



# **SIX KEY DIMENSIONS BROKEN IN DEMOCRACY**

The Urgent Need for the Evolution  
of Governance Towards Synergistic  
Democracy

---

Edited from  
~ UNPLUGGED LIVE TALK ~

**by Dr. Marc Gafni**



[www.onemountainmanypaths.org](http://www.onemountainmanypaths.org)

# ***Six Key Dimensions Broken in Democracy***

The Urgent Need for the Evolution of Governance  
Towards Synergistic Democracy

**by Dr. Marc Gafni**

Printed in the United States of America

First edition

---

Copyright © 2021, Office for the Future, San Anselmo, California, USA

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means electronic or mechanical, including photocopy, recording, or any information storage and retrieval system without written permission, except in the case of brief quotations in critical articles and reviews.

The autonomous initiatives which live under the rubric of the Office for the Future include: The Center for Integral Wisdom, the Foundation for Conscious Evolution, the Homo Amor Project, the Eros Project, and the Outrageous Love Project.

Published by and for more information contact:

Office for the Future, San Anselmo, CA, USA

ISBN: pending

*We need a new Declaration of Independence together with a new Declaration of Interdependence. Not only are all human beings created equal; all human beings are born creative and all human beings are irreducibly unique. Uniqueness unlike separateness, is not the cause of alienation but the currency of connection. All human beings are already intimate, containing the whole and for the sake of the whole. In that precise sense, the unique creativity of every human being for her own sake and the sake of the whole is the purpose and joy of a human life.*

*This realization moves us  
from the Democratization of Governance  
to the Democratization of Enlightenment.*

## A Note to the Reader

**This series is taken from spontaneous live talks** given by Dr. Marc Gafni on the weekly broadcast [One Mountain: Many Paths](#), founded by Dr. Marc Gafni and his evolutionary partner Barbara Marx Hubbard.

These talks are largely unedited and unplugged and the style of the pieces is therefore that of spoken word and not a formal essay.

In these excerpts from Dr. Gafni's talks we explore the deeper meaning of Independence Day and more importantly of the existential challenges to Democracy itself, at this crucial moment in our history.

Read [Part 1](#), [Part 2](#), [Part 3](#), [Part 4](#), [Part 5](#) and [Part 6](#) on *Medium* publication website.

# Table of Contents

Part 1 — Healing Our Global Intimacy Disorder Through an Evolving Universal Grammar of Shared Value.....	5
Part 2 — Revisioning Freedom in a Digitized World.....	9
Part 3 — Reclaiming Power in Citizenry.....	14
Part 4 — Six Key Dimensions Broken in Democracy: Synergistic Democracy Is the Next Step.....	18
Part 5 — Global Action Paralysis Caused by a Global Intimacy Disorder.....	29
Part 6 — Healing Our Global Intimacy Disorder through a Universal Grammar of Shared Value.....	33
Published on Medium:.....	39
Related video's:.....	40



# A New Declaration of Interdependence

## Part 1 — Healing Our Global Intimacy Disorder Through an Evolving Universal Grammar of Shared Value

### Introduction

The 4th of July is an incredible day, on which the United States, and all of us around the world, celebrate freedom. The 4th of July is also a complicated day. The United States has been a leading democracy in the world. Yet it's not easy to celebrate freedom. Things have changed. We're living in a different world than the world of the Founding Fathers. Democracy itself must evolve. We need new forms of democracies. Instead of democracies based on win/lose metric in which polarization and alienation is destroying the heart of our society and crippling our capacity to deal with both catastrophic and existential threats, we need what Barbara and I have called *synergistic democracies*. We will talk more today and in coming weeks about what that might look like.

What does it mean to celebrate freedom in a post-postmodern digitized world? A world in which our information ecologies are broken and we have lost our trust in the legacy institutions that govern our sense making. In which our collective decisions are manipulated by digital split testing beyond the pale of awareness, to an extent that easily has the capacity to change the result of an election.

This of course is not a conspiracy theory and has nothing to do with right or left wing politics. That is a simple fact that has been pointed out in great detail by responsible reporters in mainstream scholarship. If you want one example take a look at Shoshanna Zuboff's magisterial work, *Surveillance Capitalism* and a half a dozen other pieces of serious reporting that parallel her analysis. This is but one question in a long list of pressing existential issues that confront us in this moment when we celebrate our freedom.

We remember well in this moment that when Benjamin Franklin was asked, after the constitutional convention in Philadelphia at the dawn of the American experiment, what kind of government had we formed, he answered “a republic, if you can keep it?”

This is a moment however not only of great risk but of great opening and possibility. We are poised not only before a series of possible dystopias, but more accurately between possible utopias and possible dystopias. We are at a time between worlds and a time between stories. This is a moment where we must all rise up and stand for value, for freedom, for Goodness, Truth and Beauty and more than anything else for the realization that we are the next chapter in the great love story of reality.

In part 2 we focus on celebrating the Eros of Goodness, Truth and Beauty in a digitized world that militates towards attention-hijacking, through the click bait of Pseudo Eros. Let’s clearly formulate the need for a revisioning of Freedom. Not just as a Declaration of Independence, but a *Declaration of Interdependence*.

In Part 3 I share the context which our Founding Fathers lived in and how we can reclaim the power of citizenry by articulating a shared ground of value from which we can do shared sense making.

In Part 4 I would like to share a number of reasons why democracy is failing and why the next stage of governance must include but also transcend democracy.

And to understand with you why that next stage must be rooted in a new shared story, a new emergent collective intelligence. Based on what I have called for many years a collective enlightenment or Democratization of Enlightenment, and why as Barbara Marx Hubbard and I have said together for the last many years, that only a shared story creates global coherence.

Let’s understand [in part 5] the *Global Intimacy Disorder* as the root cause or generator function for our Global Action Paralysis and Global Action Confusion. In response Zachary Stein, Barbara Marx Hubbard and myself have formulated what we might call

the relativity equation of the interior sciences. This is what we have called the *Intimacy Formula* — an equation which marks a significant innovation in the interior sciences that has the capacity to generate global coherence.

Finally [in part 6] we need to call for a new Renaissance of shared values. We need what I have called over the last five or six years an evolving universal grammar of value based on First Principles and First Values that are innate and intrinsic to human consciousness and ultimately to Kosmos itself.

Together we must understand that in order to preserve our democracy we must also evolve it. We must evolve from the Democratization of Government to the Democratization of Enlightenment. This in turn must be supported by what Barbara and I have called the movement from a win/lose metric democracy to a synergistic democracy. But we can only succeed in evolving to a synergistic democracy if we have a new shared story.

Healing the Global Intimacy Disorder cannot happen without articulating a New Story for a New Humanity. This new story must be rooted in evolving First Principles and First Values. The New Story then becomes the matrix for a Global Ethos for a Global Civilization.

To be clear, this is not a totalizing ethic. It is rather the shared score that we need for the music of diversity. We do not need a totalitarian superorganism. That is the direction that the Tech Plex is inexorably trying to move us towards in multiple ways. Rather we need a *Planetary Awakening in Love*, Evolutionary Love, through emergent Unique Self Symphonies all over the world.

If you are new to [\*\*\*One Mountain, Many Paths\*\*\*](#), these are a lot of new terms. We have unpacked all of them in the previous months and years and will continue to deepen them in the following months. In order to move Reality forward we need new languages of intimacy, new languages of governance, new languages of relationships, new languages of economics, new languages of spirit and more. It was the magic of

language as a new emergent in Reality that allowed homo sapiens to explode life into every niche of the planet.

It is the emergence of new languages that will allow us to **not** be the generation in which the curtain falls on the great drama of evolving human life and evolving love on planet earth. The articulation of such new languages is one of our primary intentions in this revolution of Evolutionary Love that we call **One Mountain, Many Paths.**

I just want to add that these short remarks are spontaneous and incomplete. But at least we can start the conversation and we will continue it in the coming weeks.



## **Part 2 — Revisioning Freedom in a Digitized World**

### **News is an Entertainment Business**

We've structured our society to celebrate destruction. If it bleeds, it leads. News is an entertainment business, it's been that way for several decades. News is driven by ratings. Then, news got translated into the internet, in which everything is driven by clickbait and the hijacking of attention. We all know that attention is more instantly focused by negativity, jealousy, and fear. So, the structure of our interconnected global nervous system — which is what the internet is — is naturally militating towards the depths of fear and contraction. Towards the lowest common denominator of humans acting and interacting. That's a tragedy that doesn't lead to freedom. It's a tragedy that doesn't lead to the celebration of democracy.

### **Celebrating the Good, the True and the Beautiful**

So, first let us celebrate the good. We have to always start with celebration. We have got to celebrate freedom by focusing on the Good, the True and the Beautiful.

There's so much happening in the world and there's so much joy. There's billions of times more people committing acts of goodness now than there are people committing acts, which are ego driven, and causing pain in egregious ways.

We've got to celebrate the gorgeousness that human beings are being and doing across the planet. We celebrate the Outrageous Love that's unfolding in billions of interactions across the planet.

### **Attention Hijacking Structure of the Internet**

These billion acts of kindness are not however driving the digitized environment. The digitized world is structured for negativity because the systemic economic goal of every site demands attention-hijacking. Attention hijacking demands deploying

addiction strategies, to create long-term customers. Long term customers with maximal attention is the purpose. The profit from this vast system goes to a tiny elite of billionaires. The larger good of all of the end users is ignored. The end users of the internet are not considered legitimate stakeholders whose deeper wellbeing must be honored. A plethora of studies shows us — what our grandmothers already knew — that you can hijack attention much more effectively through negativity, fear, hate, and polarization than you can through love and depth. Because love and depth need to be cultivated while negativity is the default mechanism of the superficial. And the opposite of the holy is the superficial.

Moreover, the end users of the internet are not end users. They're instruments. They are objects who are fed into machine intelligence to garner data and develop a personality profile. And, more particularly to garner predictive analysis about how you will react to specific sets of stimuli in terms of buying and other key decision-making moments including voting. That personality profile is then sold to third-party customers. This is the structure of the internet.

The structure of the internet is not the town hall that the Founding Fathers were thinking about. There is no genuine face to face. It's not the township. It's not the citizens that know each other. It is rather an imitation of the face to face to garner attention.

We're in a new world and we need to think deeply about this new world. How do we cultivate Goodness, Truth and Beauty in this new world?

## **Revisioning Democracy**

The 4th of July is a radical invitation to receive the baton from the Founding Fathers. Let's be the Founding Fathers and Founding Mothers and re-vision what democracy means.

Because that's what the Founding Fathers did. The Founding Fathers were highly educated. They had read most of the books available in their day and they tried to

think forward. They tried not just to solve the local issues, but to re-vision what it would mean to create a reality that was Good, True, and Beautiful. The Founding Fathers were a great expression of the Evolution of Love in a thousand different ways. They were wildly important, but now we've got to pick up the baton.

The world we live in today is fundamentally different from the world that they envisioned. We have to receive the best and the most beautiful that they offered us, and we have to take it to the next level.

It's not enough to have a Declaration of Independence. It's not enough that all human beings are created equal. We need to take the next step.

## **Revisioning Freedom**

What does it mean to recreate freedom in the digital age? How do we avoid the existential risk of digital dictatorship? How do we avoid the insidious process in which we are manipulated by online structures? Our attention stolen and our opinion formed by polarized broken information ecologies. All of it happening beyond the pale of our conscious awareness. How do we move towards true freedom in the digital age? How do we avoid a kind of numbing digital instrumentarian totalitarianism that views us as nanobots in the larger system of data?

We must revision freedom. And revision what we actually mean by independence. We must revision our core identities and see how those play out in the digitized spaces. We must realize that we are not objects to each other but subjects. We are interconnected and intimate with each other. We must realize that we all need each other, that no one lives separate from the whole. That we are not nanobots, but irreducible unique selves. We are nodes in the great system of immeasurable value, in a world ruthlessly seeking to reduce everything to measurement and commodification.

Let's declare not just a Declaration of Independence, but a Declaration of Interdependence.

This is a very different kind of freedom than being free to do whatever you want. It is more like the freedom to be your most authentic and gorgeous *Unique Self* that reality willed into existence in you, as you and through you. To know that you do not exist independent of everyone and everything. That you are needed by *All That Is* – Everyone and everything literally needs you.

### **The freedom of interdependence.**

The freedom of being our deepest expression of unique authenticity. The freedom of radical, ecstatic joy. The freedom of loving each other and caring for each other in the most deep and poignant and powerful way. The freedom of staking our lives for each other. The freedom of looking in each other's eyes and being face-to-face and re-engaging friendship the way it needs to be.

### **Are You Ready to Play a Larger Game?**

The first question we need to ask ourselves is: Are we ready to play a larger game?

We need to commit to playing a larger game. And to play it in a particular way that we have never played before. We need to revision democracy today. To do that we need to revision what it means to be a human being.

Are we ready to play a larger game? Are we ready to reinclude everyone who was left out of the original democratic vision? Are we ready to be the Founding Fathers and the Founding Mothers today? Are we ready to vision again, and write the new texts of freedom and humanity? To reclaim freedom, reclaim independence, and reclaim interdependence. Are we ready to take responsibility to evolve the source code itself?

Are we ready to do what the Founding Fathers did, as the Founding Fathers and Mothers, and participate together in the Evolution of Love?

Because that's what the Fourth of July is. Celebrating 4th of July means that we are willing and ready to step in for real. To step into our digitized world. Step into our

world that doesn't have town halls. And we recreate friendship, and we recreate town halls in person and online. We recreate democracy at a different level of consciousness, in an entirely new way. In a way that meets the reality of today, which is wholly different than the reality of the Founding Fathers.

Can we love that much? Can we be that audacious? Can we be that tender? Can we be that fierce together? Are we ready to do this for real? Fierce and tender. Taking responsibility for the revisioning of the story. To tell this New Story for a New Humanity together?

Now is the time.

This is the hour.

We are the people.



## Part 3 — Reclaiming Power in Citizenry

### Can We Keep Democracy?

We are ready to pick up the baton and be the Founding Fathers and Founding Mothers. To step into our digitized world and re-vision freedom and democracy.

Now let's at least begin to explore what this actually means.

### The World Our Founding Fathers Lived In

The Founding Fathers stepped into a world in which there was shared value. They realized that there was a shared sense of the Good, the True, and the Beautiful. That shared value was, in some deep sense, drawn from the great traditions. It was drawn from the traditional period, from pre-modernity. These great traditions had a lot of things wrong with them. They had an enormous amount of corruption. But they also had insight, practice, and realization. So there was a sense in which modernity, drew from these great traditions a shared sense of value.

Not all of modernity did that. There were major strains in modernity that believed that there was no intrinsic value in Kosmos at all. But no one really made that the center of the conversation.

Even though people like David Hume and other major thinkers — who gave birth to postmodernity — believed that there was no intrinsic value in Kosmos, no one quite said it that way. It was not the center of the conversation. There was a set of what I call Common Sense Sacred Axioms that everyone lived by.

At the center of the conversation there were important thinkers like Adam Smith. Smith talked about, “The invisible hand of the market.” Or for example Comenius and other major thinkers. All of them knew that there was intrinsic value in Kosmos. They understood that this sense of intrinsic value, which was at the center of the great traditions, now has to be re-accessed in new ways. But even though they had broken

with the great traditions — there is a clear discontinuity between the traditional and modern periods — for these thinkers there was also a core continuity in the discernment and knowing that we live in a value laden Kosmos and that value itself lives in us. And that modernity was responsible for the evolution of that core value beyond the ethnocentric claims of the traditional period. This was the great movement of modernity at its best.

Because the ethnocentric claims of premodernity are saying, *“It’s my God and it’s my religion and I own God, and no one else’s God is real.”* And the traditional world also claimed that God is outside of Reality and not inside of Reality. And the traditional world failed to sufficiently recognize the dignity of the human being. *“I’m a small, paltry human being, and my only job is to be obedient”.*

The majority of great thinkers in the modern period realized that those notions of pre-modernity were limited. And modernity tried to extrapolate, extract a set of universal values from pre-modernity, beyond the limited ethnocentric claims.

This is the world the Founding Fathers lived in. They assumed that we have this sense of universal values that we all share. Therefore, we can create democracy. Because democracy is based on sense making. And you can only do sense making if you have a shared ground of value upon which it rests. If we have shared values, we can make sense of the world together. We can educate a citizenry to do sense making and to make decisions together.

With shared values, we can trust our voters. Our voters are going to be well-versed in these values that live inside of them. With shared values, voters are going to be educated, to participate and become the holders of the power of government. This is a government for the people, by the people. This was the great vision of the Founding Fathers.

## **The Need for Global Coherence: Articulating a Universal Grammar of Value**

Thomas Jefferson writes in a number of places that, “*Only the people themselves are the safe depository for the ultimate powers of society.*” Jefferson writes that we can’t trust the government by itself. We can’t trust corporations. We can’t trust kings. We can only trust the people themselves.

When Benjamin Franklin is asked, after the Constitutional Convention in the United States, what kind of government was produced, he famously answers: “*A republic, if you can keep it.*” A republic means a democracy as we know it – *if you can keep it*. Can we keep that democracy?

It was Jefferson who said, “*If I could have a perfect newspaper and a broken government, or a perfect government and a broken newspaper, I would take the perfect newspaper.*” What Jefferson meant was that people need accurate information. People need to be able to do sensemaking. If they can do sensemaking, then they can actually fix the government. They can correct the mistakes. The true power then lies in the collective intelligence of the people who do collective sense making.

### **Government for the people, by the people.**

George Washington understood this very well. He said that the most important goal of the federal government is the comprehensive education of every single citizen in the science of government. That’s shocking! The goal of the government itself was to educate the citizens in the science of government. Why? Because we relied on the citizens to do sensemaking. The citizens can do sensemaking if they can look at the issues and actually understand them. They need to get a really deep sense of the issues and bring their shared set of values to bear to evaluate them. In order to evaluate issues, to discern and make decisions, we need a shared set of values.

There is no sense making without shared values, what I call *A Universal Grammar of Value*. And there is no Universal Grammar of Value without some recognition of

intrinsic value at some level of reality. Not eternal unchanging value, not eternal in the sense of everlasting time, but eternal value meaning eternal of being beneath time. And that eternal value also evolves. Eternal and evolving value. Being and becoming always live together as the two faces of the one. We need eternal evolving intrinsic value in order to articulate a shared ground of value, from which we can do shared sense making.

In part 5 we will talk about how a shared set of values generates the capacity to do shared sense making that creates global coherence. But first let us look tomorrow at several reasons why our current vision of democracy is failing.



## Part 4 — Six Key Dimensions Broken in Democracy: Synergistic Democracy Is the Next Step

### 1. Voters Don't Understand the Complexity of *Hyperobjects*

The world of early democracy that our Founding Fathers lived in, no longer exists. It's been completely evolved and, in some ways, destroyed by the technologies of modernity. One of the implications of this new hyper, vast, and infinitesimally intricate world, is that we now live in a world in which voters have pretty much no idea what they're voting on. The issues are simply too complex to understand. That is why we deploy actuarial tables and machine intelligence algorithms to approach so many issues.

We live in a world in which the issues are so complex, that meta modernism calls them *hyperobjects*. Hyperobjects means that there's too much interlocking complexity to be able to make sense of it through any natural linear process. It means that there is too much subtly interlinked cascading causation for an individual to track, without a guiding algorithm. There's so much interconnectivity between sets of highly complex issues. Only a very, very, very small cadre of experts, often aided and abetted by machine intelligence can get a sense of what is unfolding in real time.

And even these experts disagree with each other on major issues of policy across fields like education, governance economics, health care and so much more. How should we approach jobs in a world of artificial intelligence which is moving to obsolete jobs? How should healthcare be structured? Or the major issues around how defense should be related to social investment. How should we handle the interconnected economies of China and the United States? What does it mean for the dollar to be the standard of world currency? What did Nixon change in this regard some decades back? How do complex financial instruments work and directly affect our own lives? How does the stock market and its linkage to six or so major investment behemoths impact in thirty other seemingly unrelated domains? Why

does that matter? How to correlate federal reserve policy and the implications of fractional reserve banking with numerous issues that seem unrelated? How does inflation really work and what is money actually and why is that so impactful across almost every dimension of reality? Virology; gain of function research; the list goes on.

In other words, every major issue here is so sophisticated and complex that the non-expert really has very little clue what is really happening. These are called hyperobjects that are often too complex to understand, even for the experts [and as we already noted the experts themselves seem to be divided along partisan lines].

But one example, even the famous evolutionary biologist Richard Dawkins, wondered out loud how he could possibly participate in voting on the infamous Brexit referendum in England. When he went to vote about whether Great Britain should stay in the European Union or leave, he said something like:

*This is absurd. The level of complex issues involved in the Brexit vote are beyond my pay grade. This is not my area of expertise. I don't really get the nuances. The economics, the monetary flows, why am I voting on this?*

We have a new situation where voters don't really have the capacity of expertise to grasp many of the key issues of the day. We're asking people to vote on that which they fundamentally don't understand. The understanding of those issues is hijacked — by the nature of necessity — by groups of experts. These groups of experts fundamentally disagree with each other. We have in the last fifteen years been unable to create virtually any significant common ground in most democracies around the world. We live in a moment of virtually sealed social silos and polarization. What it would take for an individual human to be able to vote in an informed and serious way, is not available to the average human being. To be able to wade our way through the available information is nearly impossible for almost all of us. So why are we voting?

How can we trust the democratic process to deliver good decisions on core issues of catastrophic and existential risk? Or on anything that truly matters?

## **2. The Key Issues of Our Day Are Not Being Voted On**

The second reason why our current democracies are failing is that the key issues that affect our lives are no longer voted on by democracy.

For example, how many people voted on the internet? Show of hands please! Who voted on the internet? Who voted on whether we should have an internet, what kind of internet it should be, how the internet should be structured?

So many of us live in a democracy. We all vote. But how many of the people that vote, voted on the internet? Nobody.

Or how many people are voting on how we should handle Artificial Intelligence, one of the most essential issues of our day? Who's voting on artificial intelligence? Nobody.

Here's another example. The COVID-19 pandemic is now considered, according to many utterly mainstream figures, to have been caused by *gain-of-function research* done in partnership between the United States and China. We're not sure how the virus exploded, but it's pretty clear today that it didn't explode just through someone eating a bat in Wuhan, China. It's pretty clear that the virus was developed intentionally by what's called gain-of-function research. We're not sure if it got released accidentally or if it was released intentionally. This is unclear. Probably accidentally, but this is far from fully clear.

How many people voted on gain-of-function research? Who voted on whether we should be doing gain-of-function research — which means intentionally creating viruses in order to then vaccinate them? It's a very controversial form of research and there's enormous financial incentives that are driving that research. How many people voted on that? Nobody.

When was the last time you voted on any key issue involving nano tech, bio tech, info tech, robotics, machine intelligence, data etc. And again, the list goes on and on.

So, the second reason why democracy is failing, is that the key issues of our day are not being voted on.

### **3. We Are Voting Within the Context of Our Nation State When the Real Issues are Global and Require Global Address**

In the previous point we said that what democracies are voting on today are not the fundamental issues that challenge us. They are not the issues that threaten our existence. They are not the issues that challenge our existential reality, our very being on the planet. We vote about the border issues between countries, but not about cyber warfare or about key climate issues, or about data sharing or anything else that really matters. The issues we vote on are not the issues that are going to cause catastrophic or existential risk. We are not voting on the key issues that — if we get them wrong — are going to cause massive unnecessary suffering of enormous intensity to the least privileged among us. The issues we are voting on are overwhelmingly decoys. We are not voting on key issues.

The key issues are global. None of the issues are handled by any one country. They are being decided not by nation states but rather they are being decided by international investment or equity funds, venture capital and research teams that choose what project to take part in, in large part based on what will be funded in the most dramatic fashion.

Now why are we not voting on the issues that are causing the obliteration of the future? Because we're not in a world today in which nation states are controlling the future of the planet. And we do not have a system of global governance that would allow for nation states to work together in any effective democratic fashion. And as now it stands a world government would have too much power almost by definition. Remember Palpatine and the republic in Star Wars. That did not go well.

The future of the planet is controlled or determined by a set of interlocking issues. Those issues interlock at a global not local level. Whether it's climate change, control of rogue, terrorist nuclear threats. Whether it's peak phosphorus, dead zones in the oceans, artificial intelligence, or digital dictatorship. Whether it's dealing with an international refugee crisis of an insane proportion.

### **None of these issues are local issues**

A hundred years ago, a pandemic in Wuhan would have been a local issue, not even a Chinese issue. It would be an issue of a very particular local province of China. But we now live in a world which maximizes efficiency over health and safety with jet travel and instant mobility. Because we now live in an interconnected world, that virus in Wuhan became a pandemic instantaneously.

To deal with global issues effectively, we need global coherence. By not having global coherence, we increase the death threat by the second and third order cascading effects of the pandemic, closing down whole areas to jet travel. So therefore, you couldn't provide agricultural needs. So therefore, you're causing cascading starvation for tens of millions of people and killing more people through the second and third order effects of COVID, than through COVID itself. That's just one example.

### **We live in a global world in need of global coherence**

We live in a global world. The technologies that have been developed in the last 120 years have made local decisions essentially irrelevant to the catastrophic and existential risks that we face. So, we can only affect decisions by having a genuine degree of global coherence. Without global coherence, you can't address global issues. Nation states can't vote on the most essential issues. Not only are nation states not voting themselves on the local expressions of the essential issues. Nation states can't actually deal with the essential issues. Because the essential issues are global, voting in a nation state is all but irrelevant.

All the issues that affect the essential existential and catastrophic risks — which define the future of our children and grandchildren — are international. They're not local. They require global co-ordination, but you can't globally co-ordinate through local democracies that are fighting with each other in the win/lose metrics between states.

So, the third reason why democracy is failing, is that we only vote within the limited context of our nation state. But the issues that cause existential risk are not local issues, they are global issues.

It's not to say we shouldn't have democracies. It just means that the democracy structure of nation states, as they exist today, are literally obsolete in terms of meeting the global challenges.

#### **4. The Preposterous Nature of Voting**

Another reason that democracy is being undermined is that the free choice of the voter is being insidiously undermined by invisible micro targeting — behavior modification by any other name — of groups of undecided voters.

It's an open secret that Facebook can affect the results of an election through split testing and campaigns. In 2011, Facebook did a campaign to 61 million voters. They were able, through sharing faces of Facebook friends who had voted, to affect the voting pattern directly. All of this happened beyond the awareness of those people who were being affected in key districts.

Alex Pentland at the MIT Media Lab reports this Facebook experiment in his book *Social Physics* as a grand success. He's ecstatic about it. Shoshana Zuboff, in her book *Surveillance Capitalism*, reports this same Facebook experiment as the potential death of democracy. Do you understand how two responsible reporters are seeing something completely different? Pentland is correct in terms of the efficacious nature

of the technological grid in causing action. That's what he's ecstatic about. He doesn't understand what Zuboff correctly points out: the implications.

The implications are that you can use micro targeting of undecided voters through split testing to throw an election and no one will even know it happened. Split testing means you carefully test how you sequence an ad in a particular way, in order to cause a statistically significant result among a particular pool of the population. So, Facebook, Google and other platforms have the ability to do that beyond the realm of the awareness of the voter. In terms of the individual voter, that has relatively little impact. But in terms of statistics — in other words, percentage points — you can swing any election and no one's aware that you did.

So, we have technologies at play that have the capacity to undermine the very structures of democracy. As a number of key writers have pointed out, they've been deployed around the world in democracies. They are in all probability already undermining democracy directly. Eric Schmidt, the former CEO of Google directly ran the micro targeting campaign of undecided voters for Barack Obama in 2008 and 2012. The public remained largely unaware that this even happened. It was one of his proteges that four years later ran a similar campaign for Trump via the British group, Cambridge Analytica. This caused an uproar, but everyone had forgotten that this was not Trump's sin [there are plenty of those], but more insidiously, has become part and parcel of a largely undermined free voting process.

## **5. The Win/Lose Structure of Democracy Undermines Democracy Itself**

Another reason that democracy is failing is the essential win/lose structure of democracy itself. How does this work? Let's say that there's a problem that needs to be solved. One group of people has enough power to formulate a law. That law favors one set of values and one set of people. That group of people then uses all of their power available to vote their law.

Let's just take the United States as an example. The United States is split pretty much 50/50 between two large blocks. So if one block wins, that means the entire other block has been defeated. This way voting becomes a win/lose form of aggression.

More problematic still, in our win/lose democracy you've got to win every four years. That means you can't do any long-term planning. But every existential and catastrophic challenge requires long-term planning.

Democracy doesn't have the ability today, in its current form, to do that long-term planning, because it's always involved in a win/lose metrics. Every Congressperson and every senator, every state representative, are all in a continuous win/lose game, in need of financing.

We live in a polarized world in which voting has become an act of war. Voting is a function of a win/lose democracy. Win/lose democracy is a function of the win/lose metrics. Win/lose metrics is the reigning story on Planet Earth today. Win/lose metrics means rivalrous conflict. A success story governed by win/lose metrics. Naturally all of the losers will be polarized against the ostensible winner.

For all of these reasons we live in a world of radical polarization, which destroys the basic movement of evolution, which is synergy.

### **Synergistic Democracy: The Evolution of Democracy**

Synergy means there's value on both sides. It means we inhabit each other's values. We listen to each other. We use mechanisms of technology to create synergy. Synergy means a whole greater than the sum of the parts. In America for example, there is a whole greater than Republicans and greater than Democrats. Greater than left and greater than right. Greater than interest groups. Greater than lobbyists.

We need to inhabit the values on each side of polarities and come to higher integration. We call that: *She comes in threes*.

*She comes in threes* means there's always a polarity: a thesis and an antithesis. Hegel talked about a thesis and an antithesis: a polarity. Then, if we have good information and we inhabit each other's values and perspectives, that thesis and antithesis synergize at a higher level of consciousness.

In order to get to synergy at a higher level of consciousness, we need to have good information. So, we need new structures of voting in which we are informed. Maybe we need to have elected representatives who vote for us on issues that we don't understand. Maybe we need to be informed on issues, in order to exercise the right to vote. Maybe we have to have conferences all over the country, new town halls online and in person, where we dialogue directly. Where we listen deeply and inhabit each other's perspective and values. And then together create proposals for synergy.

However, we do this, we need to evolve democracy itself. We need synergistic democracy, which is the evolution of love, which is the evolution of democracy.

## **6. Synergistic Democracy Only Works with a Shared Grammar of Evolving Values**

You can only get to synergistic democracy if we have a shared grammar of evolving value. When I say a shared grammar of value, I mean we have a shared understanding of the Good, the True, and the Beautiful. A shared understanding of what it means to be a human being. Not in a dogmatic way. Not in a way that eliminates diversity. Not in a way which is totalitarian. In a way in which we're all part of the same musical score and each playing our own unique instrument in that score. We become what we call a *Unique Self Symphony*. It is only a Unique Self Symphony in which everyone plays their unique instrument within the larger collective intelligence of the musical score, that can generate Global Intimacy which in turn catalyzes global coherence.

Every religion is a Unique Self. Every country, every nation state is a Unique Self. Every region of the world is a Unique Self. Every race is a Unique Self. Every discipline of knowing is a Unique Self. Every cultural or political view is a Unique Self. Every

populace is a Unique Self. Every thought form is a Unique Self. Every school of psychology is a Unique Self.

[Download Chapter 1–4 of \*Unique Self: the Radical Path to Personal Enlightenment\* here.](#)

We need all the Unique Selves, but we need to be playing the same music. We need to be part of a Universal Grammar of Value and that value is evolving. It's not owned by any one system.

It's only if we have a Shared Global Story, which creates global intimacy, that we can create shared sensemaking that enacts global coherence. All global challenges require global co-ordination. But you cannot get global co-ordination without shared ordinating values.

You can't have Synergistic Democracy unless, within every democracy, there's a shared story of value that's intrinsic to Reality.

By value we mean not static unchanging value. But rather eternal value — value that is beneath time but always evolving in time. That value is evolving. Which means that it's always taking in new information. It's always widening its field, but it is value. It's intrinsic. It means we're in the Tao. When we're in the Tao, when we're in value, we can hold paradox. We can hold polarity. We don't divide over paradox. We don't divide over contradiction. We don't pick up one value and say, "This is my value and your value's wrong." So, therefore we can create synergy. Synergy which emerges from resolving the Hegelian dialectic at a higher level of value can only take place from the conscious realization that we are in the Tao. And the Tao can synergize every contradiction into a paradox that becomes part of a larger whole.

Being in the Tao means that you're in the shared story of value. You understand that we're part of a Seamless Code of the Universe — interior and exterior — and that all values are expressions of the larger Eros of Kosmos. Only then we can inhabit each other's value. Then, we don't polarize. Then, we can hold paradox. We can synergize.

That's synergistic democracy. That is the next stage in the Evolution of Love.

We need global coherence in order to do shared sensemaking between the nation states all around the world. If we can't do shared sensemaking between the nation states around the world, we can't generate global coherence. If we can't generate global coherence, we can't create global action. So, we're living in what we might call a Global Action Paralysis. Or a Global Action Confusion. And we can't move beyond it unless we overcome our Global Intimacy Disorder and generate Global Coherence. And we can only create shared intimacy when we are living into a shared story of value. Post post-modern eternal evolving value. An evolving perennialism that becomes the matrix for our shared intimacy rooted in our shared story.



## Part 5 — Global Action Paralysis Caused by a Global Intimacy Disorder

### Global Intimacy Disorder

In order to heal the Global Intimacy Disorder, we need Global Coherence. Without Global Coherence, we can't create global action.

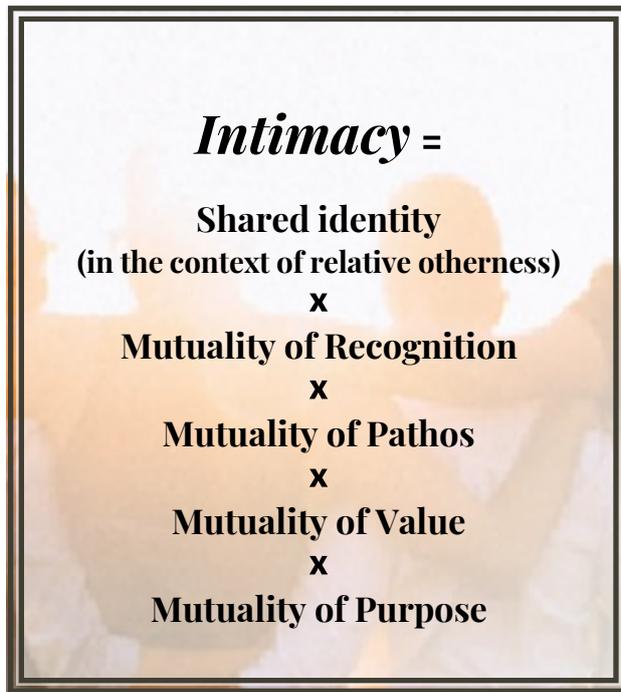
We're living in what we might call *Global Action Paralysis*. And that comes together with its twin *Global Action Confusion*. Meaning we're either paralyzed to act or we're acting in confused ways. Both of those happened all over the map again and again during the COVID-19 pandemic.

The source of the Global Action Paralysis and Global Action Confusion is a breakdown of global coherence. But the breakdown in coherence was caused by a deeper breakdown, what we call a Global Intimacy Disorder.

Without healing the Global Intimacy Disorder, we can't create Global Coherence. In order to heal the Global Intimacy Disorder, we need an understanding of intimacy. That has been one of the key foci of our [Think Tank](#) over the last decade. We have formulated the last decade of work into a key formula in the interior sciences, equivalent roughly to what the relativity formula was in the exterior sciences.

### The Intimacy Formula

This intimacy formula or equation is the core equation underlying the new constitution of the Declaration of Interdependence. It is the formula that constitutes the very structure of Reality itself.



The core of intimacy is shared identity in the context of relative otherness. If we only have an identity as a nation-state, we don't have a shared identity. Our identity has to be, I'm a global citizen. I'm not just ethnocentric, I'm world-centric.

This means I don't just act for my own sake. I don't just act for my family. I don't just act for my nation. I act for the sake of the whole.

## **I am a Global Citizen. I act for the sake of the whole**

**Mutuality of recognition** means that we recognize each other as global citizens. So, for example when we're worried about tens of thousands of people starving in Ethiopia, it means we recognize those people. We recognize them and we don't turn away.

We recognize that in Ethiopia, at this moment, there's massive suffering and we place our attention there. That's mutuality of recognition.

**Mutuality of pathos** means that we feel it and we raise a hue and a cry. It's not okay and I can't go about my day when that's happening in Ethiopia. I can't do business as usual when boats of refugees are sinking all over the Mediterranean Sea and there are no countries in Europe willing to organize and take those people.

We have a mutuality of pathos, which means that we feel each other.

**Mutuality of value** means that as global citizens, we have the shared grammar of value, that what unites us is greater than that which divides us.

**Mutuality of purpose** means we have a shared purpose in creating a world more beautiful world than we can possibly imagine. We have a shared purpose in creating a world that's unimaginably gorgeous in which we're participating together in the Evolution of Love. That's what we need. That's where we're going. None of that is available through only a nation-state.

## **Only a Shared Global Story Creates Global Intimacy**

Step one is to realize that all our problems are global, not local [for more on this take a quick look at our earlier conversation]. Step two is that in order to solve global issues, we need global coherence. How do we create global coherence? We create global coherence by healing the Global Intimacy Disorder.

And how do we do that? We do that by generating a shared identity with mutualities of recognition, pathos, value, and purpose.

Here is the key principle: Intimacy generates coherence.

To understand this, let's take a look at a couple for a second. How do you get coherence in a couple? Whether it's two friends, a husband and a wife, a brother, and a sister. How do you get coherence? You get coherence when there's a sense of shared intimacy. Intimacy emerges from a shared story and that shared story is based on a shared value.

We only have intimacy, when there is a shared story based on shared values. We only have a genuine sense of intimacy based on a shared story, when we have mutualities of recognition, pathos, value, and purpose. That kind of intimacy generates the capacity to do shared sensemaking. And shared sense making then generates the possibility of global coherence.

What we need in the world today is a shared story. We need a common story. But it has to be a shared story of value not just at the human level but with all of Reality.

We need to realize — and this is a huge sentence that we have talked about before — that *the Intimacy Formula applies all the way down and all the way up the evolutionary chain*. The same definition of intimacy operates in the atomic and molecular worlds as does in the biosphere and in the human self-reflective world. This tells us that we are part of the same One World, the same One Love, the same One Heart.

Now we begin to realize that we share identity with each other. We are all part of the same field of Eros. We are all interdependent.

If we only declare our independence, then we don't realize we're interdependent. We're interlocking with each other. There's no such thing as an individual who lives independently of everything.

Yes, we are individuated *Unique Selves*. But we are NOT Separate Selves. Unique Selves are unique expressions of the entire field. We're Unique Selves, who are expressions of *True Self*. True Self is the interdependent field of consciousness. The interdependent field of cascading economic factors. The interdependent field of the plankton at the base of the ocean, that allows us to breathe and live. The insects deep in the soil, without which we wouldn't be alive. The dead zones in the ocean that need to be healed for the biosphere to sustain us. It's all one interconnected unit and we're interconnected, interdependent with each other.

We need a *Declaration of Interdependence* because we can't create Global Coherence without Global Intimacy. Intimacy comes from a shared story and without a shared story there is no coherence. A shared story emerges from and generates every deeper shared identity with mutuality of recognition, pathos, value, and purpose. Without a shared sense of identity, rooted in a shared story, with its implicit Shared Grammar of Value we can't create a shared purpose.

Said simply without healing the Global Intimacy Disorder, we can't create Global Coherence.



## Part 6 — Healing Our Global Intimacy Disorder through a Universal Grammar of Shared Value

### Global Co-Ordination: First Principles and First Values

Every single problem the world is facing today is an issue that requires global coordination – *Co-ordination*. In order to have co-ordination, we need to be co-ordinated. Ordination means that we're headed in the same direction. To have a shared purpose and a shared direction, we need to have shared ordinating values. Those shared ordinated values are what we call *First Principles and First Values*.

First Principles and First Values are not unchanging, they are evolving. But they have to be First Values and First Principles that are *ontologies*. That's why we say we're ontological activists and by ontology we mean it's for real. It means that there's a shared grammar of value that brings us all together. The Matrix of our shared story is a set of evolving First Values and First Principles.

### Exponential Technology

We live in a world today with exponential technology. We are challenged with the fragility of an interconnected world where the supply chains can break down at any second. We live in a world today with the experience of exponential technology. Exponential meaning technology that builds on itself, generating accelerating exponential increases in impersonal technological dominance of the entire planetary stack of civilization. Like the algorithm of Facebook builds on itself to maximize your time online. You are optimized by attracting your negative attention. So, the Facebook algorithm is quite literally designed to highlight pain and negativity because that is what generates engagement which is core to the business model of Facebook. Therefore, Facebook generates massive negativity because it's exponential. The technology itself is developing better and better algorithms to accomplish the goal of the technology.

So all of our software and hardware today are exponential. One implication is that we are building more and more sophisticated weapons, which are easier and easier to make. They have crisper technologies and are more and more widely distributed. We never had exponential technologies with wide distribution at any other time in history.

The first exponential technology we had was nuclear weapons. But nuclear weapons were owned by essentially two states - Russia and the United States. Also, it was hard to get uranium and so we could monitor that. Now, we have exponential technologies widely distributed among many smaller states, several of whom are unstable, as well as non-state actors. Non-state actors who don't have a shared code of honor, who don't have a shared code of noble duty, who don't have a shared vision of responsibility, who don't have the capacity to do sensemaking.

First, because the issues the world is facing today are *hyperobjects*. They are too complex. And second, because there is no shared story of value.

So, to enter into the world as we know it today — a world in which we have global issues, which require global coherence — we need to heal the Global Intimacy Disorder. We heal the Global Intimacy Disorder by creating a Shared Grammar of Value that we are all on board with. That Shared Grammar of Value becomes the matrix of the new story. The new story becomes the ground of a Global Ethos for a Global Civilization.

Within that Shared Grammar of Value, there can be massive diversity. There can be different religions, different systems, and a cacophony of different instruments. That is what we call a Unique Self Symphony. But we've got to be playing the same music, the diversity of our instruments must be playing from the same score. Now, there can be lots of jazz movements in the score, but we've got to be playing the same musical score together. We've got to recognize the notes even if we play them radically differently. We've got to recognize that there is an intrinsic set of values in Kosmos

that are real. From the value equations in the exterior sciences to the value equations in the interior sciences.

We can't solve any issue of global co-ordination without shared sensemaking. You can't have shared sensemaking without healing the Global Intimacy Disorder. That requires a sense of shared identity which generates a shared story. That is fully impossible without a Shared Grammar of Value that generates a new public culture rooted in an emergent new collective intelligence.

## **From Democratization of Governance to a Democratization of Enlightenment**

It's not enough to do what the Founding Fathers did.

The Founding Fathers stood for the democratization of governance, but the democratization of governance doesn't work unless you move towards a Democratization of Enlightenment. That is what we mean by a new collective intelligence emergent from a Shared Grammar of Value that fosters the emergence of a Planetary Awakening in Love through Unique Self Symphonies.

We need to move from the democratization of governance to the Democratization of Enlightenment. That doesn't mean that every person is going to be sitting on a mountain reciting Ohm or chanting or doing Rumi Sufi practices. But it does mean that every person has an experience of identity where they know that they must organically act in ways that are omni-considerate for the sake of the whole.

The enlightened person is demarcated by two experiences:

1. I experience the whole as living in me.
2. I act for the sake of the whole. I act in ways that are omni-considerate of the whole. If I don't act in ways that are omni-considerate, we act in ways that are, cumulatively, omni-destructive.

This is the Declaration of Interdependence, which is based on the realization that I don't exist without the whole. I am not anyone independent of everyone. I'm not anything independent of everything.

That doesn't mean we go to Unique Self-denying totalitarianism. That doesn't mean that I disappear. No, I'm an irreducibly unique expression of that everything. I'm uniquely creative. We're all created equal, and I've got an irreducibly unique gift to give, as does every nation. And it is precisely through Unique Selves, *Unique We's* coming together to create Unique Self Symphonies, based on a shared score value, that we heal the Global Intimacy Disorder.

### **A Declaration of *Interdependence***

We do not want to dominate each other. We need each other. So, we need not just a Declaration of Independence; we need a Declaration of *Interdependence*.

We need a new Declaration of Independence. Meaning we need all our Unique instruments in the Symphony. We need this together with a new Declaration of Interdependence. We're not just created equal. We each have a contribution to make. We're each creative. Uniquely creative. We're each irreducibly unique, but that uniqueness cannot only turn inward. That uniqueness has to play together in a shared Symphony. We're not separate, we're unique. Each of our cultures and each of us personally incarnate a unique expression of the interdependent Reality in which we all live.

But that does not alienate us from each other. Uniqueness is within the context of a shared field of value. In that context, Uniqueness discloses itself to be the currency of connection.

We have to have a Shared Grammar of Value in order to do global co-ordination based on ordinating values.

We need a new Renaissance. We need a new Renaissance of shared values. We need a *Universal Grammar of Value*, and those values have to be based on evolving First Principles and First Values that are innate and intrinsic to Kosmos. It's no longer enough to be a nation-state.

### **Redefining Voting:**

Voting on issues requires our capacity to do sensemaking around those issues. Sensemaking can only be done well if we have at least some sense of a shared sense of value. Otherwise, we can never create a shared evaluation of everything. The result of that fatal flaw is tribal polarization which is the fallback when shared sensemaking is impossible.

So, we need to create new structures of education. We need to be able to move beyond polarization. Imagine if, in order to vote, you have to get educated. The same way, in order to drive, you've got to train in driving. In order to become a physicist, you've got to train in physics.

George Washington said, "*The single, most important job of the government is to educate the citizenry in the science of government.*"

Benjamin Franklin said, "*You've got a republic if you can keep it.*"

We should redefine how voting works. Voting has got to work in a way in which *you can't have rights without responsibilities*. You can't have the right to vote without making a commitment to get educated on what it means and what the issues mean.

### **Healing the *Global Intimacy Disorder* by Articulating a New Story**

We live in a world (according to most surveys around the world) in which millennials think that democracy is of less and less valuable. Democracy in the last ten years is less valued than it ever was in the world. China is an emerging autocracy. It's doing long-term planning. In the United States, in Europe, we're caught in polarization of

short-term governments - Win/lose metrics without an overarching vision. China's vision is world domination, as the Chinese Communist Party says very clearly. If the democracies don't come together and articulate a universal grammar of value, then what's going to happen?

Only a Universal Grammar of Value is an alternative to the Chinese power grab. They're planning long-term based on the context of autocracies that are functioning more and more effectively. Democracies are mired down in polarization, without an ability to act coherently together.

What's going to happen is we're going to give up the future. This is our moment. We're the Founding Fathers. We're the Founding Mothers. The evolutionary impulse is awake and alive in us. It's time to invest the Democratization of Governance with the Democratization of Enlightenment.

Minimally, that means the ability of a citizen to think for the sake of the whole. To feel the whole in me. To move beyond my egocentric consciousness. To move beyond my ethnocentric consciousness. To move beyond world-centric consciousness. To begin to step into a genuine *Kosmocentric consciousness*, where I experience myself as evolution. Because this is the simple truth of science. I don't just live in the Universe. The Universe lives in me. I quite literally — am evolution in person.

I am the universe coming alive. Evolution's awake and alive in me. I'm a unique configuration of the evolutionary impulse and I act as evolution itself.

The same force, the evolutionary impulse that moved the Founding Fathers, now must move us to ***realize the overriding, urgent moral imperative to generate a new global grammar of shared value.***

## Find these on our *Medium* publication website

- [Part 1 — A New Declaration of Interdependence: Healing Our Global Intimacy Disorder Through an Evolving Universal Grammar of Shared Value](#)
- [Part 2 — Declaration of Interdependence: Revisioning Freedom in a Digitized World](#)
- [Part 3 — Declaration of Interdependence: Reclaiming Power in Citizenry](#)
- [Part 4 — Six Key Dimensions Broken in Democracy: Synergistic Democracy Is the Next Step](#)
- [PART 5— Global Action Paralysis Caused by a Global Intimacy Disorder](#)
- [PART 6 — Healing Our Global Intimacy Disorder through a Universal Grammar of Shared Value](#)

## Related videos

- [YouTube Playlist “Synergistic Democracy”](#)
- [Episode 247: A New Declaration of Interdependence – Healing Our Global Intimacy Disorder](#)
- [Featured Clip: A New Declaration of Interdependence: Healing Our Global Intimacy Disorder through a Universal Grammar of Shared Value](#)
- [Episode 248 Synergistic Democracy Is the Next Step in the Evolution of Democracy](#)
- [Featured Clip: Six Key Dimensions Broken in Democracy: Synergistic Democracy Is the Next Step](#)



# FREE WEEKLY BROADCAST

Every Sunday at 10 am PT

## On the Politics of Eros

Healing the Global Intimacy Disorder

Co-Founded by Barbara Marx Hubbard  
& Dr. Marc Gafni



[www.onemountainmanypaths.org](http://www.onemountainmanypaths.org)