desired characteristics of their prospective partner, it will be possible to pair off people with greater levels of compatibility (provided that science has already taught us what compatibility is, so that it can be measured scientifically and used in computer programs).

Similar ideas can be applied to people's free time, and to their hobbies. Happiness research ought to be much better funded, so that money and time can be devoted by researchers to understanding the nature of such elusive concepts.

If scientific criteria can be created to actually measure a person's happiness level, then statistical samples over a large population could be taken to estimate a nation's happiness level. At a global level, one could imagine a statistic called "GGH" (Gross Global Happiness), which would give an indication as to how happy the planet is.

Politicians could then shift their emphasis away from pushing up GNP to pushing up GNH, or from pushing up GGP to pushing up GGH, i.e. they would become less interested in economics than personal psychology. They would aim at higher GGH levels than GGP levels. As a result, billions of the world's citizens could become a lot happier.

It would not surprise me, considering our current considerable ignorance as to what happiness is, and how to measure it, as to what marriage and friendship compatibility is etc, that our grandchildren may consider our generation to have lived in a truly (psychologically speaking) benighted age. I hope



they will be right, implying that our grandchildren will be a lot happier than we are.

### *f) Greater Fairness*

At the time of writing, the world we live in is massively unfair in the sense that there are great inequalities of wealth and living standards between the peoples of the world. A third of the nations on the planet are not even democracies, so about two billion people are not even able to select their own leaders.

In a well developed global state, such unfairness would become a thing of the past. Firstly, all nations would be democratic, and subject to a global incomes policy, so that there would not be a large inequality of wealth index (i.e. the value of the so-called “Gini coefficient” (which measures how evenly distributed income is over a population) would be in the “low range”, e.g. around 0.2). A Gini coefficient of 1.0, which is the worst case, is when all the wealth of a population is owned by one person, and a Gini coefficient of 0.0 is when everyone has an equal income.

Norway has a highly homogeneous culture which cares for its citizens. It has a Gini coefficient of about

0.2, whereas the US, which is a much less caring culture, has a Gini coefficient of about 0.45. However, the Gini coefficient of the whole planet is a shocking 0.66 (using purchasing power incomes) which shows clearly that there are massive income differences between the rich and the poor countries.

In a global state, one of the global government's aims will be to narrow the differences, i.e. push down the Gini coefficient, by installing progressive taxation on the rich countries, and by emphasizing mass education with the latest technologies, so that the poor people of the world can pull themselves out of poverty, and become productive world citizens with skills resulting from advanced education.

### ***g) Greater Knowledge***

One of the high priority goals of Globa will be to educate its citizens to a high level, so as to lower the inequalities of wealth, and hence create a much "fairer" world. Chapter 9 presented ideas on how this could be done in practice, using a global satellite system, called "GSL (Global Satellite Learning)", and the idea of the "globiversities".

In a world free from arms spending, and free from the need for “military prostitution”, it will be possible for the world’s best researchers, who previously worked on how to kill people more effectively, to rechannel their creativity towards figuring out ways to educate the planet.

Once most of the citizens of the world become well educated, we can expect global economic productivity levels to rise, and hence higher global average incomes.

This will be the economic effect, but a greater knowledge level will also have a political effect. For example, in today’s world, mono-cultured people (monos) have a historical view of the world that is largely mono-culturally determined. For example, the Japanese have a “victim mentality” regarding the use of the nuclear bombs on Hiroshima and Nagasaki. That is understandable, but not the whole picture. Due to the Japanese government’s reluctance to teach its people the realities of the horrors it committed in Asia in the Second World War, the Japanese people are largely ignorant of what their parents and grandparents did during that time.

When westerners go to the Hiroshima museum, they may be bombarded by Japanese high school children

doing English language and historical projects by surveying the westerners with questions such as - “Do you feel guilty about dropping the bomb?” It becomes clear that there are strong intercultural differences in perception about the use of the bomb.

I remember my reply to one such high school student who thrust an answer sheet at me, “We did it to stop the war. A land invasion of Japan by US forces would have killed far more Japs than the bombs. You Japs had murdered 30 million Asians in the 1930s and 1940s. Do you feel guilty about that? Do you even know about it?”

A similar argument can be made about the worst holocaust in history, i.e. in the so-called “land of liberty” and the “land of the free”, i.e. in the US, who killed off an estimated 90 million natives (“redskins”). Most Americans don't know about such things, because understandably the US government is not keen to broadcast such things. Similarly, the white population in the US is not keen to do the same either. The reality of what happened goes so against the grain of what Americans are taught (brainwashed?) to believe, i.e. that they are a modern, humane, democratic nation, not the planet's greatest holocausters.

So, a global media will be capable of presenting the views of all sides, to everyone. By definition, GloMedia is truly global, in a global language, presenting the world's knowledge, especially historical and political knowledge, for the world's citizens (globans) to absorb.

This greater knowledge will make everyone better informed about what really happened in the past, and hence overcome traditional mono-cultured biases in historical interpretation. The Japanese will learn more about what they did in WW2, as taught them by such countries as China, Vietnam, Singapore, Malaysia, etc. The Americans will learn about their killing off of the American natives, as taught them by the ancestors of those natives.

The British people can learn what their government did to the Chinese, when it went to war with China over Britain's demand to continue selling opium to the Chinese masses, despite the huge drug addiction problem this awful trade was causing. These "Opium Wars", resulted in the creation of Hong Kong, which was a "booty" town, given to the British by the Chinese, so that the British government could continue to be a "drug pusher" (by modern standards).

The Australian white settlers killed off literally all Tasmanian aborigines. I remember seeing the skeleton of the last Tasmanian aborigine (a woman) in the Melbourne museum when I was a child.

Obviously, there are many examples one could mention that are “embarrassing” to the peoples being criticized. It is not surprising that people are reluctant to talk about such things, or even to be conscious that such things happened. Such negative truths tend to be suppressed from a nation’s collective memory. People “just don't want to think about such things!”

A GloMedia will force everyone to be much better informed as to what happened in history, “warts and all” (i.e. presenting the negative truths along with the positive truths). Once a global language develops strongly, and nearly everyone on the planet can understand it and use it, then we will see a revolution in terms of global historical awareness.

With an internet a billion times more powerful than that of the time of writing, anyone anywhere will be able to present material to the world, and have it read by anyone who is interested. Of course, with such a ton of information, how does one find material that one is interested in?

Here is where artificial intelligence research can play a major role, by being able to scan the world's documents, videos, etc and select appropriate answers. Won't it be nice when we can talk to our computers with such questions as "Tell me about what happened in the Opium Wars. Give me a 5 minute lecture".

Imagine the home computers of the future being able to obtain experience of the IQ levels and intellectual interests of the individuals posing the questions, so that they can adapt the presentation of their material appropriately.

Once access to global knowledge is truly global and presented in a global language, it will be much easier to create a global culture, one that is largely culturally homogeneous, a precondition for the creation of a truly global state – a basic assumption that appears many times in this book.

## *Negative Consequences*

### *h) Introduction*

The creation of a global state will not be all “sweetness and light”. There will be some disadvantages as well. This sub chapter introduces some ideas on where the creation of a global state will probably have negative effects.

### *i) Culturecide*

The term “culturecide” means the “killing off of a culture”, i.e. a whole culture, whereby every single member of that culture dies, so that the culture itself becomes only a historical memory. It is a process that has been going on for many decades in the past, and will continue well into the future.

Cultural anthropologists (the people who study the beliefs and practices of “exotic” cultures) claim that at the time of writing there are approximately 5,000-10,000 cultures on the planet (depending on your definition of what a culture is). They also claim that the smallest of these cultures are dying off at an alarming rate.

For example, take some tiny island-dwelling culture that has only a few dozen members still living, and consider its fate. Its younger generation is leaving the island to make more money elsewhere, where



they adopt the “superior” modern values and ways of the much bigger culture that they work and live in. These younger people then lose fluency in the language of their parents, and may even totally reject their parents’ life style.

People complain about the problem of “biodiversity”, i.e. the fact that due to the increase in the size of the global human population, and deforestation etc, that thousands of plant, animal and insect species are dying out every year. Biologists consider this a tragedy.

But what about the dying out of human cultures? What about the problem of “cultural diversity”?

As the world continues to shrink, and cultures large and small merge into each other, it is inevitable that the smaller, less dynamic, less creative cultures will not survive the “competition” posed by the larger cultures. They will not be able to compete with the more attractive features of the larger, more dynamic cultures. They will simply die out.

Probably most readers thinking of this for the first time will not be too surprised at such a phenomenon, but how many readers will be surprised if I say that the same fate also awaits the world’s major cultures?

For example, if I were to say, “American culture will die out!”, “French culture will die out!”, “Japanese culture will die out!”, so too will Chinese culture, Indian culture, etc. Would this not be surprising?

To understand the reasoning behind such statements, i.e. that the world’s major cultures will die out, consider the following.

Take some people of a major culture X (e.g. US, France, China, etc) and compare the contents of those people’s minds, i.e. their ideas, knowledge, values, etc, with those of their great grandchildren’s, who will have grown up in a global culture.

Ask yourself, what percentage of the ideas and values “in the heads” of the great grandchildren are in common with those of their great grandparents, after the great grand children have lived in a global culture all their lives?

We can quantify this, with some basic assumptions. Let us assume (unrealistically) that any culture contributes ideas and behaviors to the world culture in proportion to the size of its population. Then in a global culture, the globans will be thinking mostly Chinese and Indian thoughts, since these two cultures

alone constitute 40% of the world's population (i.e. each has over a billion people).

Using this argument, consider the French, a world class culture by the standards of the time of writing. The French population is only about 60 million people, i.e. only 1% of the world's population. So by the above argument, future French citizens will be having only 1% of their thoughts that are of French origin, which implies that the other 99% of their thoughts will be non-French. In other words, those French great grand children are no longer French. They have had their minds almost totally “globally colonized”. Since virtually all French great grand children will be like this, we can say that effectively, traditional French culture has died.

A similar argument will hold for the Japanese. Japan has a population roughly double that of the French, so Japanese great grandchildren will be having only 2% of their thoughts that are of Japanese origin. One comes to the same conclusion that Japanese culture as we know it at the time of writing, i.e. one that is essentially mono-cultured, will die out.

Even Chinese or Indian culture will be largely overwhelmed by global culture, despite the huge populations of China and India. Non Chinese or non

Indian thoughts, ideas, etc will be outnumbered four to one in the minds of the Chinese or Indian great grandchildren. Again we come to a similar conclusion, but not as forcefully as before. Nevertheless, Chinese and Indian culture will largely die out.

Now, let us make a more realistic assumption about the contributions to world culture from the monocultures that exist at the time of writing.

In the 19<sup>th</sup> century, it was Europe that dominated the world, intellectually, culturally, economically, etc. If a GloMedia could hypothetically have come into existence magically at that time, then the world would have been largely Europeanized, due to the general attractiveness of European ideas, technologies, values, etc.

So, instead of assuming that the percentage of ideas existing in a global culture that come from a given culture is directly proportional to the size of the population of that culture (e.g. India's contribution would be about 20%, China's 20%), we have to include a second factor into these percentages, and that is the critical concept of "global attractiveness" of a given culture.

An obvious example of an idea that has massive global attractiveness is that of democracy. This European concept spread to the US, via British colonizers, who had been influenced by such European philosophers as the Brit John Locke, and the Frenchman Henri Rousseau.

At the time of writing, there are some 120+ countries in the world that are democracies. At the rate things are progressing, there will be no more dictatorships left in the world, within about 40 years. (See Fig. 1 in Chapter 3). Obviously, the idea of democracy is one that has universal appeal, as shown by the fact that the whole planet has already become democratic, or soon will be.

Another idea with global appeal is that of material wealth, as created by modern technology, which is derived in turn from applying the concepts of modern science. All countries at the time of writing are pushing their citizens to learn modern science, so as to benefit from the material gains flowing from modern technologies.

Admittedly some cultures do this less aggressively than others and are a lot poorer as a result. The Arab countries are thought to be poorer because they place more emphasis on rote learning of traditional

religious texts than on learning modern science, and hence fall further and further behind the more science-based cultures in both economic and material terms.

There are many other popular ideas that are spreading globally, e.g. the concept of individual liberties, such as choosing one's own marriage partner or sexual partner, the use of contraception, freedom to believe what one wants, etc.

With the rise of GloMedia, there will be sustained planet-wide competition in the minds of billions of people, of the various ideas and values from many cultures. Only the most popular ideas will survive this competition, implying that most of them will lose, and will thus, more or less, die out.

People will have their values and intellectual horizons extended. They will be exposed to the ideas of a whole planet, not just those of a single mono-culture. This global mix of ideas will be hugely larger than what a single mono-cultured media can provide at the time of writing.

Only the most popular ideas will survive this competition, when cultural values clash. Young people, who have to be acculturated anyway, will

have open minds to these clashes, and will choose what they prefer, by individual choice. They will not be limited the way their parents or grandparents were, in being exposed only to a mono-cultured media.

They will be exposed to the ideas of a whole planet, so can pick and choose from a far greater variety of alternatives. The probability then of choosing their own mono-culture's set of ideas, is lowered and hence their minds become more multi as a result.

But, despite the advantages of cultural homogenization, will not millions, if not billions of people, especially the older generations, who have for most of their lives been strongly attached to their mono-cultured values, feel alienated and unfamiliar with the new global culture?

Will the older generation resent seeing the mono-culture of their childhood destroyed, washed away in a torrent of globification? Is it then probable that we shall see a wave of mass alienation on the part of the older generation as they witness the destruction of the social norms and values of their own childhood socialization?

I think so, probably. There will be a backlash to some degree, but even the older generation will not be

immune to the powerfully seductive influence of the global media. They too will be sucked in, fascinated by what other cultures are thinking and doing. They too will be influenced. Natural curiosity in anyone will ensure that no mind will remain totally immune to GloMedia's influence.

But, despite the above, many people will regret the passing of the mono-cultures, and feel nostalgia for a simpler, less ideologically and intellectually competitive lifestyle in which one did not have one's mind constantly bombarded by alternative ways of thinking and behaving. "Choices, choices – too many choices!"

### *j) Global Boredom*

If only the most popular ideas and values survive, leading to a global cultural homogenization, wont that create a more boring and limited global culture, than one consisting, as is the case at the time of writing, of many diverse and heterogeneous cultures?

From my own perspective, I love touring. I love traveling around seeing different cultures, customs, ideas, etc., as well as spectacular natural sites, such as the Grand Canyon in the US, the Alps in Europe etc.



In a globally homogeneous culture, by definition, no matter where one goes, one will be confronted with the same global culture. There will be no variety, very few differences. That will make tourism more boring. It will be like touring the US, where in every sizable city, one sees the same damn chain stores in the same American shopping malls, e.g. McDonald's, Wal-Mart, etc.

For the tourist, traveling around the US is a culturally deadening experience. The chain stores of the US have homogenized the country. In fact, it is a common US national policy of the chain stores to install a new branch whenever a town grows to the size of a "city", i.e. over 100,000 people.

I saw this happen myself when living in a relatively small town in the US whose regional population went over the 100,000 threshold, and then suddenly, an invasion of the chain stores occurred. Dozens of them were built in a few years, changing the town of course, but making it the same as thousands of other towns/cities in the US.

These same chain store companies are now doing the same internationally, e.g. Wal-Mart is installing hundreds of stores in China, where I currently live. It

is an example of the cultural homogenization of the planet, although, in this case, on the commercial, physical side of life. GloMedia however, is more on the psychological, intellectual side of life.

I do think that global cultural homogenization will make life more boring for the global tourist, at least culturally speaking. Of course, the natural wonders of the world to be seen will not disappear. In fact, due to GloMedia, they will be better advertised around the world.

As a relatively affluent tourist living in China, I get to see many spectacular natural Chinese sights that the Chinese government has not yet “marketed” to the world, so that the world does not see them nor even knows about them. I’m talking about sites that are not quite as spectacular as America’s Grand Canyon, but not a lot less spectacular. In time, the world will come to know about and to see such sites, and be awed by them. The same logic will apply to such sites all around the world.

So, global tourism will not suffer as a result of global cultural homogenization. Culturally speaking, world tourism will become more boring, but the natural sites of the world will more than make up for that,

given its huge variety, and that so many of them have yet to be exploited.

### *k) Knowledge Gap*

“You can lead a horse to water, but you cannot make it drink”. Similarly, you can give GloMedia to the masses, but only a minority of them will make full use of it. Most people will probably be content to play their mindless computer games, watch their pop song idols, and generally continue to lead their benighted little lives.

But, the intellectuals, the curious, the bright young kids, will jump at the opportunities offered by GloMedia. They will absorb the lessons that GloMedia has to offer and will be profoundly changed by it. They will become multitis, globals, and feel a growing knowledge gap and attitude gap between themselves and the masses. In short a GloMedia based “knowledge gap” will be created, that will divide society.

The more intellectual, brighter portion of the world’s population will have its horizons extended to the global scale, while the less intellectual, dumber portion will remain more or less stuck in its narrow

little lives, lacking the curiosity and intellectual hunger to explore the vastly superior range of possibilities.

As a result of this knowledge gap, a corresponding class and intelligence gap will be created, leading to social frictions between the classes. Those people with expanded “globist, multi, GloMedia-ed” minds, will become more impatient and contemptuous of the “nationalist, mono, mono-media-ed” minds. The latter will feel the contempt and resent it. A backlash will probably arise, that may slow the globification process.

The globists will need to be careful not to push too fast and too hard. The traditionalists will not like having their traditional life styles pulled from under them. This will make them feel very disturbed, uprooted, disoriented, alienated, and unhappy, and they will fight back.

The globists will have to factor in such conservative resistance in their plans to globify the planet. They will have to take into account the growing knowledge gap, and related gaps.

### *1) Generation Gap*

As just mentioned, the younger generation will very probably adapt to GloMedia far more quickly and readily than will the older generations. The young generation has to absorb an initial set of cultural ideas and values anyway, as part of its maturation process, so it will be forced to make the effort to acculturate. The older generation, by definition, has already been through this process, and since it takes years of effort and time to absorb a culture's ideas and norms, the older generation will not be enthusiastic about having to do the same thing all over again.

As a case in point, take the example of a "middle generation" migrant who has children and who brings over his parents to live in the new, richer country. (For example, imagine a Hungarian in the 1950s migrating to Canada, or the US, or Australia). Typically, the migrant's children will learn the new language within a year and be fluent.

The migrant himself will take a few years longer. His parents however, may never get fluent, preferring to devote their time and energies in the language and values of their pre-migration lives. They have already devoted so many years of their lives building up a rich repertoire of knowledge, ideas, customs and values in their childhood culture, that they are

unwilling to just throw it overboard. That would be such a waste.

I am a classic case of this. At the time of writing, I will turn 60. I spend most of my time doing “western” pursuits, like reading modern new science texts in English, to lecture to my Chinese graduate students in my role as a professor, and in writing books in English, a language that I have taken a lifetime to master.

But, I’m living in China. I should be plunging into learning the language, with its 10,000s of words and 1000s of Chinese characters, so that I can absorb the country’s great cultural and historical richness. I do intend to do this, but right now I’m caught in a battle of priorities for my time, that precious commodity, that older people value so highly, because they know that they have too little of it left.

So, as the world homogenizes culturally, as GloMedia works its magic, it is likely that a generation gap will grow. The younger generation will adapt to the greater potential of a global state far more quickly and readily than will the older generations, resulting in a clash of attitudes and expectations between the generations.

This has always been the case, but the globification process will only exacerbate the process. Suddenly, in a technological development that will take only a few years, as BRAD (bit rate annually doubling) allows GloMedia to truly come into being, GloMedia will be established, and be a “fait accompli”, which the world will have to come to terms with.

The young will accept it as they accept anything they find in the world that they are recently born into. (If babies regularly saw objects “falling” upwards into the sky all the time, they would find that perfectly natural. Their brains would come to expect it.)

The middle generation will be curious about it and make the effort to learn about its incredible potential. The old generation will probably groan, and complain about yet another major technological revolution that demands their attention and effort, along with the recent computer revolution, emails, the internet, etc.

The generation gap is to be expected, but I doubt it will be too severe. The sheer fascination of GloMedia will mean that even the old generation will be intrigued by its immediacy and be motivated to explore it.

I doubt in practice, the generation gap created by the presence of GloMedia will prove to be a major handicap. The attractions of GloMedia will be simply too great for any generation to ignore.

### *m) Global Dictatorship?*

I have noticed correlations between attitudes towards the idea of a global state, global government, global culture, and global language on the one hand, and the nationality of the people I am talking to about these ideas.

For example, the Americans are much more likely to be cynical of the idea of a global state than are Europeans. The Americans are more likely to be fearful of the possibility of the creation of a global dictatorship if a global state were technologically possible, than are Europeans.

My impression is that Americans do not admire politicians as much as Europeans do. To Americans, politicians tend to be incompetent, corrupt, and unscrupulous, which then sets up a vicious circle. Those people who are highly competent, honest and caring tend not to go into American politics, so that



by default, those who do, reinforce the American stereotype. A vicious circle is established.

In Europe, politicians have a better public image. They tend to be seen as being more intellectual, more bookish, more philosophical, and more sophisticated. Hence they are more respected by the European public. This sets up a virtuous (positive) circle, whereby the more sophisticated, intellectual and philosophical minds are attracted into European politics.

So, which of these two attitudes towards global government is more likely to prove to be correct over time? There is a lot at stake here. No one wants to live in a global dictatorship. Imagine if a global “Mao” came into power and killed 300 million people, trying to stay in power. That number of people is roughly equal to the number of people who died in all the wars, purges, genocides, and holocausts of the whole of the 20th century. It would be a total disaster. The risks of such a disaster explain the American distrust towards the creation of a global state.

The Europeans however are much more optimistic about the prospect of the creation of a global state, largely because it is they who are making it happen.

The Americans are too stuck in their 19<sup>th</sup> century nationalism, religiosity, and militarism, to be the pioneers of the creation of a post national political era.

However, I have heard Americans say “We Americans are two centuries ahead of you Europeans with your EU (European Union). In the late 1800s, we formed a union of states, called the “United States of America” which went on to become the dominant nation on earth.

There is some truth to this claim of course, but Europeans could quickly retort that “What the EU is doing today would be the equivalent of the US today joining forces economically and politically with the other 30 odd countries of North, Central and South America, to form the UA, i.e. the Union of the Americas, with its capital in Rio”.

There is some truth to this claim too of course.

The Europeans are more confident about the creation of a global state, not only because they are pioneering its creation, (although many EU citizens do not see the EU as a stepping stone towards the creation of Globa) but because the global state, if created by Europeans, would very definitely be democratic, and

therefore very unlikely to be susceptible to being taken over by a would be dictator.

Democracy was created in Europe, and democratic values are deeply ingrained in the European mentality, despite temporary lapses in the cases of Hitler (12 years), Mussolini (about 20 years) and Franco (about 35 years). The Europeans are building the EU, which may very well prove to be the essential route to creating Globa.

If some future politician started attempting to manipulate global institutions towards the goal of forming a global dictatorship, I just can't imagine the Europeans (nor the Americans for that matter) tolerating it.

Globa will be intrinsically, essentially, fundamentally, a democratic institution. No dictatorship will be allowed to join it in a way that is similar to the way that no country can join the EU if it is a dictatorship. If the EU is the stepping stone towards the creation of Globa, then that path, at every step, will be democratic.

Since most democracies are rich, and no rich country in history has reverted to dictatorship, it is in my opinion, and probably the opinions of millions of

other people, that it is highly unlikely that Globa could be corrupted into a dictatorship. I just don't see it happening (unless something really major occurs, such as the rise of the artelect problem that I discussed in Chapter 9).

## Chapter 11. Post Globa

- a) Introduction
  - b) The Size of Political Units Revisited
  - c) Planetary Independence Wars
  - d) Solification – Creating the Solar State
  - e) Stella – and the Artilects
- 

### *a) Introduction*

This chapter speculates on what might follow the creation of a global state - not so much in the sense of what a global state would set out to do, as was described in Chapter 9, but longer term, i.e. a century or more after its creation. It begins with the longer term historical trend of the size of political units, extrapolating several centuries into the future. The following two sections then ask the basic question as to whether a global state could break up as it becomes interplanetary, and if not, what kind of state could be built across the solar system. The final section speculates on how a solar state system might

cope with the rise of the artefacts (i.e. godlike massively intelligent machines, whose rise will pose the greatest threat to the continued existence of the human species in the latter half of the 21<sup>st</sup> century).

***b) The Size of Political Units Revisited***

Earlier in this book (Chapter 1, section “f”), we argued that the creation of a global state seems inevitable, given the long historical trend of the growth of the size of political units. Human groups started off as small bands of hunter-gatherers, then tribes, then with the rise of the agricultural revolution came towns, then cities, then countries, now unions, and all this at an accelerating exponential rate.

If we extrapolate this trend, by plotting the size of political units on the vertical axis of a graph, and with time in years on the horizontal axis, we can predict that the size of political units should equal the size of the planet’s population later this century. Hence, assuming that whatever forces that are creating larger and larger political units remain in force, we can then expect a global state to be formed well before this century has finished.

But if we continue to extrapolate the graph, what can we predict, again assuming the same rate of exponential growth of the size of political units? Common sense says that if we are talking about sizes larger than the earth, then the only possible sites for political expansion are the moon, the asteroids, other planets and moons, and perhaps large space stations containing huge numbers of people. (I do not include stars in this list because in the next century or two it is virtually certain that we will not see a human colony on a planet of another star. The nearest other star is trillions of kilometers away.)

So let us concentrate on the likelihood of interplanetary colonies being established, and ask ourselves the question whether it might be possible that the global state may see its interplanetary colonies “declare independence”.

### *c) Planetary Independence Wars*

The above question may not sound as strange as it seems. It can take (many) hours to send a radio signal from one planet to another, thus making a normal conversation, with its quick repartee, impossible. Hence on purely physics based grounds alone, the potential exists, that once interplanetary colonies

exist, they will feel, and will actually become, to some extent, cut off from their mother earth.

As these colonies grow in population size and attain self sufficiency, it is possible to imagine that they will begin to develop a sense of independence from the mother culture on earth. Circumstances on the interplanetary colonies will be quite different from those on earth. For a start, the environment anywhere off the earth will be deadly without advanced technology.

Probably only a certain range of personality types will choose to become off-world colonists, so in time, the colonists and earth's citizens will diverge in their basic personality distributions. With the psychological barrier created due to the finite speed of light (300,000,000 meters/sec), between the terrestrials and the colonists and their lack of spontaneous conversation, it seems quite possible that the two groups may develop along different paths, that may eventually come into conflict, due to a clash of interests.

If the clash of interests, attitudes and values is great enough, the colonists might even declare independence and cut themselves off from earth, in which case the political unification of all human



beings will come to an end. We would see the equivalent of what the American colonies - North, Central and South - did to their European mother cultures in the 18<sup>th</sup> and 19<sup>th</sup> centuries.

*d) Solification – Creating the Solar State*

But, let us assume that the above arguments do not turn out to be valid, and that the global culture Globa treats the colonists very well so that relations between Globa and the colonies remains strong and good. In that case, we can imagine the creation of “*Sola*”, i.e. a “solar state”, a unified political state that is spread across the solar system, with people living on the Earth, and probably: - the moon, Mars, the asteroids, many other moons, and probably various space colonies. We could label the creation of this political unity, spread over the solar system, “solification”, analogous to the word globification or multification.

But how realistic is solification? After all, this book has made a strong case that the preconditions needed for the creation of a global state is a global media, a global language, and global cultural homogenization. But with the finite light speed barrier, this argument can be used in reverse. The initial colonists will all be

global citizens speaking the same global language. They will then spread out across the solar system and hence create the conditions that could undermine the existence of a global language.

The colonies would be cut off to some extent from the home world, and may develop their own dialects. Psychological folk ways may diverge, so that differences in attitudes and values may harden between mother world and colonies. Perhaps this phenomenon could be very well studied by the home world and not be allowed to fester. Perhaps the home world could offer regular trips back to the earth to the colonists so as to maintain a cultural homogenization to avoid Sola being undermined.

In time, the enormous advantages of living peacefully and affluently in Globa may become so ingrained that the disadvantages of cultural differentiation, i.e. the possibility of warfare and an arms trade, may become unthinkable, even to the colonists, in the way that (almost) all peoples over the earth have outlawed slavery.

*e) Stella – and the Artilects*

This section makes a qualitative leap by discussing whether a “*Stella*”, i.e. a politically unified organization of human beings spread out over the stars, could be created. Personally I’m skeptical, because, as I argued in my first book, “The Artilect War : Cosmists vs. Terrans : A Bitter Controversy Concerning Whether Humanity Should Build Godlike Machines”, humanity will see the rise of the artilect (i.e. godlike, massively intelligent machines) this century, with artificial intelligence levels potentially trillions of trillions of times above human levels. In the centuries of human progress needed to reach the stars, it is almost certain that humanity will have had to face up to the prospect of the creation of the artilects, and may (as my first book suggests) have torn itself apart with a global civil war.

Until this century, wars have usually been linked to geography, i.e. one political group who lives in area “A” goes to war with another political group who lives in area “B”. But what of the possibility of a global civil war, where an issue is so divisive that it splits the whole planet in a manner that is not geographically linked, e.g. an issue that divides families, towns, cities, across the planet. Such an issue would probably correlate with personality types.

I claim that the species dominance question is such an issue. From experience with the talks I give to audiences on this issue, I know that the question whether humanity should build artifacts or not, divides humanity down the middle (50/50, 40/60, 60/40). The formation of a global state and the technological possibility of creating artifacts will probably be occurring at about the same time, i.e. from middle to late this century. If an artifact war occurs, as I predict it will in my earlier book, then any previously formed global state will be destroyed, due to the extreme lack of cultural homogenization.

If Globa is destroyed, then any hope of creating a Sola or a Stella will also be destroyed. Cosmism, the ideology in favor of building artifacts this century, and its opponent ideology of Terranism, are extremely powerful and bitterly opposed ideologies that I believe have the potential to kill off the creation of Globa.

Of course, I hope this does not happen, but we have never had ideologies so powerful before. The Cosmist - Terran dichotomy may tear humanity apart, brother from brother, parents from children, town from town. It will be a global civil war that may easily prove strong enough to destroy the dreams of

the globists to create a global state, a sola state, and even a stella state.

## Chapter 12. Brief Summary

This very short chapter provides a brief summary of the main ideas of this book. It is intended for those people who like to grasp quickly the main ideas of a book before plunging into its details.

The ideas are listed numerically below and in topic heading format, so that the structure of the book can be seen “at a glance”.

1. “Monos” Suffer
2. From “Monos” to “Multis”
3. From “Multis” to “Globals”
4. The BRAD Law and GloMedia
5. From GloMedia to Global Language
6. From Global Language to Global Culture
7. From Global Culture to Global State (“Globa”)
8. From Global State to Global Wellbeing
9. “Globist” Ideology

### *1) “Monos” Suffer*

A “mono” is a mono-cultured person, who has spent his/her life in a single culture. Monos suffer as individuals the limitations of the single culture that

programs them. It is possible for millions of people to suffer from the blind unquestioned customs of their mono culture, being unaware that there are better ways to live, if only they were able to absorb the lessons of the superiorities of other cultures.

## **2) *From “Monos” to “Multis”***

A “multi” is a multi-cultured, usually multi-lingual person, who has lived in more than one culture, and hence has a sense of cultural relativity. A multi is able to look at his/her current culture with a “cold eye” and compare its superiorities and inferiorities relative to the other culture(s) he/she has lived in.

Multis are more cosmopolitan and sophisticated than monos. Multis benefit from being able to throw off the inferiorities of their first culture, by absorbing the superior lifestyles, attitudes, ideas etc of other cultures. Multis are thus happier in general compared with monos. Monos live in mono-cultured ignorance and thus suffer unnecessarily.

## **3. *From “Multis” to “Globals”***

If a multi benefits from absorbing the superiorities of one other culture into his/her lifestyle, then the same argument can be applied to the idea of absorbing the superiorities of all cultures on the planet. A multi can then become a “global”, or “globan”, by absorbing only the best features of all the cultures on the whole planet. Of course, this is only possible if that person is exposed to the lifestyles, attitudes, ideas, etc of those many other cultures. For that to happen, we need a world media.

#### ***4. The BRAD Law and GloMedia***

The term BRAD refers to “Bit Rate Annual Doubling”. The BRAD Law says that the number of bits of information that one can pass down state-of-the-art telecommunication channels is doubling roughly every year. It is thought by telecommunications experts that this annual doubling will continue for many years, so that 30 years after the time of writing of this book, the internet will be approximately a billion times more powerful, i.e. it can transmit a billion times more bits per second than the current internet.

This will make practical the idea of giving every citizen on the planet all the world’s media, i.e. all TV



programs, radio programs, all the newspapers, magazines, books, etc that the world produces. With an internet a billion times faster than today's it will be possible to generate vivid 3D images the size of one's living room, with a resolution (almost) as good as the real world. This global media source, made possible by the BRAD Law, is called "GloMedia" (short for "Global Media").

## ***5. From GloMedia to Global Language***

With a global media (GloMedia), it is highly probable that a global language will develop. A "snowball effect" will emerge, whereby more programs will appear in the world language as the percentage of people around the world who understand the world language increases. This process will run more or less to saturation, so that all the world's citizens will speak and understand at least two languages, i.e. their own local language, and the world language, which is almost certain to be English. It is unlikely that the world will bother to learn a second world language. It will be too much effort.

## ***6. From Global Language to Global Culture***

With billions of people speaking the world language and being exposed to an extremely powerful and seductive GloMedia, with breathtaking 3D image technology, ideas will travel across the planet easily. The best new ideas will be absorbed quickly by billions of people all over the planet. People will understand each other better, and this in turn will lead to the growth of a truly global culture. The traditional “them and us” mentality will die away, as people become more globally culturally homogenized.

## ***7. From Global Culture to Global State (“Globa”)***

Once a global culture exists, it will be much easier for countries to merge into a global state, almost certainly in incremental steps. For example, it is quite possible that an extended EU (European Union) or a modified UN (United Nations) could serve as the stepping stone towards the creation of a global state, here called “Globa”.

Note however, that there are many other factors pushing towards the creation of a global state besides the growth of a (democratic) global culture, e.g. global business, global transport innovations (e.g. the space plane, maglev trains, etc), mass tourism,

greater general wealth, global environmental problems, etc).

## **8. *From Global State to Global Wellbeing***

There are huge advantages to the creation of a global state, the principle one being “no more wars”. The planet spends hundreds of billions of dollars a year on wasteful arms production and armaments research. With a global state, all that wasted money would be rechanneled into humanitarian pursuits. People could live in a world free of the scourge of war.

A global state could promote a global taxation policy, a global resources policy, a global incomes policy etc, and hence create a much fairer, happier world. A global state could push for the eradication of global poverty and make everyone rich. It could then turn its attention away from economic preoccupations towards the creation of greater happiness levels by concentrating on psychological concerns, e.g. marital and friendship compatibility research etc.

## **9. *“Globist” Ideology***

In the light of the above points, those people in favor of seeing the creation of a global state, should organize themselves so as to accelerate its birth. These “globists” ought to develop their ideology (of which this book is a contribution) and then form political groups, and later “globist” political parties, promoting the ideology of a global state (“Globo”).

It is likely that the many technological, economic, social, and psychological forces pushing towards the creation of a global state will cause it to emerge independently of the globists, but the presence of globist ideology and globist political parties will definitely accelerate the process.

This author considers it almost certain, given the rate of change of the factors pushing towards the creation of a global state, that it will occur before the end of this century, and quite possibly by mid century – at least in a partial form, following the “accretion model” in which straggler nations and blocs join a central (semi-)global state, until there are none left to join it. We would then live in a truly *global state*.

## GLOSSARY

This glossary contains terms of two types, namely those coined by the author, which are marked with an asterisk, e.g. *Mono* (\*), and those that are not original. If a definition contains a term that also exists in this glossary, that term is shown in *italics*. Many of the definitions are little essays in their own right, so this glossary may be treated as a summary of the main ideas of the book. All the terms are listed first, followed by their individual definitions.

*Absolutist Values*

*“Accretion Model” Route* (\*)

*Ageism*

*Anarchism*

*Anarchist*

*Anti-Globists* (\*)

*Arms Trade*

*Artilect* (\*)

*Artilect War* (\*)

*“Bit Rate Annual Doubling (BRAD)” Law* (\*)

*Chauvinism*

*Conscription*

*Cosmism* (\*)

*Cosmist* (\*)

*Cosmopolitan*

*Cosmopolitan Sophistication* (\*)  
*Cultural Expansion* (\*)  
*Cultural Homogenization*  
*Cultural Norms*  
*Cultural Poverty*  
*Cultural Programming*  
*Cultural Relativity*  
*Cultural Synergy* (\*)  
*Culturecide* (\*)  
*Culture Shock*  
*Cultures of Scale* (\*)  
*Cyborg*  
*Cyborgism* (\*)  
*Cyborgist* (\*)  
*Dedictation* (\*)  
*Democratic System*  
*Dictatorial System*  
*Education Satellite (EdSat)* (\*)  
*Embryofacture* (\*)  
*“Expand the European Union (EU)” Route* (\*)  
*Feder* (\*)  
*Federa* (\*)  
*Federation of Nations* (\*)  
*Fed-N* (\*)  
*Feminism*  
*Feminist*  
*FFR* (\*)  
*First Language*

*Fringer (\*)*  
*GGH (\*)*  
*Gigadeath (\*)*  
*Globa (\*)*  
*Globacrat (\*)*  
*Global*  
*Global (\*)*  
*Global Civil War (\*)*  
*Global Communication System*  
*Global Court*  
*Global Culture*  
*Global Democracy*  
*Global Economy*  
*Global Elections*  
*Global Executive (\*)*  
*Global Government*  
*Global Happiness (\*)*  
*Globalism (\*)*  
*Globalist (\*)*  
*Globalistic (\*)*  
*Global Language*  
*Global Language Snowball Effect (\*)*  
*Global Media*  
*Global Military*  
*“Globaloney”*  
*Global Parliament*  
*Global Police Force*  
*Global Political Parties (\*)*

*Global President*  
*Global Public Opinion*  
*Global Sovereignty (\*)*  
*Global State*  
*Global Tourism*  
*Global Trade*  
*Globally Colonized Mind (\*)*  
*Globan (\*)*  
*Globification (\*)*  
*Globify (\*)*  
*Globism (\*)*  
*Globist (\*)*  
*Globist Ideology (\*)*  
*Globist Incrementalism (\*)*  
*“Globist National Political Parties” Route (\*)*  
*Globist Political Party (\*)*  
*Globiversity (\*)*  
*Globo(\*)*  
*GloMedia (\*)*  
*GMF (\*)*  
*GP (\*)*  
*“Grass Roots Pressure” Route (\*)*  
*Groupist*  
*GSL Project (\*)*  
*Happiness Raising (\*)*  
*“Hybrid Approaches” Route (\*)*  
*Ideicide (\*)*  
*Ideological- Barriers*



*Laogai*  
*Life Policy* (\*)  
*Linguistic Barriers*  
*Masculism* (\*)  
*Masculist* (\*)  
*“Merge the Continental Unions” Route* (\*)  
*“Merge the Economic Blocs” Route* (\*)  
*MGP* (\*)  
*Mini-Globa* (\*)  
*Mono* (\*)  
*Mono-Culture*  
*Mono-Cultured*  
*Mono-Cultured Ignorance* (\*)  
*Mono-Cultured Media* (\*)  
*Mono Mentalities* (\*)  
*“Monos are Boring”* (\*)  
*Mother Tongue*  
*MU (Mediterranean Union)*  
*Multi* (\*)  
*Multi-Cultured*  
*Multi Disdain* (\*)  
*Multied* (\*)  
*Multification* (\*)  
*Multify* (\*)  
*Multi-Lingual*  
*Multi-Mono Confrontation* (\*)  
*“Multi-National Decision” Route* (\*)  
*Nanofacture* (\*)

*Nanot* (\*)  
*Nanotech(nology)*  
*Nationalist Barriers*  
*Nationalist Privilege* (\*)  
*Nationalists* (\*)  
*National Sovereignty*  
*Nation State*  
*Nation State System*  
*Peaker* (\*)  
*Peakerism* (\*)  
*Peakerist* (\*)  
*Planetary Independence Wars* (\*)  
*PNPU* (\*)  
*Political Goal of the Century* (\*)  
*Portmanteau Word*  
*Post-National Political Unit* (\*)  
*Preconditions for a Global State*  
*QWERTY (Effect)*  
*Religious Barriers*  
*Route Model* (\*)  
*Scientification* (\*)  
*Second Language*  
*Secularization Process*  
*Size of Political Units*  
*Snooper* (\*)  
*Sola* (\*)  
*Solar State* (\*)  
*Solification* (\*)

*Species Dominance Issue* (\*)

*Stella* (\*)

*Stellar State* (\*)

*Terran* (\*)

*Terranism* (\*)

*Time Table to Globa* (\*)

*Transitology*

*“Tyranny of Mono-Cultured Media”* (\*)

*UA (Union of the Americas)* (\*)

*Unionism* (\*)

*Unionist* (\*)

*Unionistic* (\*)

*“Update the United Nations (UN)” Route* (\*)

*Vid* (\*)

*Xian* (\*)

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*Absolutist Values* – *Absolutist values* are values that are not questioned, usually unconscious, lying too deeply in a person’s psyche to be examined, e.g. deeply held religious or ideological or *nationalist* values that are not examined. *Monos* typically hold *absolutist values*. Their *mono mentalities* mean that the criteria they use to judge other people are themselves not questioned.

Their *mono-cultured* conditioning or programming lies too deep for them to be conscious of it. *Monos* have a poor sense of *cultural relativity* as a result, and hence seem limited and uninteresting to the *multis*. When *monos* begin to live in another culture, they suffer *culture shock*, being forced to examine their unquestioned beliefs when confronted with *cultural norms* differing from what they are accustomed to.

**“Accretion Model” Route (\*)** – This is one of the *route models* towards the creation of a *global state*. The term is analogous to the same term used as a model to explain the formation of planets, i.e. by the gravitational attraction of at first dust particles, then pebbles, then stones, then rocks, then boulders, up to planets. In the case of the creation of a *global state*, the idea of this model is that at first a few *nation states* join together economically and politically. This is already happening with the European Union, for example.

Then as more *nation states* and blocs join the Union, it exerts a greater “gravitational” (i.e. political-economic) “pull” on other *nation states* and blocs which want to join, often for national ego reasons (i.e. they want to feel they are “good enough” to be accepted, e.g. Turkey wanting to join the E.U. and

constantly being knocked back). Eventually, all the nations and blocs in the world join the Union until it can be called a truly *global state*.

***Ageism*** – The term “ageism” is analogous to the term “racism” or “sexism” (respectively meaning discrimination on the basis of race, or sex). Ageism is discrimination on the basis of age, e.g. having to retire at a fixed age whether one wants to or not, which is still the custom in many countries, or being denied opportunities for employment due to upper age limits on candidates, etc.

***Anarchism*** – *Anarchism* is a political philosophy that advocates that there should be no governments; that people organize themselves and not be controlled by higher powers which, in the views of the *anarchists*, only oppress them (e.g. “We rule you, we fool you, we shoot you, we eat for you”). Since this book advocates the creation of a *global state*, it is probable that one of the sources of *anti-globist* opposition will come from the *anarchists*.

***Anarchist*** – An *anarchist* is a proponent of *anarchism*.

***Anti-Globa* (\*)** – *Anti-Globa* refers to those cultural groups that will be opposed to the creation of a

*global state*, for example, those people who identify strongly with the cultural group they grew up with, those having to learn the *global language* in old age, the *nationalists* who clash ideologically with the *globists*, etc. There will be many such sources of resistance to *globism*.

***Anti-Globists*** (\*) – An *anti-globist* is a person opposed to the creation of a *global state*, for whatever reason. It is anticipated that there will be many reasons why people will choose to become *anti-globists*. A related concept is that of “*globaloney*”. Synonymous with the term *anti-globist* is the term “*nationalist*”. Thus the *globists* will cause a change in the connotations of the word “*nationalist*”. These globist connotations will be :- “narrow minded”, “blind”, “backward thinking”, “conservative”, and generally “ignorant” of the huge advantages of living in a *global state*, especially to be rid of wars, and the moral and financial waste that wars cause.

***Arms Trade*** – One of the great immoralities of our current age, is the *arms trade*, i.e. the manufacture of billions of dollars worth of arms each year to be sold to other *nation states* or smaller political groups for the purposes of waging war, i.e. to kill large numbers of people. The biggest offenders, i.e. the largest

manufacturer of arms, are the richest *nation states* or political groups, i.e. the US, Europe, etc. These supposedly civilized *nation states* claim that in a *pre-Globa* world, if one leading *nation state* does not do it, another will, and hence will benefit from the billions of dollars of profit made from such a trade, that employs thousands of people and thus aids the national economy.

In a *post-Globa* world, the *arms trade* will be banned and made criminal, comparable to the way the slave trade was banned. The *arms trade* in fact is even more morally offensive than the slave trade, because at least most of the slaves lived. The *arms trade* is about manufacturing weapons to *kill* people, which is the very nature of weapons. In a *post-Globa* world, offending political groups will be punished severely, because they are the “merchants of death”, mass murderers, comparable to the cigarette companies, or the “fast fat restaurants” (*FFRs*) which kill tens of millions of people every year across the planet.

***Artilect* (\*)** - An *artilect* is a *portmanteau word* for “Artificial Intellect”, i.e. a godlike massively intelligent machine, with capacities trillions of trillions of times above human levels. The author’s first book is called “*The Artilect War : Cosmists vs. Terrans : A Bitter Controversy Concerning Whether*

Humanity Should Build Massively Intelligent Machines” which predicts a major war occurring late in the 21<sup>st</sup> century over the issue whether humanity should build *artilects* or not.

It is likely that this issue will dominate the global politics of this century. Given that the formation of *Globa* and the rise of the *artilect* will occur at about the same time, it is likely that a *global state* will have to deal with the “*species dominance issue*” at a global level. One of the major challenges for *Globa* will be the *artilect*.

***Artilect War* (\*)** – An “*Artilect War*” may occur late 21<sup>st</sup> century between the *Cosmists* and the *Terrans*, over the issue of whether *artilects* (godlike massively intelligent machines, with capacities trillions of trillions of times above human levels) should be built or not. The *Cosmists* will want to build them because it would be “god building”. The *Terrans* would be opposed, because building them would be too risky. The *artilects* might decide human beings are a pest and decide to wipe us out. Since such a war would occur late in the 21<sup>st</sup> century with late 21<sup>st</sup> century weapons, it would be likely that billions of people would be killed (“*gigadeath*”). (This figure is obtained by extrapolating up the graph of the number of people killed in major wars from the early 19<sup>th</sup>



century to the late 21<sup>st</sup> century. In WW2, about 50-100 million people died.).

***Bit Rate Annual Doubling (BRAD)” Law (\*)*** – The *BRAD Law* states that the bit rate of telecommunication systems (i.e. the number of bits of information one can send down a wire or optical cable per second) keeps doubling every 12 months. This phenomenon will make the internet a billion times faster in 30 years. The *BRAD Law* will enable a *global communication system*, and help generate a *global language* and a global political movement of the *globists* to form a *global state*.

***Chauvinism*** – Monsieur Chauvin was a character in a Moliere play, set in Napoleonic times, who had extreme *nationalistic* French views. His jingoism became so well known in French culture that the term “chauvinisme” became a neologism that then spread internationally. Today’s meaning is of an attitude that is “one eyed *nationalist*”, “my country, right or wrong”, etc. *Chauvinism* is a stronger form of nationalism, and jingoism is even stronger than *chauvinism*. *Chauvinism* will be one of the major obstacles that *globists* will have to contend with in their push towards *globification*.

*Conscription* – In peace time, *conscription* is the compulsory military service of usually young men who have to spend a year or so of their lives learning to “kill for their country”. In times of war, *conscription* is the compulsory drafting of young men by their national government to fight as soldiers whether they want to or not. To *multis*, *conscription* is an abomination, the enslavement and possible murder of young men forced to risk their lives to defend the ideological beliefs or economic interests of their *nation state* leaders. In most modern democracies at the time of writing, *conscription* has been abandoned, being replaced by a voluntary professional defense force. Many *nation states*, especially the *dictatorial systems* still have *conscription*.

*Multis* view such customs as shameful, as morally and culturally inferior, and would like to see them die out, the way Negro slavery died out in the 19<sup>th</sup> century, and for similar reasons. One of the great tragedies of the First World War was the fact that millions of conscripts killed each other, with few of them really willing to fight. They were forced to by their *mono-cultured* leaders. In this sense, the term *mono-cultured*, as used by the *multis*, truly is an insult.

***Cosmism*** (\*) – *Cosmism* is the name given to the ideology in favor of building *artilects*, i.e. godlike massively intelligent machines later this century. Opposed to the *Cosmists* will be the *Terrans* with their ideology of *Terranism*, which opposes the building of *artilects*. The *Cosmists* will want to build *artilects* because it would be “like building gods”, and the *Terrans* will not want to build them, because doing so would be too risky. The *artilects* might decide that human beings are a pest and wipe us out. So as not to take that risk, *artilects* should never be built. The *Terran* ideology clashes with the *Cosmist* ideology, and may lead to a major war late 21<sup>st</sup> century killing billions of people (*gigadeath*) with late 21st century weapons.

***Cosmist*** (\*) – A *Cosmist* is a proponent of the ideology of *Cosmism* (see above).

***Cosmopolitan*** – A *cosmopolitan* is a person with *cosmopolitan sophistication*, a *multi*, a person who has lived in several world leading cultures and has thus acquired a *multi-cultured* outlook on life. A *cosmopolitan* and a *multi* are two terms which are more or less synonymous.

***Cosmopolitan Sophistication*** (\*) – This term refers to the mentality acquired by *multis* who have lived in

several cultures, absorbing the cultural fruits of some of the world's leading cultures. For example, imagine a young New Yorker with a sense of adventure and a curious mind, who takes himself off to live in Paris for several years, and then Berlin, London, Tokyo, Beijing. Such a person will become hugely culturally richer than his *mono-cultured* "stay at home" friends. He will acquire a strong sense of *cultural relativity*.

He will be able to compare and rank the values of different cultures and be conscious of their respective weaknesses and inferiorities. He will be able to view aspects of his first culture in ways that his *mono-cultured* friends are blind to. He will have become a sophisticated *cosmopolitan*, i.e. a *multi*. In our *global economy*, a large and growing number of business people are becoming *multis*, spending a sizable fraction of their lives sitting in airplanes and living the *cosmopolitan* life. Such people think differently from their *mono* acquaintances.

***Cultural Expansion*** (\*) – *Cultural expansion* refers to the greater cultural richness *globans* experience by being members of a *global culture*. As soon as a good idea or cultural product is invented anywhere in the world, it is transmitted to the whole planet, so that anyone in the world can absorb it. Individuals are enriched by being *globans*, speaking the *global*

*language*. It is a conscious choice on their part to adopt the best that the *global culture* has to offer, and reject their old inferior *mono-cultured* ways.

Such individuals choose to allow their own *monocultures* to die. When all the individuals of an inferior *monoculture* make a similar choice, the old *monoculture* dies by default. There is nobody left to keep it alive. The former *monos* have become *globans* and feel they live in a better world, a culturally vastly enriched world, profiting from the fruits of a *global culture*. They benefit from the phenomenon of *cultural synergy*.

***Cultural Homogenization*** – The idea that cultures around the world will become increasingly the same, i.e. homogenized. There are powerful forces this century pushing towards *global cultural homogenization*, e.g. a *global media*, a *global language*, a *global economy*, greater wealth, *global tourism*, bigger tourist jets, etc. As people travel more, and watch the media from a greater number of countries, their cultural attitudes become more similar across the planet.

Global *cultural homogenization* is seen in this book as a strong prerequisite for the creation of a *global state*, otherwise, if cultures remain as distinct as they

are at the time of writing, trying to create a *global state* will be as hopeless as when Bolivar tried to create a politically unified South America in the days before the railroad. As Bolivar said famously, “Like ploughing the sea.”

***Cultural Norms*** – Each culture has its norms, its customs, its normal ways of doing things, its expectations and its taboos. For example, in western countries, it is OK to blow ones nose in public, but constant sniffing is considered to be annoying, “For God’s sake blow your nose!”, whereas in Japan it is just the reverse. For *multis*, especially *multis* who have lived in many cultures, *cultural norms* seem more and more arbitrary and hence more questionable. Such questioning on the part of the *multis* may be annoying to the *monos*, which is one of the reasons why *multis* prefer the company of other *multis*, since at least the other *multis* understand the concept of *cultural relativity*.

*Multis* have lived in other cultures and have much weaker *absolutist values*. They question more. Most people go through their daily routine using norms. It takes less energy to do things routinely. This author remembers his first weeks alone in the US at a new job, watching his hands shake at the constant stress of newness, which was unrelenting, “Stop the world, I

want to get off!” Thus norms serve a useful purpose, but can also be very limiting and can hurt *monos* due to their *mono-cultured ignorance*.

***Cultural Poverty*** – Some countries are financially poorer than others. Some countries are culturally poorer than others. They suffer from a relative *cultural poverty*. For example, a country with a small population generates very few cultural products, and mostly imports them from larger, culturally richer countries. For example, Australia is largely culturally colonized by the UK and the US. It generates almost no cultural products of its own that are worth exporting.

China is mixed in this respect. It is culturally poorer than it could be, due to its governmental censorship of certain ideas from the west, but is culturally rich given its 5000 year history and its large population, which over the centuries has generated a large literature, and extensive cultural diversity. Relative to what a *global media* could offer, all *nation states* at the present time live in relative *cultural poverty*. In a *post-Globa* era, we will all be hugely culturally richer.

***Cultural Programming*** – Until one becomes a *multi*, it is normal for *monos* to be unconscious of the extent to which they are *culturally programmed* or

conditioned. The sociologists talk about the process of “socialization”, i.e. how a baby learns to become a member of his (*mono-*)culture, by absorbing the culture’s language, values, customs, habits, etc. Even the way one smiles, walks, laughs, etc is culturally conditioned. So too, is one’s religion, ones life goals, ones life expectancy, etc.

To become suddenly conscious of one’s *mono-cultured* programming, is usually to suffer “*culture shock*”, as one is forced to confront the brute fact that “you are a product of your culture”. For many people, this “sense of disorientation or alienation” is so strong, that they rush back to their “home sweet home” *mono-culture*, and remain happily “asleep” in their *mono* existence.

***Cultural Relativity*** – *Cultural relativity* means that a person is capable of seeing that some local custom is just that, local, i.e. that there are other customs regarding ways of doing things, or attitudes towards some issue. Once you have lived in more than one culture, it changes you. You begin to have a cultural “basis for comparison”. You can compare one culture’s set of customs with another set from another culture. If you have lived in several cultures, you can do this more readily.



Inevitably you start making comparisons, and begin ranking customs and cultures. One of the major philosophical points of the *multis* is that the *mono-cultured* can learn from superior customs of other cultures, thus improving the quality of their lives. This idea is one of the major themes of this book.

***Cultural Synergy* (\*)** – *Cultural synergy* arises when a larger number of people interact culturally due to them learning the *global language* and having easy access to the *global media*. For example, imagine a *mono-culture* of 100 million people. It produces let us say, 100 cultural products of genius each year. Now imagine that two such cultures of equal size start speaking the world language and begin to interact with each other culturally, intellectually, scientifically, commercially, socially, artistically etc. Due to the interaction, the total number of products of genius generated by these two cultures together, will be more than 200. Generalizing this argument to the whole planet creates a huge increase in *cultural synergy* compared with the total GGP (“Global Genius Product”) of a world divided into *mono-cultures*.

***Culturecide* (\*)** – *Culturecide* is “the killing off of a culture”, analogous to the term “genocide” (the killing off of a people). As the world culturally

homogenizes, less interesting, less dynamic, less creative cultures will lose out in the competition with the cultural products of other cultures, and die out. This will happen to most cultures on the planet. Cultural anthropologists estimate that at the time of writing, there are roughly 5,000 to 10,000 cultures on the planet, each having invented its own values, its own gods, its own language, etc.

Nearly all of them will not be able to compete with the world's large cultures, especially when the children of these cultures see for themselves the superiority of the cultural products of the larger cultures and then absorb them, neglecting or rejecting most of their own culture's products as inferior or backward. By this process, thousands of languages and cultural identities will be wiped out. Such is the price of *global cultural homogenization*. However, offsetting this loss will be the gain of *cultural expansion*.

***Culture Shock*** – *Culture shock* is the shock felt when a person moves to another culture. For example, imagine a young post graduate student from the “bible belt” of the US who goes to England as a PhD student. He suddenly finds himself surrounded for the most part by people who look upon religions as superstitions - England being one of the most secular

nations on the planet. He is ridiculed for his beliefs, and feels very uncomfortable. His core beliefs are being challenged, making him feel alienated, unsupported, and deeply disturbed.

Either he returns to his home town to be surrounded by people sharing the same beliefs he was taught as a child, or he is changed, becoming more critical of his former *mono-cultured* attitudes. If someone moves from a richer country to a poorer one, that person may become impatient with the dirt and the poverty of the poorer country, the lack of efficiency, etc. *Culture shock* often makes people feel that they do not belong to the culture they are in, and want to “return home”, to “where they belong”, to “their roots”. These are powerful psychological and sociological forces.

***Cultures of Scale*** (\*) – This term is analogous to the term “economies of scale” (i.e. the idea that the unit cost of manufacture is less when goods are made in bulk). The term “*cultures of scale*” refers to the idea that bigger cultures tend to produce more ideas, and contribute more to world culture than small cultures, e.g. the US gives more to the world than Denmark, a much smaller culture. As the planet globalizes, and speaks a world language, *globans* around the world will be able to discuss new ideas easily amongst

themselves, not being limited by small national language barriers.

As the number of creative geni on the planet is far larger than the number in any one country, once they are able to communicate readily in the *global language*, new ideas will flourish more readily. Thus the intellectual output of a talented individual will be greater in a *global language* in a *global culture* than it would be in a national culture with its isolating national language that other cultures don't speak.

**Cyborg** – A *cyborg* is a *portmanteau* word for “cybernetic organism”, i.e. a creature that is part machine, part human. Later this century, many people (called *Cyborgists*) may want to become *cyborgs*, by, for example, adding components to their brains to become *artilect* like (i.e. having the intellectual capacities of *artilects*, i.e. godlike massively intelligent machines).

**Cyborgism (\*)** – *Cyborgism* is the ideology in favor of human beings becoming *cyborgs*. Many *cyborgists* feel that *cyborgism* is the route to avoiding an *Artilect War*, between the *Terrans* and the *Cosmists*, over whether human beings should build *artilects* later this century or not. The *Cyborgists* argue that if human beings themselves become *artilects*, then the

*Terran/Cosmist* dichotomy is avoided. The *Terrans* disagree, saying that there is little difference between an advanced *cyborg* and a pure *artilect*. The *Terrans* will fear both and reject them.

***Cyborgist* (\*)** – A *cyborgist* is a proponent of the ideology of *Cyborgism*.

***Dedictation* (\*)** – *Dedictation* is the removal of dictatorships from the earth, thus creating a planet that consists entirely of democratic governments. For example, a *mini-Globa* might decide to use *edsats* (education satellites) to beam down educational programs to billions of people on the earth, to educate them to the educational standards of the richest countries. This would bring down dictatorial governments, except perhaps for the unique case of China, which is a “space power”, having the technology to shoot down *edsats*.

***Democratic System*** – A *democratic system* is one in which the leaders of a culture are elected by the people whom the leaders govern, according to a form of “social contract”, whereby if the leaders do a bad job, the people have the right to “throw them out”. The leaders usually belong to one of several political parties, which compete with each other regularly for office. Rival political parties keep the ruling party

“on its toes”. If the people become impatient with the performance of the previously elected party, they can elect another party, whom they hope will do a better job. Political leaders, knowing they can be thrown out of office by the people, are motivated to do what the people want.

They are the representatives of the people. Once people attain the educational level of the middle class in large numbers, and are well informed of the political issues of their culture, they usually want the right to elect their own leaders, a phenomenon usually known as “people power”. So many countries have already made the transition from *dictatorial systems* to *democratic systems* that political scientists now have a whole specialty called “*transitology*”, which studies these transitions, e.g. under what economic, social etc conditions, do they occur. There are many cases to study, since 120+ countries (of 200+) have already made the transition.

***Dictatorial System*** – Throughout most of history, virtually all political systems were *dictatorial systems*, i.e. where the leaders were created and maintained usually by force of arms. The leaders were thus dictators, not elected. Democracies are a fairly recent invention, based on an educated population which can read and make informed decisions about which

leaders they want in power. Dictators usually do not tolerate opposition to their rule or their ideologies.

They often kill their opponents, or imprison them, to keep power. Fortunately, the number of *dictatorial systems* still existing on the planet is dwindling. Two thirds of countries now have *democratic systems*. At the rate that former *dictatorial systems* are making the transition to *democratic systems*, there will probably be none left within less than half a century from the time of writing. The world's population will then live in a *global democracy*. Once that happens, the formation of a *global state* will be made much easier.

***Education Satellite (EdSat) (\*)*** An *education satellite (edsat)* beams down educational programs in large numbers to billions of people on the earth, particularly to poor people, so that they can become skilled and hence richer. The satellite signals would be received by very cheap, small receivers that could be easily smuggled or air dropped into poor countries, especially poor dictatorial countries, to educate their peoples. If the major rich countries of the planet form a *mini-Globa*, the notion of national sovereignty may have by then become largely discredited, with a new ethic replacing it, namely the desirability of removing the last dictatorships from the face of the earth. The

*edsats* could play a major role in the “*dedictation*” (i.e. removal of dictatorships) of the planet, and educating the world’s citizens to high level.

***Embryofacture*** (\*) – *Embryofacture* is a *portmanteau word* for “embryological manufacture”, i.e. using a *nanotech* based approach that mimics the embryological assembly of living creatures to manufacture human scale products, using artificial “DNA”, artificial cells, etc.

**“*Expand the European Union (EU)*” Route** (\*) - This is one of the *route models* towards the creation of a *global state*. The European Union (EU) is the first truly effective *post-national political unit*. At the time of writing it consisted of 27 nations joined together in an economic common market, a (largely) common currency, with a historical tendency towards political unification.

The idea of this model is that the EU serves as the political nucleus which attracts other *nation states* to join it, as an example of the *accretion model*. As non European nations join it, e.g. Russia, then the EU will need to change its name, for example to the “*Federation of Nations*” (or the “*Fed-N*” for short). Once *Fed-N* becomes big enough, and if it has an



explicit *globist* agenda, it could start calling itself *Globa*.

***Feder* (\*)** – The “*feder*” (plural “*feders*”) is the name given to the currency unit (similar to the “dollar”, “euro”, etc) of a *PNPU* (post national political unit) “*Federa*”. Its symbol would be a small letter “f”, with two horizontal strokes instead of the usual one. The two strokes would be analogous with the two strokes of the dollar symbol, the euro symbol, the yen symbol, etc.

***Federa* (\*)** – *Federa* is the name given to a group of nations that has merged politically to form a single *PNPU* (post national political unit). This would be an intermediate, interim term, until three quarters of the world’s population had joined it, by which time the term could be changed to *Globa* (*global state*). The term *Federa* is chosen so as to avoid severe criticisms of arrogance being directed at a relatively small number of nations merging politically and (laughably) calling themselves a world state, when they are nothing of the kind.

When the day arrives that three quarters of humanity has joined it, then the planet would accept the name change, and mark that day as historic. A similar name change would be needed for the political unit’s

currency. Similar such names would be needed if there is more than one such *PNPU*.

***Federation of Nations* (\*)** – A suggested name for an agglomeration of *nation states* that have come together economically, politically, etc, that is not yet big enough to call itself a *global state*. It is bigger than a *nation state*, but smaller than *Globa*. In conversation, one could refer to this agglomeration as “*Fed-N*” (or *Federa*).

***Fed-N* (\*)** – A (conversational) abbreviation of the term “*Federation of Nations*”.

***Feminism*** – The ideology of women’s liberation, i.e. of the *feminists* (see below).

***Feminist*** – A person who advocates equal rights for women, e.g. equal pay for equal work, equal rights to careers, to promotion, etc. with men.

***FFR* (\*)** – An *FFR* is a “Fast Fat Restaurant”, e.g. McDonalds, Wendy’s, etc. The low prices of the fatty foods they serve and their quick easy service makes them popular with the lower classes who are less dietetically knowledgeable, who then become obese in their millions and die prematurely as a result. The *FFRs* are killing people to the same extent as the

tobacco companies. Both are mass murderers and need to be purged.

***First Language*** – One's *mother tongue* learned as an infant, and usually the language spoken in daily life.

***Fringer*** (\*) – *Fringers* are people whose ability levels place them in the fringes of the Bell (or Gaussian) probability distribution curve. For example, in the case of the IQ Bell curve, the *fringers* would be those people who are very stupid or very smart. *Fringers* are the opposite of *peakers*, who lie at the peak (i.e. the middle) of the Bell curve, and thus have average abilities.

***GGH*** (\*) – *GGH* is an acronym for “Gross *Global Happiness*” analogous to the term GNP (Gross National Product) from economics. As nations (or *Globa*) get richer and people turn away from the preoccupations of making money, towards becoming happier, criteria will be invented to determine how “happy” people are in political groups (nations, regions, *Globa* etc). Emphasis will shift from economic to psychological wealth.

***Gigadeath*** (\*) – *Gigadeath*, i.e. billions of deaths, is the characteristic number of deaths one would expect if a major war were to occur late in the 21st century.

This number is obtained by extrapolating up the graph of the number of people killed in major wars from early 19<sup>th</sup> century Napoleonic Wars, through the two World Wars, to a major war late 21<sup>st</sup> century, using late 21<sup>st</sup> century weapons. An “*Artilect War*” between the *Cosmists* and *Terrans* over the “*Species Dominance Issue*” would cause *gigadeath*.

***Globa*** (\*) – *Globa* is the name given to the *global state*. *Globa* would have such institutions as a *global parliament*, a *global president*, a *global court*, a *global police force*, a *global military*, etc. It would function in a context of a *global culture*, a *global communication system*, a *global language*, etc.

***Globa*** (\*) – *Globa* is also the name given to the *global language* that everyone on the planet speaks, at least as a *second language*. This language is very likely to be English, given that it is already by far the most spoken *second language*. It is already the global business, scientific, tourist, etc. language.

***Globacrat*** (\*) – The term *Globacrat* is a *portmanteau word* of the term “global bureaucrat”, i.e. a bureaucrat who works in the *global executive* for a *global parliament*.

***Global*** – *Global* is an adjective, meaning “of the globe”, i.e. planetary, or universal – in other words, the usual meaning of the word.

***Global (\*)*** – A *global* is a person who has moved on from being a *multi* to someone who thinks globally, has access to the *global media*, speaks the *global language*, has a *global* outlook, has telecommunication friends worldwide, has a *globist* philosophical outlook, who thinks of the planet as a political unit with a single *global culture*, etc. In terms of relative *cosmopolitan sophistication* levels, a *global* is to a *multi*, as a *multi* is to a *mono*. The term *global* is almost synonymous with the term *globan*, i.e. a citizen of *Globa*, the *global state*.

***Global Civil War (\*)*** – Once a *global state* has been established, it is still possible that some issue so bitterly divides humanity that a *global civil war* may occur. The most likely source of such a war is the dispute over whether *artilects* should be built this century or not. Experience has already shown that this issue divides people evenly and will probably continue to do so, whether they live in a *global state* or not.

***Global Communication System*** – A *global communication system* is one which is truly *global*. It

would give virtually everyone on the planet all the media of the planet, e.g. all the world's TV stations, radio stations, newspapers, magazines, the contents of all the books in all the libraries of the world etc. Its images would be in 3D, with a resolution as good as the real world. This will be technically possible in the next few decades, due to the "*bit rate annual doubling (BRAD)*" Law. If this law remains valid for another 30 years, the bit rate will be a billion times faster than at the time of writing.

A *global communication system* will overcome the "*tyranny of mono-cultured media*", and help people to become *globals*. This author sees the *BRAD Law* as probably the most significant single phenomenon that will enable the creation of a *global state*. Its importance cannot be overemphasized. It will aid immeasurably towards the creation of a *global language*, towards *global cultural homogenization* and the growth of a *global* political movement called the *globists*.

***Global Court*** – No matter how *global* the planet becomes, there will always be disputes between people and groups. Some of these disputes will be very serious and on a large scale. When disputes arise between countries, which in the past may have led to war between them, in a *global state*, such disputes

will be settled by the *global court*, with impartial *global* judges and expert juries. In a *global state*, one of its explicit policies will be “no war”.

Hence disputes are to be settled by discussion, and the power of *global public opinion* and *global* debate on the *global media*. If such a *global* debate does not settle the issue, then the final arbiter will be the *global court*, analogous to the way disputes are settled inside a traditional *nation state*. A *global court* will be the result of the extension of the “rule of law” to the *global* level, above the level of the *nation state*. *Nation states* will be subject to a higher level of jurisdiction, i.e. to that of the *global state*.

***Global Culture*** – The creation of a *global culture* is one of the aims of the *globists*. It would come into being, together with the creation of a *global media*, a *global language*, and *cultural homogenization*. These are all prerequisites towards the creation of a *global state*, the final goal of the *globists*. A *global culture* would benefit from the cultural riches of all peoples of the globe. The moment an individual anywhere on the planet has a good new idea, it could be spread instantly across the planet in the *global language* for everyone to appraise.

Everyone would understand each other to a level far greater than is the case today. A *global culture* would be a hundred times culturally richer than any individual *nation state*, because it would benefit from the minds of the globe rather than the minds of a single *nation state*.

***Global Democracy*** – *Global Democracy* exists when all countries of the planet are democracies. Democracy, i.e. the political system of governance (to quote Lincoln) “by the people, for the people” where citizens of a political unit get to elect and reject their leaders according to (quoting Rousseau) a “social contract”, whereby leaders are under a moral obligation to govern well, otherwise they will be voted out of office. Politicians serve the people, not the other way round. As countries get richer and better educated, they usually make the transition from a *dictatorial system* to a democratic system. There are some 200+ countries in the world at the time of writing.

About 120+ of them are already democracies, with several political parties competing for office in national elections. As peoples get richer, and better educated, they want more control over their lives. They refuse to be dictated to by ego centered tyrants, and demand the right to throw out, i.e. vote out,



politicians who prove themselves in office to be incompetent, corrupt or dictatorial. With so many countries having made the transition to democracy, political scientists have been able to show that once a country achieves a standard of living of over \$6000 per person per year, it does not revert back to dictatorship. Its citizens do not allow it.

With 2/3 of the peoples of the world already living in democracies, it is only a question of time before the whole planet does. Once this happens, war will become outmoded. The historical record shows that no democracies have ever gone to war against each other. Their peoples do not tolerate it. *Global democracy* is one of the preconditions for the creation of *Globa*.

***Global Economy*** – At the time of writing, we already live, to a large extent, in a *global economy*. An economy that is *global* manufactures globally, and distributes its products globally. This we already have up to a point. Of course, it could be a lot more extensive.

It is easier to *globalize* an economy than a culture. A single individual can import a foreign technology and set up a business to profit from it. It takes much longer to change the norms and values of a whole

culture. But a *global economy* means that business people need to travel globally, making them more *multi*, more favorable towards the creation of a *global state*.

***Global Elections*** – These are elections for a *global parliament* that take place all over the planet at the same time, to elect the next *global government*.

***Global Executive (\*)*** – The *global executive* is the equivalent of the executive of a *nation state*, i.e. the body of bureaucrats who execute the laws passed by their *nation state*'s parliament, but in this case it would be at the *global* level. A person who works in the *global executive* would be known as a “*globocrat*”, equivalent to the term “Eurocrat”, i.e. someone who works in the European Commission, i.e. the executive of the European Parliament and the European Council (which consists of the ministers of the 27 *nation states* that comprise the European Union at the time of writing of this book).

***Global Government*** – A government or state that is *global*. A *global government* would have power over the whole planet. Its politicians would be elected by all the earth's citizens.

***Global Happiness*** (\*) – Once a *global state* has been formed, it can concentrate its energies on removing *global* poverty. Once this goal has been largely achieved, it can then shift its attention gradually towards other major *global* goals, namely that of increasing *global happiness*. A lot of money could be spent on researching into the nature of what happiness is. Why are some people happy and others not? What can be done to make people happier?

For example, research could discover the nature of marital compatibility, and thus lower the incidence of painful divorce and the severely negative impact of broken marriages on children. Once marital and friendship compatibility is much better understood, government social services and companies can use computer databases to find mates and friends amongst millions/billions of people and raise the general happiness level of a culture.

***Globalism*** (\*) – The term *globalism* is equivalent to the term nationalism, i.e. the expression of pride in belonging to a *global state*. Adherents of *globalism* are called *globalists* (see below).

***Globalist*** (\*) – This word is equivalent to the word “*nationalist*”. It refers to a person who feels pride in

being a citizen of the *global state*, in being a “*globan*”.

***Globalistic*** (\*) – *Globalistic* is the adjective of the word *globalist*. It is equivalent to the word *nationalistic*.

***Global Language*** – The idea of a *global language* is that a language will exist, very probably English, which almost everyone on the planet will speak well, is educated into, either at home, or certainly at school, so that they can interact with and participate in the *global culture*. Many of the divisions between cultures on the planet are due to *linguistic barriers*, so that a *global language* is seen as absolutely essential for the creation of a *global state*. Without it, it will be impossible for the planet to create a *global culture*, and without a *global culture*, it will be virtually impossible for a *global state* to get off the ground.

A *global language* need not replace one’s *mother tongue*, but at least everyone will be able to speak it as a *second language*, so as not to be handicapped by not being able to benefit from *global culture*, delivered on the internet in the *world language*.

Is it possible that Chinese may become the world language this century? This is doubtful, due to the incredibly clumsy writing system of the Chinese language. It is a character based, rather than a phonetic letter based system. Mao Zedong tried to replace it with the Pinyin (phonetic) system in the early years of his rule, but cultural inertia overruled him (unlike the Vietnamese who did throw out their character based writing system). As a result, Chinese children spend years learning how to write, compared to weeks for children of most cultures, who learn a phonetic alphabet.

The world will thus not tolerate learning Chinese characters. There is also the “*QWERTY effect*” to be taken into consideration. The peoples of the world will not bother learning a second “*second language*”, i.e. a second *global language*. Learning one *global language* will be difficult and time consuming enough.

***Global Language Snowball Effect (\*)*** – This term refers to the following snowball effect. Once telecommunications technologies allow easy transmission of the world’s media to the world, political ministers of telecommunications will be confronted with the following question – “In which languages should my country transmit its programs to

the world?” Of course they will send up their own country’s language programs to the satellites, or onto the internet, but what about other languages?

Their decision will be influenced by the proportion of people around the world who know a particular language. At the present time, English is the world’s most studied and spoken *second language*, so the ministers will very probably send up programs in English. Similar decisions will be made by most ministers of telecom around the world. On the other hand, billions of school children, and others, will ask themselves “Which *second language* is best to learn?”

Their answer will be influenced by the proportion of the programs they see, hear and read on the *global media* in a particular language. If for example, they see that roughly half the programs from the world are in English, and that about a quarter are in the next most popular language, then they will choose to learn English. One can readily see a positive feedback loop being generated here. The two groups of people, i.e. the transmitters and the receivers, influence each other, until a saturation effect results, creating English as the *global language*.

***Global Media*** – A telecommunications service that provides the media of the entire world to the entire world, i.e. all the world's radio stations, all the TV channels, all magazines, newspapers, books, etc are accessible on the global media to everyone.

At the time of writing, our media is still largely at the level of the *nation state*, i.e. the information that goes into peoples heads comes essentially from one source, i.e. from the national media services of the *nation state* that the individual lives in. This is changing. Already there are *global* news services, e.g. America's CNN International, Britain's BBC World, France's TV5, Germany's Deutsche Welle, China's CCTV9, etc. But such services are just a drop in the ocean to what will become possible in the next few decades as a consequence of the impact of the *BRAD Law* (*bit rate annual doubling*) of the internet.

Once the bit rate is high enough, the media of the planet can be transmitted to the whole planet using vivid 3D (i.e. 3-dimensional) images, which will be life size, with real world resolution, so that the images appear to be as real as the real world. This will have a huge impact on people's mentalities. Anywhere on the planet will seem as real and as immediate as in one's own living room. Tiny spy planes will be able to send images of any public

event (within the limits of globally legislated privacy laws). It will be difficult to keep secrets. Hence political decisions will become much better informed and open.

***Global Military*** - A *global military* would really be more of a *global police force* with a military capability. Its purpose would be to defeat criminal political groups militarily, as judged by the *global court*, the *global parliament*, and *global public opinion* against some offending group. For example, if some minor dictator somewhere on the planet started committing genocide, the *global military* could quickly intervene, defeat the dictator's army, and bring the dictator to the *global court*.

Probably just the globally declared intention of intervening would be enough to stop the dictator and his army. It would be very difficult to raise such an army in the first place, because in a *global state*, the individual soldiers would be *multis*, with *multi-cultured* minds. Also, a ban on the *arms trade* would make getting weapons virtually impossible.

***“Globaloney”*** – *Globaloney* is a *portmanteau word* for “*global baloney*”, i.e. *global nonsense*, or *global ridiculous*, meaning that the idea of creating a *global state* is simply unrealistic nonsense, a pipe dream that



could never happen due to the enormous obstacles blocking its path, such as the strength of nationalisms, *linguistic barriers*, cultural barriers, *religious barriers*, etc. People who feel this way think that the total resistance to *globification* is so strong that the idea is not only doomed but ridiculous.

***Global Parliament*** – A *global democracy* and a *global state* would need a *global parliament* to make the *global laws*. It would be elected globally, with presumably the numbers of elected representatives being proportional to the sizes of the populations of the cultures comprising it. The European Parliament and the parliaments of smaller *nation state* federations could serve as a model for the *global parliament*. Its job would be to make laws that would be applicable all over the planet.

***Global Police Force*** – If the violation of a *global law* is bad enough and on a large enough scale, the *global police force* would become a *global military*. But at smaller scales, the role of the *global police force* would be to police the *global laws*, i.e. to enforce them and to punish people and groups who break them. For example, the *global police force* could catch and punish *arms traders*, drug traders, etc.

***Global Political Parties* (\*)** – These are political parties of the *global parliament*. Elected members of the *global parliament* would belong to *global political parties*. Those parties getting more votes in the *global elections* would be more likely to form the *global government*, having power over the world's citizens (i.e. “*Globans*”).

***Global President*** – The *global president* is the leader of the *global state*, the leader of *Globa*. The president could be elected by the citizens of *Globa*, either directly (e.g. the US system) or automatically as the leader of the *global* political party winning the *global* election (e.g. the UK system), or perhaps via other methods. The *global president* is the most powerful person on the planet, whose role would be to make the most important decisions concerning the wellbeing of the citizens of the globe.

***Global Public Opinion*** – In a *global state*, with a *global media*, using a *global language*, the power of *global public opinion* would be overwhelming. Imagine some *nation state* leader getting “out of line”, so that billions of the globe's citizens disapproved of his actions. The citizens of that *nation state* would very quickly become conscious of the majority opinion of the planet against their own *nation state* leader and be influenced by their negative arguments.

It would be virtually impossible for a *nation state* leader to go against *global public opinion*. There would be wisdom in the views of billions of people. It would be foolish of maverick leaders to try to contradict the wishes of the billions.

***Global Sovereignty* (\*)** – This term is analogous to the term *national sovereignty*. Instead of a *nation state* having the highest level of authority or sovereignty over the people of a nation, the *global state* does. The *global state* has *global sovereignty* over the peoples of all the *nation states*. In practice *nation state* members of the *global state* can still make laws, analogous to the way states in a federation (e.g. the state of California in the *nation state* of the USA) can make state laws that can be contested by federal laws. Hence in a *global state*, federal or *nation state* laws can be contested by *global state* laws. Thus an individual who wishes to contest a law at the *nation state* level can appeal to the *global state* level.

***Global State*** – A *global state* is the most important concept of this book. A *global state* is a political unit the size of the whole planet. The leaders of a *global state* would have sovereignty over all the earth's citizens. For a *global state* to come into being, very probably a string of cultural, economic, technological,

ideological, etc preconditions would be needed, e.g. a strong degree of *global cultural homogenization*, due to the creation of a *global media*, and a *global language*.

The *global state* (call it *Globa*) would need to establish global institutions, such as a *global parliament*, *global president*, *global political parties*, *global police force*, *global military*, etc. It could then wipe out the *arms trade*, wars, *global poverty*, etc and tackle those *global problems* such as *global warming*, *global development*, *global education*, *global happiness*, etc.

***Global Tourism*** – *Global tourism* occurs when everyone on the planet is a tourist, i.e. tourism on a global scale. As countries get richer, a higher proportion of their populations travel internationally. This has a broadening effect upon the mind. Millions of people, especially those who are more educated and more intelligent, enjoy the experience of international travel. As more people travel, the *global level of multi-culturalism* grows. More people become *multis* and develop a sense of *cultural relativism*, and learn from the superiorities of other cultures.

For example, in the 1970s, large numbers of young Australians took advantage of cheap air fares created by the invention of the jumbo jet to travel to the US and to Europe. They quickly became conscious of the inferiority and provinciality of their own culture and felt ashamed. This shame motivated them to upgrade their own culture which they did to some extent. Certainly the Australian level of international awareness rose in the 1970s and 1980s. This process is still waiting to happen to many poor countries whose citizens still cannot afford yet to travel the world.

***Global Trade*** – *Global trade* is international trade at the global level, i.e. countries trade with other countries from all over the world, not just with neighboring countries. For example, the author bought a rather odd looking winter cap of Turkish style in Berlin that was made in China. Why Turkish and why Chinese made? There are many Turkish migrants working in Germany, and China now makes many of the worlds clothing goods. 80% of the goods sold in America's Wal-Mart stores are made in China and are very cheap by American standards. We live increasingly in a *global economy* relying heavily on *global trade*.

The planet has learned the hard way over the 20<sup>th</sup> century that socialist centrally-planned economies don't work as well. Look at East and West Germany, North and South Korea, China and Japan, etc. Capitalist open markets with foreign trade and competition generate rapid increases in living standards as shown recently by most countries around the world. Even countries like China and Vietnam are now strongly market driven. More and more countries are joining the WTO (World Trade Organization) and hence are obliged to obey WTO rules.

All this generates a much greater degree of *global trade* than several decades ago. *Global trade* implies *global traders*, i.e. people who travel a lot to do *global business*, staying in foreign hotels, meeting foreign business partners, and hence becoming more *cosmopolitan*, more *multi*, as a result. *Global trade* is one of the most important prerequisites for the creation of a *global state*. *Global trade* drives a *global economy*, and a *global economy* will be established before a *global culture*.

***Globally Colonized Mind (\*)*** – A *globally colonized mind* is one which has been dominated by the ideas and norms of a *global culture*, which have overwhelmed the ideas and norms of a person's

former *mono-culture*. Once a *global media* exists, presented largely in a *global language*, billions of people will have their minds changed from thinking nationally to thinking globally.

The percentage of their traditional *mono-cultured* ideas and thoughts will be small in comparison with those coming from the *global culture*. In effect, their minds will have been “colonized” by the *global culture* via the *global media*.

***Globan* (\*)** – A *globan* is a citizen of *Globa*, the *global state*, i.e. any person on the Earth in a historical era that has already created a *global state*.

***Globification* (\*)** – *Globification* is the process by which a *global state* is brought into being. The stepping stones in the *globification* process will probably be something like this. At first, technology will increase the bit rate of the internet a billion fold, which will enable a *global media*, which in turn will generate a *global language*, which will create a *global cultural homogenization*, which will lead to a *globist ideology* for the establishment of a *global state* with all its advantages of eliminating wars, the *arms trade*, *global poverty*, etc. Of course, many other factors will help in the *globification* process besides a hugely faster internet.

***Globification*** (\*) – *Globification* has another meaning, namely the process by which a person becomes “*globified*”, i.e. made into a *global* or *globan*. A “*global*” is someone who thinks globally, whereas a *globan* is used more in the context of a citizen of *Globa*, living in a *global state*. Strictly speaking a *globan* need not be a *global*, although it would be difficult not to be.

***Globify*** (\*) – To *globify* people is to convert them from being *monos* or *multis* into *globals*, or *globans*, i.e. by expanding their minds to thinking and acting globally, due largely to years of exposure to the *GloMedia*.

***Globify*** (\*) – To *globify* also means to make the planet into a *global state*.

***Globism*** (\*) – *Globism* is the ideology in favor of creating a *global state*. This book is a *globist* book.

***Globist*** (\*) – A *globist* is a person who is in favor of creating a *global state*. A *globist* is a person who is an adherent of *globism*.



***Globist* (\*)** – *Globist* is the adjective of the noun *globism*, e.g. a *globist ideology*, a *globist pamphlet*, a *globist politician*, etc.

***Globist Ideology* (\*)** – *Globist ideology* is the ideology in favor of creating a *global state*. *Globists* will push for the creation of such a state, claiming that the world would be a much better place to live in as a result, because a *global state* would get rid of wars, get rid of the *arms trade*, of *global poverty*, make people materially and culturally richer and happier. *Globists* will probably form *globist political parties* and help steer *global politics* into a *global state*.

***Globist Incrementalism* (\*)** – This term refers to the idea that *globists* should not push the *anti-globists* too hard or too fast, because if they do, that will only antagonize them. The *anti-globists* will then actively resist and slow down the whole progression of the *globist* program of creating a *global state*. Hence the *globists* should find an optimum rate of *globist* persuasion, working particularly with the young people, who have so much to gain. The young people have to learn their first culture anyway, so it may as well be the *global culture*. Hence progression towards the creation of a *global state* should be incremental, yet nevertheless be expressed in terms

of a clearly stated ideological goal, so that prospective adherents to the *globist* vision can identify with it.

***“Globist National Political Parties” Route (\*)*** - This is one of the *route models* towards the creation of a *global state*. This model suggests that *globist political parties* of different *nation states* agree to work together to join their countries into a *Federation of Nations (Fed-N)*. Perhaps there may be more than one *Fed-N* at a given time on the planet. If there is only one, then other *globist political parties* could push their *nation states* to join it.

***Globist Political Party (\*)*** – A *globist political party* is a political party of a *nation state* whose explicit aim is to see its country become a member of the *Federation of Nations (Fed-N)* (or *Federa*) as a stepping stone towards creating a *global state*. Such a party would have a strong *globist* political philosophy. *Globist political parties* of many *nation states* could combine forces to become a *global globist political party*.

***Globiversity (\*)*** – This term is a *portmanteau word* from “*global university*”. A *globiversity* would have students from all over the world, who use the internet to receive lectures from the world’s best professors

and to send their homeworks to be graded by tutors who are distributed all over the planet. One can imagine *globiversities* becoming big businesses. Smaller *globiversities* could also flourish in a *global culture*, because highly specialized topics could be taught and still be profitable, due to a larger interested public. A flowering of such universities would be possible, generating a far greater number with greater flexibility than is possible with today's *mono-cultured* universities.

***Globo* (\*)** – A *globo*, is the name of the global currency unit, similar to the term euro. Its plural form is *globos* (pronounced “glow boze”). The symbol of the *globo* is a capital G, with two rather than one horizontal stroke of the G.

***GloMedia* (\*)** – *GloMedia* is a *portmanteau word* for “*Global Media*”. The goal of the *GloMedia* project is to give the world the world's entire media as a consequence of the *bit rate annual doubling (BRAD) Law*. With an internet a billion times more powerful than that possible in the early years of the century, it will be technologically and economically possible to present the entire world's media in vivid 3D images. The *GloMedia* will place the entire world's media, i.e. all the radio, TV, movies, newspapers, magazines,

books, the world's libraries, etc on the internet, so that every person on earth has access to it.

This book believes that this single factor will probably play the strongest role in creating a *global state*. People's beliefs are strongly influenced by what they see on the media. If the ideas they absorb come from the globe, their outlook will become *global*. They will thus become more favorable to *globist ideology* and be more inclined to accept the creation of *Globa*.

***GMF* (\*)** – *GMF* stands for “Globan Military Force”, i.e. a military, under control of the Globan Parliament (*GP*), to be used to squash illegal acts of violence anywhere in the world, perform peace keeping missions, etc.

***GP* (\*)** – *GP* is short for “Globan Parliament”, i.e. the parliament for *Globa*, that makes global laws for all *globans* on the planet.

**“*Grass Roots Pressure*” *Route* (\*)** - This is one of the *route models* towards the creation of a *global state*. As *globist* thinking spreads, more and more ordinary people in many *nation states* will become favorable to the idea of living in a *global state*. They will then push their democratically elected national

politicians to make this happen. If this pressure is strong enough, new *globist political parties* will be formed in these countries and they will push their countries to join the *Federation of Nations (Fed-N)* (or *Federa*) as a stepping stone towards creating *Globa*.

***Groupist*** – An adjective meaning “coming from the group”, e.g. “the Japanese exert an enormous *groupist* pressure on themselves”. The word has connotations of repression of individual freedoms, and making people unhappy, because they are not doing what they really want to do, because they are so brainwashed that doing so would be to “go against the group”, which is a real taboo in Japanese *groupist* culture.

***GSL Project*** (\*) – *GSL* stands for “Global Satellite Learning”, i.e. the idea of educating everyone on the planet by giving everyone a very cheap satellite receiver, made in billions of copies, that is very small, so that they can be easily smuggled into dictatorial countries, where the dictatorial leaders will ban their use. Using very high frequency satellite signals, the citizens of the earth can be educated by the *globiversities*. Education is essential to pull the 3<sup>rd</sup> world countries out of poverty. The *GSL Project* aims to do that. It will also help the spread of the *global*

*language* and accelerate thereby the creation of a *global state*.

***Happiness Raising*** (\*) – Once the populations of countries become materially affluent, political emphasis can shift away from raising economic living standards to raising general happiness levels. Governments will become preoccupied with *happiness raising* measures.

***“Hybrid Approaches” Route*** (\*) - This is one of the *route models* towards the creation of a *global state*. This book suggests more than half a dozen different *route models* towards the creation of a *global state*. This particular model is actually a combination (i.e. hybrid) of several models, which may occur at the same time.

***Ideicide*** (\*) – *Ideicide* is the mass killing of ideas in the context of a *global media* and using a *global language*. People will be exposed to the world’s ideas, and only the best, most popular will survive. The vast majority of them will be killed off – hence *ideicide*.

***Ideological Barriers*** – *Ideological Barriers* to the formation of a *global state* may be strong. A similar situation may exist with *religious barriers* or *nationalist barriers*. For all these reasons, it is felt

that probably the only effective way to create a *global state* is first to *culturally homogenize* the planet. Once all people are much the same, due to being exposed most of their lives to the same *global media*, it will be easier to persuade them to come together to form a *global state*, and then benefit from that state (e.g. no wars, greater cultural richness, greater happiness, etc).

One of the most effective ways to overcome *ideological barriers* is to expose opposing ideological groups to each group's media and ideas, so that each group can examine calmly the counter claims of the other side. This will be possible with a *global media* in a *global language*.

***Laogai*** – The Chinese word “*laogai*” is the equivalent of the Russian word “*gulag*” i.e. a Chinese labor camp for political prisoners.

***Life Policy*** (\*) – When nanotechnology enables aging cells to be rejuvenated by nano scale robots, then death will no longer be naturally programmed, so that people can live forever. But the surface of the earth is finite, so sooner or later, a “*life policy*” would have to be introduced after hefty debate on the part of the world's citizens. *Life policy* would determine who lives, who dies, who reproduces, etc, so as to keep

the total population on the earth within a reasonable limit. Possibly, humans selected to die, might be allowed to colonize other worlds or asteroids or space colonies, and remain immortal.

***Linguistic Barriers*** – One of the greatest barriers to the creation of a *global state* is the existence of different languages in the world, which divide people into linguistic groups who cannot communicate with each other. An obvious precondition for the creation of a *global state* is *global cultural homogenization*, and the means to achieve that is the creation of a *global language*, and the way to achieve that is a *global media*, and the way to achieve that is the *BRAD Law* (i.e. the *bit rate annual doubling* of the speed of the internet, leading to a billion fold increase in 30 years) allowing the globe to receive the globe's total media content in vivid 3D images.

***Masculism* (\*)** – The ideology of men's liberation, i.e. the ideology of the *masculists* (see below).

***Masculist* (\*)** – An advocate of the ideology of men's liberation, e.g. that women should have careers and not parasite off men's money.

***“Merge the Continental Unions” Route* (\*)** - This is one of the *route models* towards the creation of a



*global state*. At the time of writing there are a number of politico-economic unions in the world, such as the European Union (EU), the African Union (AU) etc. The Japanese are proposing the creation of an Asian Union that would consist of Japan, China, Korea, India, and South East Asian countries. As these unions knit together politically more closely, they become more of a *post-national political unit (PNPU)*. The idea is that these continental size unions or units then join together into even bigger *PNPUs*. Eventually, the *PNPUs* merge to become *Globa*.

**“Merge the Economic Blocs” Route (\*)** – This is one of the *route models* towards the creation of a *global state*. This idea is similar to the “*merge the continental unions*” route, except that it is initially less ambitious. There are more economic trade blocs (e.g. the EU (European Union), NAFTA (North American Free Trade Area), Mercosur (South America), ASEAN (Association of South East Asian Nations), than political-economic unions (such the EU or the AU (African Union)). It is easier to combine *nation states* into a trade bloc than into a political union.

Hence as a stepping stone, the idea is to merge trading blocs first. For example, NAFTA could

merge with Mercosur and invite all countries of the Americas to join an FTAA (Free Trade Area of the Americas). The EU and EFTA (European Free Trade Area) could merge with Russia and the Mediterranean countries of North Africa to form a larger economic trading bloc. Once several countries have joined an economic free trade area, it is easier for them to merge politically. The idea is that the economic merging would precede the political merging.

***MGP*** (\*) – An *MGP* is a “Member of the Globan Parliament”, i.e. an elected *globan* politician, belonging to a globan political party.

***Mini-Globa*** (\*) – A *mini-Globa* is a partially formed *Globa*, i.e. a partially formed *global state*. This may sound a bit like an oxymoron, but the term is used to denote the idea of an agglomeration of *nation states* or blocs that have already come together to form a partial *Globa*, waiting for the remaining states or blocs to join it. It is highly unlikely that all *nation states* or blocs would decide to join together at the same moment. The formation of *Globa* will be a gradual, incremental, cumulative process. When it is well under way, but not yet complete, it can be labeled a *mini-Globa* (or *Fed-N*, or *Federa*).

***Mono (\*)*** – A *mono* is a *mono-cultured* (and usually *mono-lingual*) person, who has lived in only one culture, and hence is limited as an individual by the limitations of the single culture that has programmed that person. A *mono* tends to have a poor sense of *cultural relativity*, having not lived in, nor experienced the differences of other cultures. *Monos* therefore tend to have *absolutist values*, with their unquestioning, unconscious acceptance of their own *cultural norms* that they tend to impose consciously, or more often, unconsciously on people not belonging to their own *mono-culture*. Such limitations make *monos* seem “boring” and limited to the *multis*.

***Mono-Culture*** – A *mono-culture* is a single culture which is effectively cut off from other cultures. Its media is largely controlled by the government of the *nation state* of the *mono-culture*. Its people are largely unaware of the superiorities of other cultures that they could benefit from if only they could absorb them into their own culture, but this doesn't happen because they are out of contact with them and hence ignorant of them. *Mono-cultures* breed *monos*, who are usually *mono-lingual*, *culturally absolutist* in their values, and suffer from their *mono-culturedness*, relative to what they could have if they lived in a *global state*.

***Mono-Cultured*** – Having lived in only one culture. *Monos* are *mono-cultured*, and thus tend to be unaware of the superiorities of other cultures, and hence do not absorb them into their personalities, life styles, and beliefs.

***Mono-Cultured Ignorance* (\*)** – One of the basic attitudes of *multis* is that *monos* “do themselves damage by adherence to stupid customs, but don't see their customs as stupid, because being *monos*, they have never seen alternatives. Such alternatives simply lie outside their life experiences”. For example, take traditional Anglo-Saxon or Chinese sexual puritanism, and compare it to the sexual attitudes of the French. The French sneer at the puritanism of the British and their colonies (e.g. America, Canada, Australia, etc). “Ils ne savent pas vivre” the French say (“They don't know how to live.”) Most Anglo-Saxons, who live in France for a while, quickly learn to appreciate French attitudes to the “pleasures of the flesh” (l'education sentimentale”).

They then Frenchify their ways, and lead happier, more sexually fulfilling lives as a result. The French have probably the healthiest relations between the sexes than any other country (“le pays d'amour”, i.e. “the country of love”). We could all learn from the

French in that respect. Such *multi-cultural learning* is precisely what being a *multi* is all about. If you are a *mono*, then you don't know about the superiorities of other cultures. You cannot learn from them. You cannot absorb them into your personality. These superiorities cannot become part of your *mono-culture*. This is *mono-cultured ignorance*, and the world is worse off because of it.

***Mono-Cultured Media* (\*)** – This is media that provides the cultural products of only one culture. Usually it comes from one government, from one country. Often it is delivered in only one language, so that the *monos* who absorb it remain *mono-lingual*, and *mono-cultured*. *Mono-cultured media* makes it easy for *mono-cultured* governments to brainwash their peoples into the views that the *mono-cultured* leaders want them to believe, especially concerning the desirability of war. *Monos* exposed to only *mono-cultured media* remain ignorant of the superiorities of other cultures and suffer from the consequences of *mono-cultured ignorance* as a result.

***Mono Mentalities* (\*)** – The mentality of *monos* is typically that they have a poor sense of *cultural relativity*, are ignorant of the superiorities of other cultures, are not interested in what happens outside their rather narrow *mono-cultured* horizons, are

*mono*-lingual, often do not travel much, and appear very limited and boring to the *multis*. From the *multis* point of view, *monos* are to *multis* as country bumpkins are to city slickers.

**“*Monos are Boring*” (\*)** – As a greater percentage of the people of the world become *multis*, an attitude will grow and become more common place, namely that “*monos are boring*”. The limited horizons and the *mono-cultured* mentality of *monos* will be seen as inferior and looked down upon by the *multis*. As the *multis* grow in number and influence, *monos* will feel the latter’s condescension and be motivated to become *multis* themselves. Thus a snowball effect will be set into motion. The more *multis* there are, the faster they will grow in numbers, an exponential rise.

***Mother Tongue*** – Synonymous with the term *first language*, i.e. the language learned as an infant, and usually the language spoken in daily life.

***MU (Mediterranean Union)*** – The name given to an expanded European Union (EU) when joined by the countries surrounding the Mediterranean Sea, i.e. the Middle East countries, and the Arabic North African countries. The expansion of the EU to the MU would be a major stepping stone towards seeing

the EU serve as the basis towards the creation of a *global state*.

***Multi* (\*)** – A *multi* is a *multi-cultured* (and usually *multi-lingual*) person, who has absorbed the values and cultural richnesses of having lived in (or having traveled frequently to) several cultures. A *multi* can be distinguished from a *mono*, who has lived in only one culture. *Multis* tend to find the company of *monos* rather boring, due to the latter's lack of *cosmopolitan sophistication*, lack of sense of *cultural relativity*, and general *cultural poverty*.

***Multi-Cultured*** – Having lived in more than one culture. Such a person is usually *multi-lingual*, more *cosmopolitan*, interculturally sophisticated, and possessing a stronger sense of *cultural relativity* than a *mono*, who by definition is *mono-cultured*.

***Multi Disdain* (\*)** – The condescending, impatient, disgusted attitude of *multis* towards the values of the *monos*, e.g. *mono* nationalism, *mono* national anthems, *mono* religions, *mono* intercultural ignorance, etc. *Multis* tend to view national defense forces for example, with a sense of shame and frustration, interpreting them as a “monument to *mono-cultured ignorance*”, as something to be “done away with” once a more enlightened *global state* has

been created. *Multis* often see *monos* as having “little minds”, locked into a mindset with limited horizons, as something shameful, and that *monos* suffer as a result.

***Multied* (\*)** – To have been “*multied*” means to have become a *multi*, i.e. to have become *multi-cultured*, by living in one or more other cultures. To be *multied* means to become more *cosmopolitan*, more sophisticated, by absorbing the superiorities of several cultures into ones personality. To be *multied* is to be changed forever. One is not even conscious how deeply one is “culturally-programmed” by one’s *mono-culture*, until one is *multied*. *Multis* are typically very bored and frustrated by the “cultural blindness” of *monos* who can only see the world through their own *mono-cultured* conceptual filters.

***Multification* (\*)** – *Multification* is the process by which a *mono* becomes a *multi*. This occurs usually by living in another culture, or being exposed to the *GloMedia* for many years.

***Multify* (\*)** – To *multify* is to convert a *mono* into a *multi*. It is the verb of the noun *multification*.

***Multi-Lingual*** – More than one language. Capable of speaking more than one language.



***Multi-Mono Confrontation*** (\*) – This is the classic confrontation between the attitudes and life experiences of a *mono* when coming face to face with the complaints coming from a *multi*, concerning the inferiorities of the culture of the *mono*. From the point of view of the *mono*, all he sees is a complaining *multi*.

The *mono*, by definition, has no idea as to what the *multi* is complaining about. The *multi* is expressing his frustration and impatience at the inferiorities of the *mono*'s culture, relative to his *multi-cultured* life experience. The *multi* has a sense of *cultural relativity*. He can compare at least two cultures, that of the *mono-culture* he is currently in, and that of at least one other culture that he lived in previously.

The *mono* does not have such a *multi-cultured* life experience. He only knows one culture, and has no idea what the *multi* is complaining about. To the *mono*, the *multi* is simply annoying, and to be dismissed – “Bloody foreigner!” To the *multi* – the frustration is also strong, because the *mono* does not know what the *multi* is talking about. “*Mono!*” would be a typical reaction of the *multi* towards the *mono*. It is not surprising that *multis* hugely prefer the company of other *multis*, even if there is no overlap

of culture sets. At least *multis* will have a sense of *cultural relativity*, which they can share.

**“Multi-National Decision” Route (\*)** - This is one of the *route models* towards the creation of a *global state*. Once strong *globist political parties* gain power in various countries, those countries can then merge with others to form a *Federation of Nations (Fed-N)*. The European Union (EU) is already well along this route, and may play the historical role of being the main stepping stone towards the creation of a *global state*.

**Nanofacture (\*)** – *Nanofacture* is a *portmanteau word* for nano-technological manufacture, i.e. using nanotech to manufacture products.

**Nanot (\*)** – A *nanot* is a *portmanteau word* for a “nano robot”, i.e. a robot of molecular size, that can be used for *nanotech* purposes.

**Nanotech(nology)** – *Nanotech(nology)* is molecular scale engineering, i.e. the building of devices of the size of nanometers (i.e. billionths of a meter, i.e. the scale of molecules) with atomic precision. *Nanotech* could build “nanots” (nano scale robots) that could detect harmful cells in our bodies and kill them, thus wiping out disease, they could clean out clogged

arteries, and rejuvenate aging cells, leading to immortality, etc. 21<sup>st</sup> century economics will be based on *nanotech*. The notion of material scarcity will need to be rethought.

***Nationalist Barriers*** – Along with *religious barriers*, and others, to the creation of a *global state* are *nationalist barriers*. Nationalism is a powerful force. Look at how the peoples of Europe reacted at the outbreak of World War One. National pride is powerful. Look at the Chinese, who have been humiliated by the western powers for more than a century. The Chinese are now hell bent to catch up with and surpass the west, largely as a matter of *nationalist* pride. Look at the energizing effect of Mohammad's invention of Allah, giving the Arabs their own monotheism, and hence making Arabs equal in status with the Christians and the Jews, who had previously invented their own monotheisms.

The catharsis felt from the Arab release of their deep inferiority complex relative to the Christians and Jews supercharged them to the point that they went on to conquer the Middle-East, all of North Africa and even Spain. Maintaining a sense of cultural and national identity that is honorable is a deep psychological and social need. People will only abandon such sources of identity if they are

powerfully convinced that living in a *global state* would be superior. If they are not convinced, then *nationalist barriers* to the *global cultural homogenization* process will be formidable.

***Nationalist Privilege*** (\*) - *Nationalist privilege* is an ironic term used by the *globists* to poke fun at the provincial mindedness of the nationalistic feelings of *monos*. The term alludes to the slogan of the *multis* that “Nationalism is the privilege of the *mono-cultured*”, implying that *multis* are unlikely to be nationalistic. They have too strong a sense of cultural relativity and are too aware of the relative superiorities and inferiorities of one culture relative to others to be a one-eyed nationalist.

***Nationalists*** (\*) – In the context of the rise of *globist ideology*, and the push by the *globists* for the creation of a *global state*, a *nationalist* is a person who opposes *globism*, i.e. a person who prefers to live in the conventional sovereign *nation state system*. The *globists* will have to face the counter ideological force of the *nationalists*, or “*anti-globists*”, and try to overcome it.

***National Sovereignty*** – *National sovereignty* is the idea that there is no higher power forcing a nation to do what it wants, i.e. the laws of a nation are made by

that nation and not a higher power. Nations are thus free to do what they want. They are sovereign (i.e. the boss) over their own territories and not answerable to any higher power. National governments in our current age are most reluctant to give up their *national sovereignty*, as would be needed if a *global state* were to come into being. A *global state* would create a new system of *global sovereignty*.

***Nation State*** – A *nation state* is a country having sovereignty over its own territory. It is a political state, passing its own laws and not being subject to the jurisdiction of any other *nation state*. It is its own boss. *Nation states* live in a *nation state system*, with other *nation states*, approximately 200 of them in the world. Our current level of technological development is not quite advanced enough yet to make a *global state* system possible, but that may change in a few decades with major advances in telecommunications (specifically, as a consequence of the *BRAD Law*), and other technological advances, which will make practical an increase in the *size of the political unit* to that of the planet.

***Nation State System*** – We currently live in a *nation state system*, i.e. one in which our current level of political development is characterized by the fact that

our planet is divided into semi autonomous *nation states* or countries, each with its own sovereignty, i.e. making its own laws and defending its own territory from invasions by other *nation states*. This is a fragile and dangerous system. *Nation states* are obliged to spend a lot of money to defend themselves. Ambitious, usually non-democratic states are tempted to invade their neighbors to benefit from quick stolen gains. Mutual suspicion and a corresponding arms buildup between neighboring states increase the likelihood of war between them.

***Peaker* (\*)** – The word “*peaker*” is short for “Bell *peaker*”, i.e. a person of average ability, average intelligence, and average tastes, whose ability would place that person in the peak (or hump) of the Bell (shaped) or Gaussian distribution curve. For example, two thirds of the general population lies within 15 IQ points around the average IQ score of 100. Only a small minority of people are morons or geni, positioned at either end of the low lying fringes of the Bell curve. The word *peaker* has connotations of mediocrity, dullness, and lack of taste. It is a condescending term used by intellectuals to express their disdain of (new world, migrant) cultures that are dominated by “*peaker* values” that ignore and alienate the needs of their culture’s intellectuals.

***Peakerism*** (\*) – *Peakerism* is the ideology of the “*peakerists*” (see below).

***Peakerist*** (\*) – *Peakerist* ideology (“*peakerism*”) is the attitude that in a corporatist, non-socialist (in the broad European sense of the word) culture, the quality level and intellectual level of the media should be aimed at the *peakers*, so as to maximize profits in an advertising based media. This attitude alienates the *fringers*, because the media then ignores their interests and tastes. Intellectuals in the US for example, are the victims of *peakerism*. They feel alienated by the general US media culture because the latter does not cater to them. It is too dumbed down for them to tolerate.

***Planetary Independence Wars*** (\*) – Once colonies are established on other planets in our solar system, it is possible that they may decide to become independent of Earth, i.e. to establish their own sovereignty. Since the raw materials of these other planets may become essential to the economy of Earth, the Earthlings may not take kindly to such declarations of independence by the colonists and go to war against them to keep their access to these materials. A *planetary independence war* would then begin. This situation would be analogous to the independence war between Britain and its hugely

valuable American colony in the 18<sup>th</sup> century. A *planetary independence war* would cause humanity to revert to its old warring ways that existed prior to the establishment of *Globa*. That would be a pity.

***PNPU (\*)*** – An acronym for *Post National Political Unit*.

***Political Goal of the Century (\*)*** – The *political goal of the century* is to form *Globa*, a *global state*, before the end of the 21<sup>st</sup> century. This goal is considered to be one of, if not *the* most important political goal of our century.

***Portmanteau Word*** – A *portmanteau word* appends the first component of the first word of a two word term to the second component of the second word, e.g. a European burocrat becomes a Eurocrat, or an artificial intellect becomes an artilect, etc. There are several new *portmanteau words* in this book and glossary, e.g. globacrat, globiversity, GloMedia.

***Post National Political Unit (\*)*** – This is a political unit that has a level of organization larger than the *nation state*. The most famous and obvious example of such a unit is the European Union (EU). Other such examples are the African Union (AU), Mercosur



in South America, etc. This term can be abbreviated to *PNPU*.

***Preconditions for a Global state*** – This book claims that before a *global state* can be created, certain political, cultural, economic, linguistic, technological, sociological etc. conditions need to be in place to allow a gradual transition from a *nation state system* to a *global state*. This book also claims that such preconditions are currently under way, so that the transition to a *global state* becomes realistic and desirable. The most obvious preconditions are the existence of :- a world media (GloMedia), a world language, global cultural homogenization, etc.

***QWERTY (Effect)*** – The *QWERTY Effect* refers to the inertia and resistance people express when confronted with a keyboard that does not conform to the layout of letter keys that they are used to. In the English speaking countries, the upper left row of letter keys starts with *QWERTY*. Once one has learned to touch type at speed, the human brain then types unconsciously. If one then has to cope with a new letter key layout, one needs to become conscious again of where the keys are. To touch-typers this generates real frustration. Manufacturers of keyboards are very aware of this effect, and hence

continue to lay out the letter keys according to tradition.

Analogously, once billions of people have learned one *global language*, given how much time and energy it takes to learn it, they will not take kindly to having to learn another one. For this reason, there will only be one *global language*. Once the *global language snowball effect* has run to completion, no other candidate for a *global language* will stand a chance of replacing the initial winner. It looks as though, for historical accidental reasons, that English will be that initial winner.

***Religious Barriers*** – One category of major difficulties or obstacles in creating a *global state* will be the *religious barriers*. Cultural anthropologists have estimated that humanity has invented approximately 100,000 different gods over the broad sweep of planetary history, most of which are now “dead gods”, i.e. no longer believed in. Every primitive tribe has invented its own gods. Hence we are talking about a “cultural universal”, i.e. a cultural phenomenon that appears in every culture.

There is obviously a very strong need for people to believe that they can influence a god or gods to prevent the major calamities of life, i.e. death, disease,

failed crops, war, fatal or debilitating accidents, or to believe in a super-being who cares about them in a cold, indifferent, incomprehensible universe. Religious beliefs can be very divisive. They form the core assumptions of people's belief systems, upon which they build their attitudes to life. People do not like having to change their deeply held religious beliefs at all, so when two groups of people with very different religious beliefs come into contact, they tend not to get on well together, and choose to remain separated.

How then to overcome the *religious barriers* if a *global state* is to be created, if the planet is to *globally culturally homogenize*? Probably the answer is through the *secularization process*, i.e. the withering away of religious beliefs as people become more sophisticated, better educated, more intellectually critical, less gullible, and more knowledgeable of science, i.e. that they "*scientize*".

This process has largely run to completion in northern Europe, but still has decades to go in the US for example. If most cultures lose their religious superstitions, and adopt a common view of the world based on science (the most successful knowledge creation recipe in history), then religions should not

be such a barrier to *global cultural homogenization*, due to their dying away.

***Route Model*** (\*) – A *route model* is a model of the route (i.e. the path, the way towards) the creation of a *global state*, e.g. the “*expand the European Union*” route, the “*update the United Nations*” route, etc. This book discusses more than half a dozen such *route models*.

***Scientification*** (\*) – The *scientification* of a culture is the process by which its basic world view becomes dominated by science, i.e. one based on scientific knowledge, and a scientific approach to knowledge accumulation, a philosophy based on analytical thought, testing hypotheses, questioning traditional (religious) beliefs. *Scientification* is seen as a basic component in the creation of a *global culture*, by eliminating religious differences between cultures essentially by destroying religions themselves, not by force, but by so fundamentally undermining their credibility that people cease to believe in them, on a *global scale*.

***Scientize*** (\*) – To *scientize* is to adopt a scientific worldview. This is usually done by learning enough science that one can use this knowledge to view the world through scientific eyes.

***Second Language*** – A *second language* is a language learned after one's *first language*, i.e. usually at school after having learned one's *mother tongue* as an infant.

***Secularization Process*** – To secularize is to “de-godify”. Northern Europe used to be very religious a century ago, but with the rise of television, better education, an upper class tradition of criticizing the gullibility of the middle and lower classes, etc, has resulted in a very low level of religiosity at the time of writing. The *secularization process* has progressed far more slowly in the US for example, for all kinds of cultural, geographical, historical etc reasons. For example, international surveys using the question, “Is God important in your daily life?” get a 70% yes answer in the US, but only a 10% yes answer in Scandinavia, a huge cultural difference.

***Size of Political Units*** – The idea that the *size of political units* has grown over the broad sweep of human political history, e.g. from cave man groups, to hunter gatherer bands, to villages, to tribes, to towns, to cities, to princedoms, to countries, to unions. As this trend continues, eventually, the whole planet will become a single political unit.

***Snooper* (\*)** – A *snooper* is a small remote-controlled spy plane (using internet satellite remote control signals) with a wing span of several centimeters or less, equipped with a high tech camera and microphone that observes battle scenes and news events in real time. *Snoopers* will revolutionize news collection, and will become cheap enough for individuals to do their own reporting, thus overcoming government censorship. They may prove to be a “two edged sword”, because they may also invade people’s privacy, especially when they become very small and cheap.

***Sola* (\*)** – *Sola* is a name analogous to *globa*, i.e. the name given to a politically unified *solar state*. The creation of *Sola* will probably be an activity for the 22<sup>nd</sup> century.

***Solar State* (\*)** – A *solar state* is a politically unified state that extends over a solar system, e.g. the Earth, the moon, Mars, the asteroids, giant space colonies, etc.

***Solification* (\*)** – *Solification* is a term analogous to the term *globification*. It is the process by which a *solar state*, i.e. a politically unified state over the solar system, is established.

***Species Dominance Issue* (\*)** – This issue is whether humanity should decide to build *artilects* this century or not. If humanity does decide to build them, then that implies that human beings will no longer be the dominant species. There is a risk that the *artilects* may then become so superior to human beings that they may decide to wipe us out for whatever reason. The author’s first book “*The Artilect War : Cosmists vs. Terrans : A Bitter Controversy Concerning Whether Humanity Should Build Godlike Massively Intelligent Machines*” is devoted to the *species dominance issue*.

***Stella* (\*)** – *Stella* is a name analogous to *Sola*, i.e. the name given to a politically unified *stellar state* (see below). The creation of *Stella* will probably be an activity for the 22<sup>nd</sup> or 23<sup>rd</sup> century.

***Stellar State* (\*)** – A *stellar state* is a politically unified state that extends over a star system, i.e. a group of stars (solar systems) in the neighborhood of our sun.

***Terran* (\*)** – A *Terran* is a proponent of the ideology of *Terranism* (see below).

***Terranism* (\*)** – *Terranism* is the ideology opposed to the building of godlike massively intelligent

machines (called *artilects*) later this century. *Terrans* are opposed to the *Cosmists*, in not wanting to take the risk that *artilects*, if built, might decide to wipe out the human species as a pest. The *Cosmists* will want to build *artilects* as a form of “god building”. A major war between the *Terrans* and the *Cosmists*, occurring late 21<sup>st</sup> century, using late 21<sup>st</sup> century weapons, over whether *artilects* should be built or not, may kill billions of people, in an “*Artilect War*”.

***Time Table to Globa*** (\*) – This concept is concerned with when a *global state* could be created. It would discuss what necessary preconditions need to be in place and when. The result of such a discussion would be a time line of events and developments with the final result being the establishment of *Globa*.

***Transitology*** – *Transitology* is a specialized branch of political science which studies under what circumstances *dictatorial systems* make the switch to *democratic systems*. For example, *transitologists* have observed empirically, that no *democratic system* has reverted to a *dictatorial system*, if the standard of living of a culture is more than \$6000 per person per year, and that most countries make the switch when their living standards reach \$6000-\$8000 per year per capita. With roughly 120+ out of 200+ countries in the world that have already made the transition from



a *dictatorial system* to a *democratic system*, there is plenty of material in the *transitologists'* databases to study and to make statistical generalizations from.

For example, three quarters of the recent transitions have come from within the former dictatorial party, rather than from an external popular revolution which pushed the party out of power. Usually a more progressive faction inside the dictatorial party gets fed up, breaks away, and forms a new or a drastically modified party, calls for the rule of law, the establishment of a free press, for new political parties, and then sets a date for national elections, i.e. they establish a democracy in their country. Such transitions tend to be less violent and smoother than external “people power” based expulsions of the dictators from power.

Those people still living in *dictatorial systems* can be inspired and comforted by the fact that their own backward political systems will probably tumble in the next few decades at most. Such is the historical *global* trend. No rich countries are dictatorships. Citizens of rich economies demand democracy.

**“*Tyranny of Mono-Cultured Media*” (\*)** – *Mono-cultured media* is considered to be dangerous, a tyranny, by *multis*. Any government of a *mono-*

*culture* can use its *mono-cultured media* to brainwash its citizens to do what the government wants. Since that media is *mono-cultured*, there is no effective opposition with alternative views from the media of other cultures. If the *monos* of a *mono-culture* hear only one sided views, their opinions will become *mono-cultured*, i.e. biased.

As the Nazi leaders said at the Nuremburg trials after the Second World War, “It was easy to persuade the German people to go to war – we controlled the media”. It will be much more difficult for leaders to go to war when their peoples have access to the *global media*. How would people feel if they learned that 98% of the other cultures in the world considered the actions of their own leaders to be criminal?

***UA (Union of the Americas) (\*)*** – The *UA* is the title given to a political/economic union of all the countries in all the Americas (i.e. North, Central, South), comprised of some 30+ countries, and having a total population of about 0.8 billion people. It would be the equivalent of the EU (European Union). Note the order of the letters. If it were reversed to AU, that would be the same as the African Union, and would cause confusion.

***Unionism* (\*)** – The term *unionism* is analogous to the word nationalism, but instead expresses a pride of belonging to a larger political unit than a nation. It is the pride of belonging to a regional economic and political bloc or union, such as the European Union. For example, a person who expresses pride in being a European rather than being a Frenchman or a German is a *unionist*.

***Unionist* (\*)** – A *unionist* is a person who expresses pride in belonging to a union of nations, e.g. the European Union (EU) or African Union (AU), etc.

***Unionistic* (\*)** – *Unionistic* is the adjective of *unionist* feeling, i.e. pride in belonging to a *multi-national* union of nations, e.g. the EU (European Union) or AU (African Union) etc.

***“Update the United Nations (UN)” Route* (\*)** - This is one of the *route models* towards the creation of a *global state*. At the time of writing the United Nations (UN) has existed for more than half a century. It does not have much political clout in a world still dominated by *nation states*, but it does play a useful role as a moral support system when it is felt by the majority of nations that a particular country ought to be punished. At the time of writing, any nation that goes against the majority opinion of the UN risks

being considered a pariah nation, e.g. the US with its fiasco in Iraq. The model here is that the UN can be modified step by step into becoming a *global state*, as more *globist* nations desire it to be so.

For example, it could be given a larger budget, a larger defense force, the power to create laws and to enforce them in those *globist* countries choosing to be under its jurisdiction. Once the biggest nations are all democratic and become more *globist*, e.g. North America, Europe, India, China, Russia, etc then they can influence (even push) the smaller nations into becoming *globist* as well. Many thinkers feel that the two most probable *route models* to be this one, and the “*Expand the European Union (EU)*” *route*.

***Vid*** (\*) – A “*vid*” is a shortened form of the term “video set”, i.e. a television like device of the future that will present images in 3D and with very high resolution that are almost indistinguishable from real world images. The *vid* will help make the planet more *multi*, more *global*, as world citizens become better informed as to what other cultures around the world are thinking, by being able to view the planet’s entire media via the *vid*. The *vid* will become an essential technological device to promote *GloMedia* (i.e. a *global media*), which in turn is essential to

creating a *global language*, a *global culture*, and finally a *global state*.

***Xian*** (\*) – An *Xian* is a citizen of country or culture “X”. This term is used when making abstract arguments about a country, any country, not a specific one (such as France or Mongolia, etc).

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## About the Author

Prof. Dr. Hugo de Garis is a full professor of computer science in the Cognitive Science Department of the School of Information Science and Technology (SIST) at Xiamen University, China, where his research specialties are “Artificial Brains” and “Topological Quantum Computing (TQC)”. He is currently Director of the “Artificial Brain Lab (ABL)” which aims to build China’s first artificial brain. He teaches graduate students in Pure Mathematics, Theoretical Physics and Computer Science so that they can understand the principles of Topological Quantum Computing (TQC). Prior to his job in China, he was an associate professor in Computer Science at Utah State University (USU), USA.

Prof de Garis has lived in 7 countries :- Australia, England, Holland, Belgium, Japan, America, and China, which makes him a real “multi” (to use his terminology), allowing him to have the insights that are so fundamental to this book.

He is the author of the book “The Artilect War : Cosmists vs. Terrans : A Bitter Controversy Concerning Whether Humanity Should Build

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He is the father of a son and daughter (both doctors) from his (divorced) first marriage (to an Australian woman). He was a widower from his second marriage (to a Belgian woman), and is currently married to a Chinese woman, who is the daughter of a general who accompanied Mao Zedong on the “Long March”.

Prof de Garis’s hobbies include writing ideological and technical books, reading non fiction, traveling, and listening to classical music. He was born in 1947.