A Paradigm Shift in Global Human Consciousness, What Does It Portend?

How Do We Move Beyond Social Protest Movements, to Human Transformation Potential & Prosensus Building Forums?

by Adisa M. Omar

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Introduction.

The central, pivotal moral question for all of humanity to be asking at the dawn of this 21st Century is precisely are "social protest movements" becoming obsolete, or at a bare minimum, ineffective at bringing about a fundamental *"paradigm shift change in global human consciousness."* Yes, I suppose that social protests have an important historic role in amassing public outcries for change, or reform. The social protest movements also draw awareness, and recognition to the entire society of the need for enacting reformist changes. However, *revolutionary, based changes,* or as I will represent in this article a preferred "paradigm shift" have an usually distinctive place in our table talk discussions about race, gender equality, class, climate change, LGBTQ rights, or a host of other pertinent issues on the planet. So, in this article I hope to shape the parameters for the reader on just what does "a paradigm shift in global human consciousness" portend in light of our current enthrallment with dogmas, ideologies, and social praxis centered on social protest movements. I want to take consideration though in this dialogue the relevance of violent revolts, uprisings, revolutions, or guerrilla warfare, as they each pertain to social activism.

Moreover, I want to extend that vital conversation to how those other forms of social change can be effectively launched against a nation state, power structure, or those maintaining control over the masses, by fiat, mandate, or coercion to their overall detriment. While, this article won't attempt to offer a scholarly analysis of those variables, or constituents, perhaps, to the readers satisfaction. Nevertheless, I trust that what I will share with you will appeal on the merits of the commentary alone.

In this extremely important article, consequently, and in addressing especially the implications of the BLM (Black Lives Matter) uprisings; protests in Hong Kong; or the protests in Belarus, Lebanon, Venezuela, Palestine, etc. as representative of ongoing social protest movements globally. I particularly, therefore, want to speak directly to that newly emerging generation, or cadre of potential social activists (Gen Y, Z) that my generation is passing the baton to based on our own legacy of struggle. I am fearing, however, due to the tendency of my own generation (Gen X) and even perhaps those prior to mine. I find that if we continue in the future to rely solely on our varied dogmas, ideologies, native interests, or in the notion of class struggle (Marxist) singularly; or even, in the tenets of *non-violent social change, revolutionary armed struggle, or the Anarchist ideas*. As they too, perhaps, manifest as the stalwarts, in our quest for fundamental changes in the regimes of dominance, social intransigence, intolerance, or autocratic rule, and totalitarianism. In this review I hope we can reach a sense of common ground or consensus. However, more importantly, I am seeking to awaken you to our potential to reach a **Prosensus.**

To begin, I am dutifully concerned that nowadays we are quickly losing sight of the axioms that *"history, often repeats itself"* or that *"if we do not*

learn from the mistakes of the past, we will relive them." Thus, in this article I am decidedly not appealing to your sense of anger, resentments, indignations, frustrations, or unforgiveness, as it is pertaining to all that surrounds the various causes, or movements for social change, or activism, which might be dear to each of us. I am equally, asking you, to each take a "chill pill" and perhaps think squarely about the implications of using those aging methodologies of the social theorists from eons ago. More importantly, though, I am seeking your volume against the principalities that have enshrouded our modern technocratic age. I fear, whose chief mouth piece, or advocate, has become the **Globalist Materialist Agenda** representing the interests of those global elites. Hence, I feel that we need to ask at this point in the article exactly how do we move beyond these types of social protest movements, into a ***Human Transformation Potential & Prosensus Building***, and what are the results from that gradient as a "shift change"?

So, in the next section of this article I will offer a *Prelude* towards answering that ultimate question above. By initially, focusing on the historical context that oftentimes has set the parameters for our current methodologies, or frameworks, in social activism, or protest movements.

In this next section of this article I want to restate that I am *NOT* opposed to social protests parse *(including, those who find it necessary to engage violence in their actions, if that is there only choice for restitution)*. I uphold personally that as a guiding principal operating in my own life that the notion of "non-violent social change" as modeled by *Mahatma, Mohandas Karamchand Gandhi*, is endearing to me. As well as, that of the more contemporaneous example of "non-violent social action" as exhibited in the works of the late *Dr. Rev. Martin Luther King, Jr.* in the black Civil Rights Movement. The African American Civil Rights Movement spanning several decades in the USA, and implications, globally is the most recent knowledge we have of principal based non-violent social protest.

In the philosophy of *Mahatma Gandhi*, however, that was rooted in the principal of *"Ahimsa (non-injury), Sanskrit language"* which stemmed from the Hindu (Vedic), Jain, & Buddhist classic texts. I think, we have some erudite guidance on virtues in the positing of "non-violence" as a means to invoke social change, or reform. Nevertheless, the **'Satyagraha'** *(non-violent movement)* non-violent resistance campaign of *Gandhiji* waged against the British Empire actually left behind many deaths (massacres, riots), and although, *Gandhi* himself fasted as a means to subdue opposition to his approaches to enact change. Nevertheless, one cannot discount the many innocents that died, or suffered in those campaigns to uproot British colonial rule on the Indian sub-continent. The successfulness, however, of the campaign led by Gandhi for the independence of India, from under British rule, can never be marginalized, or discounted, in my view. And, whether, or not, it was cleverly replaced by the British

with a neo-colonial regime, as well as, the partitions of territory it arbitrated in creating the nation states of Pakistan, or Bangladesh, is perhaps, more so a topic of debate, among the intellectuals, historians, or academics. Instead, I look to the relevance of that historical phenomenon in the context of extracting how best do we move from reformist equations, to perhaps, a "shift" in consciousness itself that results not in reform, but transformation!

What is most clear to me, however, is that even though the methodology which was employed by *Gandhi* in his campaign against British rule resulted in extreme carnage *(unequal, in terms of not affecting British lives, as much as, those of Indian lives)*. Nevertheless, it did produce some inspiring results from which the masses in India drew solace. Although, I equally, would confirm that Gandhi achieved little in the reforms that left India squandering in poverty for decades in the aftermath. Thus, some Indian scholars, often have suggested that the ideas of B. R. Ambedkar, who had championed the plight of India's *Dalits (oppressed, or untouchables based on the Indian Caste system)*, were more insightful, and perhaps, more revolutionary than those of Gandhiji. So while, Gandhi, did ultimately, seek restitution for the *Dalits* in labeling them "harijans" (children of 'god') in India's new Constitution, nevertheless, the issue of the *Dalits* plagued modern India in the post colonial era with the former British rule. I should note that in 1989 I had the distinct pleasure of meeting with *V. T. Rajasekar,* who remains a prolific leader among the *Dalits*, and publisher of the "Dalit Voice" magazine. In our meeting we discussed the *Dalits* movement's alliances with the Black Liberation/Nationalist Movement in the USA, as well as, how *Dalits* often have equated Gandhi's views, with Nazism.

It should be noted that the idea of "non-violence" against other human beings *(except in self-defense)* as representing the "innocents" is an ideal upheld in Al-Islam, Christianity, and even, Judaic law, in varying degrees. What has greatly been misunderstood as it pertains to Al-Islam in the above regard is the commonly held idea, by non-Muslims, that *"Jihad"* means an instruction to wage war, or violent conflict with others (disbelievers). Whereas, the agreement on this controversial subject among most Islamic scholars is that the term "Jihad" more aptly refers to the "battle within oneself" in seeking a sense of piety, humility, or securing relief from judgement pertaining to one's sins, or atonement, and redemption. Hence, we should not limit our understanding of the principle of "non-violent" social action, or change to proponents of Gandhi, or MLK, Jr., alone.

I then find that a similar occurrence (violence) to what has been revealed above, in reference to India, has also, played out among the so-called non-violent social change advocates, of the 1960s Civil Rights Movement, and their opponents, in either seeing "non-violence" as a "tactic" or that black people had an inherit right to self-defense (i.e. Black Panther Party, or Malcolm X doctrine). So, when the stalwarts, of the non-violence social change movement, for example, like James Bevel, C.T. Vivian, Diane Nash, James Morris Lawson Jr., John Lewis, among others (besides, Dr. King, Jr.), posited their advocacy, of "non-violence" they are seldom forgotten by historians for their courage. However, the advocates of "self-defense" or even "revolutionary Black Nationalism" are seldom afforded such honors in the history books, or Black History museums. Hence, not only have most African Americans been supportive of an ideology that endured beatings, lynching's, police brutality, in the direct comparison

to their non-violent social change advocacy. But, most African Americans rejected the notion that they had a right to bear arms in self-defense, or wage armed struggle, as other oppressed, or colonialize people have done around the world. So, in writing this article I am not trying to take "sides" in this accounting. I am only trying to be fair in representing that those movements based on an ideology of "non-violence" had as many shortcomings in their analysis of objective conditions regarding their constituencies as did those that advocated for self-defense, or the extreme of armed guerrilla warfare against the oppressors. So, it is important for me to discuss how those that sought non-violence in America, like India, found themselves victims of State sanctioned violence against their movements.

We find in the case of black America, for example, that the "police state" apparatus responses to those curfew violators in urban rebellions (so called riots) were met with such brutal forms of repression that far outweighed largely unarmed rioters, or looters, capabilities. The repression cost untold number of lives in the 1960s into the 1970s. The concerted violent actions undertaken by the FBI in support of local police jurisdictions were conducted under the now infamous C.**O.I.N.T.E.L.P.R.O.** program designed by FBI Director J. Edgar Hoover to wage overt violent warfare on the *Black Panther Party for Self-Defense*, or their allies, and to "neutralize" their potential, as well as, the potential rise of a "black Messiah". The funding of police departments for their militarization was introduced under both the administrations of President Johnson, and Nixon, in forming the LEAA (Legal Enforcement Assistance Administration) as the cries for "law and order" echoed throughout the "silent majority" of white America.

Hence, while the non-violent social change ideology, and dogma, essentially, became a way of life for many of the activists, nonetheless, others, also defined it as a "tactic" like in the case of the former **SNCC** leader *Stokely Carmichael (Kwame Touré)* or with some *Black Panther* leaders as well. Thus, even those who saw the need for armed struggle against America's white supremacist national identity were supportive of "non-violence" but for them it meant being "non-violent" towards your African American brother, or sister living in the "hood".

The same arguments on non-violence social change are ironically once again being raised in light of the rise of the **BLM**, or in the aftermath in the *knee-lynching* of **George Floyd** in Minneapolis, MN in 2020. So, what I want to clearly emphasize in this article is the need for us to learn from the historical past, and perhaps, move forward, or beyond dogmas, or ideologies, of the past. Thus, in seeking the elevating or transitioning aspects of our ongoing struggle to address the current realm of principalities, and structures, which stand in opposition to equality. I am candidly saying therefore that we cannot relive, again, and yet, again, for the mere sake of nostalgia, tactics, or in our ways of living (culture norms, or values), those prior methods without considering the implications of them relevant to the technological realities of this era. Consequently, I am urging that you give consideration to those **Transformation Technology (TT)** protocols shared in this text in amassing the means, or potency, to unleash a "paradigm shift in global human consciousness." This beckoning, however, does not just pertain to the issues of race, or even, class, and gender, as constituted by those continuing "old, tried and tested" methodologies, formulas in struggle. But, it equally, is related to those global campaigns regarding climate change,

sustainable development, as well as, addressing the economic disparities (between, the rich, and poor) onto the myriad of global tensions highlighted in the nation states throughout the world. Thus, relative to how the disenfranchised, marginalized, oppressed, repressed are treated by political structures, or leaders, bent on maintaining their power, control, or coercion, as the tooling to maintain rule is of great important. This is some big stuff (s_ _ t) that I am talking about here! So, it therefore requires perhaps something much more potent than marching in the streets, or shouting obscenities, to reach a pivotal transition in the hierarchies, and principalities of this present world order. It is with this in mind that I want to transition our conversation to the next topical concern of this article in terms of re-shaping the *motus operandi* in our quest for social change.

To be a Catalyst for Social Change

Is to Facilitate a Change from within
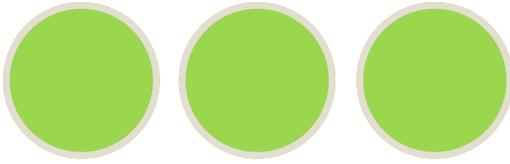
Moving Beyond ...

We continue I suppose to find ourselves in contentiousness, or in adversarial roles to those we oppose, or argue with, or are threatening our livelihood to a never-ending story. The hallmark of the "us vs. them, mentality" enshrines what I just expressed above. Thus, some may wonder if I am questioning our ability to "fight" against our perceived enemies than what insane level of "social non-action" am I alluding to in this article. So, let me be crystal clear that I am not advocating compliance, accommodation, or acculturation to our circumstances either as African Americans, or as global partners. What I am saying is that to lock ourselves in confrontation agendas based on dogmas, or ideologies of the past is not going to alleviate the patterns we admittedly claim have existed for decades. So exactly, what are some of the alternatives I am suggesting for your consideration?

First, to move beyond the "us vs. them, mentality" is to get ourselves out of the mud pit. I recall, the Rev. Jesse Jackson once stating that "if you stoop to the level of holding someone down in the mud than you too are in that mud". While, he used the analogy to advise white people to stop holding the black man down, because it keep themselves down. I think, the analogy, also has value in seeing whichever side is engaging with the other in conflict the result for both is an eternity of wrestling (since, whoever is on top today, may be on the bottom tomorrow). Accordingly, what is being proposed in this article is a **Prosensus Building Forum** as a means to end the injunction we are facing in the "us vs. them, mentality."

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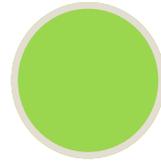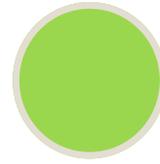
What confuses some readers in this context is the concern that I am proposing some type of consensus building, or conflict resolution toolkit rather than the reckoning surely fitting to erase the vestiges of 'global white supremacy' from the face of this Earth. But, what I am actually sharing with the term "Prosensus" is a means to transcend our differences and stated ideological camps, or dogmas, to enact a transformative value that eradicates not only a "white supremacy" but any sense of supremacy between any human being on this planet. It suggests, also, that the more potent ingredient for *social change* is rooted in a *human transformation* when we are guided to see beyond mere materialist aims, and objectives, in living, or in our seeking of power over each other, or to replace the power of another, by another. It arguably, means not allowing the religious elites, scholars, or mystics to keep us in a perpetual merry-go-round of conflicts, or malaise, in servitude, to the elites.

So, does this mean the new "us vs. them, mentality is the "elites" vs. the "masses". Nay, I would be quite foolish to advocate such a quid quo pro to advance supposedly my own ideology, or dogma, for you to digest. Instead, I am saying that the "elites" no longer become "elites" when all human beings are the "elites". Moreover, the question of being non-violent, or violent becomes essentially irrelevant when you move beyond those existing competing dualist ideals, perspectives, or dichotomies in ideologies. It means that to "transform, and transcend" requires us to perform an invigorating exercise in moving our lives to a *"quantum leap, forward in transformation, from within, and without"*. So, is this all some type of a "pie in the sky, form of idealistic thinking" that I am proposing to you? Nay, I do not need to waste your time, nor mine by engaging any of you in some type of 'new age' gospel, or panacea or "kumbaya" that we say, "can't we all just get along."
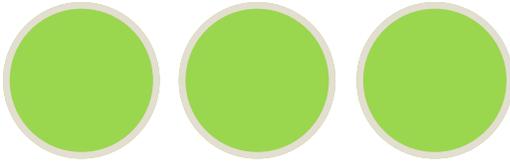
Instead, I am honestly advising you on some prerequisites based on some forty years of documented research in struggling, to extract, just how we can move beyond those dualist persuasions, in thinking; which, tend to foster our cognitive dissonance, and, this ongoing, "us vs. them, mentality". These ideas, for example, are discussed on the various websites of the **Ikologiks Institute for Global Studies (IIGS)** as well as in some of my other published works.

I suppose although that some of you may disagree with this premise of "moving beyond" and are quite satisfied with the status quo in social activism, and social change. Well, I admit, and do not claim to have all the "answers" or the "truth key" to actually turn around the nature of this intractable world that we are living in under modern globalization. Neither, am I contending that the technocratic states that are administering the world will simply implode magically with our meditations, or prayers *(although, there is more power there than you might suppose)*. What I am suggesting to the reader, however, is that we can, collectively, on the grass-roots level certainly advance a set of processes that engage **Transformation Technology (TT).** In the enacting of those **TT** protocols I am suggesting that we can ignite a flame proportionable to the great changes now required in the world, or as I prefer to stipulate, as a *"a paradigm shift in global human consciousness."* So, if you feel that going to yet another protest march, or demonstration, in the search for reforms, in an otherwise, broken system (i.e. systemic racism) that is rotten (at its core) is the most we can accomplish. Or, that it suffices in association with the balances you must endure in support of your families based on their daily needs? Then, so be it, and I genuinely respect your choice without further questioning, or rebuke.
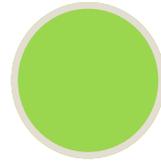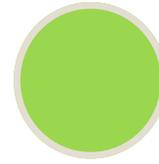
Moreover, I support the right of you to do so and I will always have your "back" in that difficult decision. Alternatively, for those who might wish to differing processes, and methodologies, developed to address these same concerns than I hope you will take value, or the time to either join, or start a **PBF (Prosensus Building Forum)** in your own community.

In the final analysis, however, I don't want to state that the above commentary, or prescriptions, which are summarily offered in this article should be taken as the final word. Neither, should it be construed that I find no value in aspects of our current social reality and what guide human civilization in modern globalization. Moreover, I don't want to leave you with the final impression we can obtain no benefits from **IT, AI**, and those modern globalization regimes as they are currently constituted. Because, no one can oppose how technology is affording us new capabilities in medicine, physics, astronomy, robotics, or education. Neither, should you render a conclusion that I am advising you against street protests, or in tackling, what we face in this world. So in the words of the black revolutionary of the 1960s, Malcolm X – I too, would say, *"by any means necessary"*. Nonetheless, while I can support all those aforementioned existing structures with limitations, as well as, the patterns of change they invoke. I can only do so to the extent that we can arrive at some reformist transitions until we can make a full throttled pivot to a "paradigm shift". I can only perhaps consent to do so with the basic admonition that we do not permit the exclusion of *freedom, liberty, self-determination, democratic institutions, or sustainable development* in generating any of those reforms that are suggested. Moreover, I strongly recommend that we never forget how we see the purpose of life in the 21st century, and beyond, is central to arriving at any of our conclusions designed to pivot to a *"paradigm shift"*.
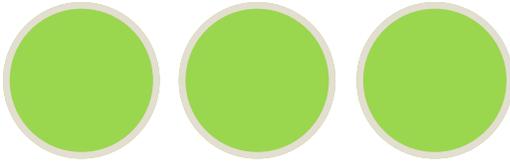
Is the future of humanity, as such, to be intrinsically, based solely, upon our materialistically constructed, contrived, and self-centered lifestyles? Alternatively, can we move beyond such an **IT, AI, Digital Transformation** driven dualist-based reality, or age, without social upheaval, and conflict? Along, perhaps, with the accompanying elements of materialism, or conspicuous consumption patterns that foster our allegiances to modern globalization? Or, instead, can we endeavor to launch a **Transformation Technology (TT)** that is enabling, and equipping our *human transformation potential*, or at least, for example, in the empowering of each human being reaching that *quantum leap* forward within to invoke that *human transformation potential?*

I find that the practicality, as such, for any of us perchance arriving at significant measures in social reform that is actually based upon those social change ideals founded in social protest movements as discussed previously, is perhaps, representative of that impotency in reformism as juxtaposed to the avenue aligned with our *human transformation potential.* In my mind therefore, to seek, out such fundamental change via protesting, marching, and demonstrating is an impossibility and no longer has a viable means in a globalized economy rooted in materialism under modern globalization. While, in perhaps in those previous centuries *(Labor movement, Civil Rights, Gay Rights, Anti-War, Environmental Justice, etc.)* it did. The resultant co-optation, exploitation, and manipulation easily associated with the reformism of the past movements, or even, in the popular modern protest movements is undeniable. It is equally rooted in a systemic failure to eradicate the underlying social conditions that perpetuate racism, sexism, class demarcations/divisions in the first
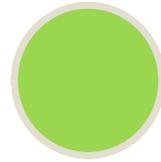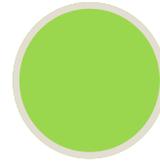
place which by their nature require a *seismic shift*, or "paradigm shift". As well, those issues just referenced above involving climate change and sustainable development, or social mores, and values, equally, are not responsive to reformism.

Let me be precise in this admonition cite above, in particular, how it relates to the BLM, itself. It too, of example, is being coopted, by the corporate elites, or big donor fund raising institutions, in philanthropic giving. I personally, discovered that a non-profit fund raising entity named "ACTBlue" uses aggressive fund raising tactics on behalf of BLM. While, ACTBlue claims itself to be a non-profit social engineering company, nevertheless, it is unclear what percentage of a person's donation will actually go to BLM. Moreover, as I stated before these non-profits claiming 501 (c) 3 IRS tax-exempt status offering their CEOs and senior management lucrative salaries and high-priced offices. The same is true for more visible non-profits like United Way, American Red Cross, Salvation Army, Goodwill Industries, or AARP. In the case of AARP the members are deluged with offers from Insurance Companies, car rentals, hotel offers, with a dizzying marketing that floods member mailboxes when in fact AARP offers no direct financial aid to seniors truly struggling for survival. Thus, the reason why our own IIGS does not apply for IRS designation is avoid falling into the same trap of centering over 50% of our time, and internal resources on fund raising at the determent of the actual goals for which the organization was started. Needless to say, some of my observations are not universally applicable and there are of course many reputable non-profits that are sincerely serving the populations, or causes, they were created to support.
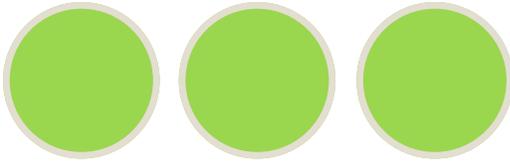
What concerns me more is the level of for-profit engagement with groups like BLM in conjunction with their CSR (Corporation Social Responsibility) portfolios in seeking customer allegiances to their products, or services. Whether, for example, it is the *NBA, Starbucks, McDonalds, Unilever,* or the *NFL* that suddenly rush to become proponents of **BLM** symbols, or even, the opportunistic endorsing *Colin Kaepernick's ('taking the knee')* protest effort. Without, still reinstating his career is both "toothless," or "meaningless," and at best "opportunistic," or at the worse plain insulting. Moreover, to see such a corporate CEO like Google's own Sundar Pichai, who claims to endorse BLM on all their social media platforms, but then, the same CEO (who is of Indian heritage); [https://www.businessinsider.com/google-invest-billions-india-telecoms-reliance-jio-2020-7)](https://www.businessinsider.com/google-invest-billions-india-telecoms-reliance-jio-2020-7)

has decidedly, moved to offer 4.5 billion dollars to India's Digital Jio's platforms, while completely, ignoring the impoverishment within black inner city reservations (called neighborhoods) is simply outrageous, and appalling. I contend, that if Google's CEO, alternatively, had announced that he was going to rebuild the Tulsa, OK site; whereupon, those angry white mobs (1921) rioted, looted, and terrorized the black community *(some have proclaimed, nostalgically, as 'Black Wall Street').* In destroying, this promising, vibrant African-American community Google could certainly take 4.5 billion to invest in a major restoration of the original site. Maybe, BLM would mean something to Google other than a CSR placebo if it took my challenge. Imagine, for example, if 4.5 billion was then matched by Amazon, Microsoft, so that all the current residents in the existing Tulsa community could be hired to rebuild (construction, infrastructure) businesses, housing, and infrastructure to "Disneyland" like perfectibility?
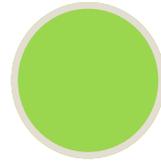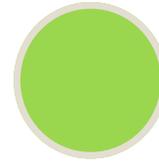
The ensuing 'mecca' of African-American economic excellence in Tulsa might than revival the "Mall of America" complex in Minneapolis, MN. Furthermore, if any of the residents were given SBA loans (no strings attached) to launch these businesses then I might believe that BLM truly to these corporate elites.

In conclusion, I sincerely believe that those protest and social movements of the past should be honored for what they accomplished (reformism) in the past decades. It is not entirely useful to discard them, or their impact, because they did, and still, can continue to play an instrumental role in social reform. Moreover, they stand as a catalyst for agitation, organizing, or in the demonstrative "power of the people" as stated in one axiom, or in another — "people united will never be defeated." Rest assured, the riots and looting that took place in the aftermath of George Floyd's death was actually what brought things to a head in the eyes of corporate America, and the conscious of the world. We can see repeatedly throughout history that non-violent protest marches never grab the media news feed like a violent disruptive event.

The famous John Lewis account, for example, of his assault on the *Edmund Pettus Bridge* negates that "violence" *(not demonstrators, but State Police)* is what grabbed the attention of the world. If the march had concluded uninterrupted then the event might be a mere "footnote" in history. And, since those private property interests have always superseded human lives throughout history. We readily can obviously assume the same will remain in the future. In this case we can see that what really goes on, is in the vain of *Marvin Gaye's* inspiring song, "*What's Going On,*" or perhaps, in the Jazz artist piece of *Les McCann* in

the song *"Compared, to What We Got."* In other words, I think, it is entirely useful to consider we cannot discard avenues of expression that empowering others and that embolden humanity. Because, they too, are devised to seek change *(including, what is offered in this article)*. Neither, do I suppose can we otherwise synthesize the understanding of the goals, objectives and stated methodologies in such activist devices without first proposing those alternatives cataloged in this article for your review.

I contend in this article that I am presenting the nexus for a possible transition from such prior expressions of ***outward (without) activism,*** to what I urge, must be increasingly, be matched, or celebrated, by an ***internal (within) transformation***. It is when that **"within" and "within"** expression take us onwards to a transcendental reality that in fact it creates the dynamo for a ***"paradigm shift in global human consciousness"*** that I perceive as an alternative. In defining this unique equation, or variable, of transforming our lives from "within and without" I would be quite negligent not to share that even this dual expression has been seen occasionally by some of you as an incompatibility. Those that have favored the *"without"* principal have been on the forefront of *social cha*nge and demonstrative opposition to the status quo; or the powers that "be" in governing our society. Alternatively, those who have advocated the *"within"* principal suggest that we can find in meditation, prayerfulness, or other inward processes in human transformation the essential key to our own individualized sense of perfectibility. Thus, in their view making the world a better place by the process of *osmosis*. In this sense, they do not see that the "within" is perhaps beyond notions of *individualism* as shrouded in terms like
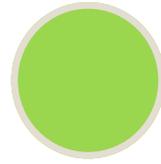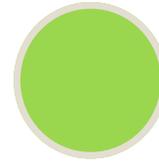
"self-realization" or "self-mastery" that tend to negate the external world as nothing more than an "illusion" against our perfection, or liberation. Yet, that same "illusion" they have suggested is unnecessary for our spiritual fulfillment, is exactly what oftentimes does bind them equally to this illusionary world. Thus, in seeking an unabashed drive for material acquisition, sexual attractions, or sensory gratifications found in that "world of illusion" the contradiction they have raised is appalling.

The two viewpoints, which I identified above have been demonstrably erected over several centuries under labels, such as, "spirituality (religion)" vs. "political struggle" or in "metaphysics vs. materialism". It may also be confessed in the tangents to them both, such as, *revolutionary armed struggle*, versus, *non-violent social change* that have been tampered, with previously, in my article with abundant explanations. What I have concluded cautiously on this front, however, is that we need some precision in how these varying labels apply under modern globalization; and therefore, I hope to share with you in an ongoing fashion the results of the research in our own think-tank, the **IIGS**. I will contend, however, that the dichotomous infraction posed in our differing views on social change, versus human transformation, has correspondence to the rift in those secular divisions described above. Because, they too, are in fact somewhat being artificially contrived artifacts, in my view. And, so I think, to be prudent, and not to assert a radical idea beyond reasonableness if we just, perhaps, simply "think outside the box" of our preordained, or current ideologies, formulations and dogmas. I so doing, I believe, that we can reach an appropriate nexus agreeable to all parties moving forward. Whereupon, I suggest that this *"within and without"* perhaps arrives at a combined *holism, synergy, harmony, and opportune, symbiosis,* in seeking, our varying approaches,
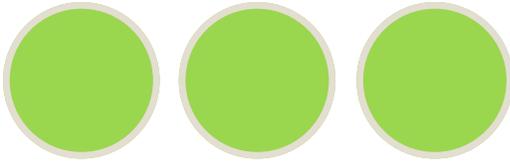
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to change, or in human transformation in consideration of the impact of modern globalization. Moreover, it can help repair the damages over the centuries, because of our preference for dualist constructions, and core solutions, or values. Thus, I adamantly contend that *"a paradigm shift in global human consciousness"* as it is framed in this article, and for our **IIGS** websites, is perhaps, at the centerpiece of how we can encourage that profound engagement of *within and without* in the future (despite, globalization). Affirmatively, then I suppose each of us, can perhaps, also arrive at our highest *human transformation potentiality*. Lastly, though, this is a thesis that certainly may have flaws to resolve, however, it still serves to codify the core basis, and means, for the establishment of an age focused on **Transformation Technology (TT),** beyond **Information Technology (IT),** or **Digital Transformative** ideals. The existing **Information Technology (IT)** constituents, for example, may constitute the bulk of what is governing the planetary consciousness nowadays. But, it and the newly emerging focus on **Digital Transformation** is perhaps already has proven insufficient, in my view. Furthermore, the current morass in the **IT** field may be accounting, for why, a pivot to *Digital Transformation* is may be gaining precedence, and an increasing global momentum, but resonates with the same impersonal technocratic regime in support of **DT**. What already, in my mind, however, that might help foster an actual transition to a *paradigm shift in global human consciousness"* is afforded not so much from what we have derived from the **IT** Revolution, and **Digital Transformation**. Because, I see them also as essentially adversarial to our future goals in a "shift". Nevertheless, I can see IT, and DT as an adjunct to *Transformation Technology (TT)*. In the context of the research of the IIGS the TT is constituted in two pathways.

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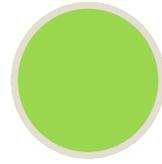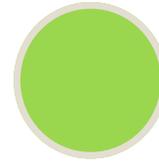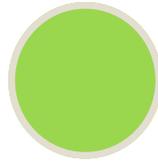
The first, is designated as *"Applied Transformation Technology"* which is highly supportive of existing **IT, DT**, and **AI** protocols. The second, being the utilization of *"Applied Spiritual Transformation Technology"* that is more suggestive of a tool that is having an affinity with our spiritual, metaphysical, religious, as well as, our existentialist views (inclusive, of atheism, and agnosticism). Hence, I can characterize **TT** as being inclusive of all the above rather than a division in any one of them being cited.

The "paradigm shift" in light of those comments shared above is NOT seen as an ideology, nor as yet another form of social change leading to reformism. As such, it is not a compelling movement for us to support, join, or proselytize among others. Moreover, it is focusing alternatively on that *"shift"* consistently refrained in this article in clear opposition to the existing modern globalization tenets, processes, or institutions. The modern globalization paradigm is engaging, and supportive of *'free-market economies,' lassie faire capitalism, or international financial capitalism, or socialism*. In contrast, the **Transformation Technology (TT)** paradigm is constituted to serve as a vehicle for *Transcending* each of those existing structures operative in the world under modern globalization patterns. The *transcendence* spoken of above is clearly, though, beyond the dualism, ideologies, dogmas, and inflection points, as perhaps, they already were founded in some of the previous *'shifts'* in global consciousness amid the differing epochs since the dawn of human civilization. In those past *shifts* recorded, were perhaps, the seedlings mandated to affirm the "us vs. them, mentality" in maintaining the core principalities in *control & coercion*. Which, most importantly, had been initiated and supported in the erection of a 'global white supremacist' regime centuries ago.
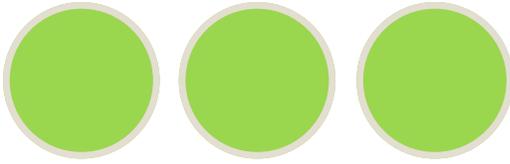
In the IIGS, or our websites I should note that we are not encouraging, or discouraging, the ideas related to *conflict resolution, restorative justice*, or even, the *tribunals* that may focus on *reparations, or "Truth & Reconciliation Tribunals" (i.e. South Africa, Rwanda)*. Which equally, may have manifested, or resulted from social protest movements, revolutions, or in the imposition, perhaps, of a newly selected "paradigm" such as ***Transformation Technology (TT).*** Instead, the IIGS, and our websites, are focusing more so on a determined exploration of patterns in "convolution" that seeks "liberation" *(spiritual transcendence)* rather than merely an "evolution" or "revolution" in accord with our innate social processes. Thus, in adhering ourselves to those innate processes that are engaging our ***human transformation potential*** we can aspire to *transcend* the limitations inherent in our evolutionary (reform based) and revolutionary patterns (cycles) related to social change, or social activism.

The *convolution* treatment although is rooted in enigmatic processes that can awaken us into a collective state of *coherence* as a byproduct of engaging in those *transformative processes* in support of humanity's ***human transformation potentiality.*** The "paradigm shift" I have spoken repeatedly of in this article is in close association with what the **IIGS** research purports and it is heralding a potential "awakening" that fundamentally, and profoundly, *transmutes, transforms, transcends, and transfigures* all that we presently know, seek, and value. Furthermore, it is doing so, as it pertains specially to our *third dimensional 'reality (illusion)'* mindset that underpins modern globalization. So, the *'paradigm shift'* as it is imagined, advocated, or shared with you in this article or on our websites is not
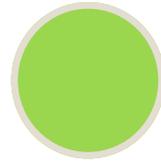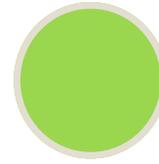
focused simply on a mere political invention, social game theory, or even, a progressive reformist modeling, as well as, a philosophical thesis, or treatise. Neither, is this offering designed to compel others to follow or engage in it as a social movement, ritual, creed, or dogma. Alternatively, it is with the concentrated efforts of the **IIGS** in constituting the actual reasoned, rational design, and implementation of each **PBF, and TTCI** globally that there is an opportunity to fully "test drive" all of the affirmation points and pivots evidenced for the reader in this article. It is hoped that a *transformative coherence* does beckon us towards engaging in those efforts, and supportive methodologies to empower the arrival of that 'shift'.

Finally, on the IIGS websites there is a means to actually develop a PBF in your own locale. Keep in mind, that each PBF is autonomous and is only restrained in accepting some basic advisories to prohibit abuse, criminality, or cult formations. Otherwise, the inceptors, or facilitators, and partners, in each PBF are free to develop, explore, and evolve as they deem necessary. Thus, the PBF is a method of impregnation, which, then allow the period of gestation, followed by birthing, and then, full manifestation. The manifestation process comes forth perhaps in the future as the initial TTCI which then serve as a means to awaken that *'paradigm shift in global human consciousness'.* The manifestation is not confined by any dogma, or ideology, and perhaps, will even evolve of its own accord in fulfillment. The prime directive is slated towards enlivening our *human potentiality, and possibilities* in transforming our lives from **"within and without".**