The Future of Sustainable Development

Boucheix and EMZ (with cap).

Amended Submission to the WA State Sustainability Strategy

It might help to start with the glossary. Normally, the glossary appears at the back of a book. But that is because the underlying principles and values are taken for granted. Eutopian thought reverses a lot of established principles and values in order to facilitate a new Wave of understanding.

GLOSSARY

arcology; a word coined by architect Paolo Soleri that combines 'architecture' and 'ecology'. An arcology is intended to solve a number of problems otherwise experienced by normal society. In any eutopian arcology, problems such as poverty and unemployment would be impossible. Disease, crime and domestic violence would hover close to zero. This is due to many interconnecting factors, much of which is explained in the seven visions of eutopia below. Arcology incorporates sustainable technology as well as sustainable economic, environmental and social design principles that are normally insufficient or non-existent within more conventional designs.

Avatar; a world teacher with an infinite context.

critical mass; the quantity of people, area of crops or quantity of a given commodity that - after establishment and operating costs have been subtracted – will be sufficient to pass the point of 'breaking even'.

dharma; a point in the life of an individual whereby behavior is determined by devotion to eutopian principles.

eutopia; this comes from the Greek 'eu' meaning 'wellbeing' and 'topas' meaning 'place'. Defined by seven visions. The first vision is that eutopians learn to access their own authority. In this, they learn to quickly recognize fake authority so that they can govern and guide themselves. The second vision flows from this bursting forth of suppressed energy in the form of hidden and suppressed genius. By the year 2003, eutopia offered cures for every disease, including cancer, asthma, AIDS and every viral disease. The third vision extends optimized integrated leverage into the field of finance and economics. At first, every eutopian became a millionaire within four years. Within eutopia, by 2010, the lure of becoming a millionaire had lost its significance as the mere act of joining eutopia imbued each member with the lifestyle of an instant millionaire. Wherever eutopia spread, poverty, homelessness, depression, unemployment and every other associated disease of the old world normal distribution dissolved. The fourth vision of eutopia bestows social advantages through the application of social design systems. Eutopians grow to recognize themselves as belonging to a global family whereby characteristics such as trust, honesty, gratitude and synergy dramatically overshadow each personality. Conflict for example is utilized as a tool for growth. Rather than being avoided, eutopians rapidly learn to transform every conflict into a peaceful and mutually advantageous resolution such that divorce and family conflict, although just as much apparent as in the old world normal distribution, has no ill effect. Each eutopian learns to respect and adhere to specific social design procedure. No longer does base emotion dictate the outcome of a conflict as social design procedure is taught to everyone, including grandparents and little children. The fifth vision of eutopia enabled an explosion of science and technology through the integration with lucid dreaming. This was the fourth Wave that the world had expected in many forms. Some were expecting the extraterrestrials to save them. Some were expecting Jesus to pop out of the clouds. Instead, out popped the geniuses that melded the infinite wisdom from within themselves to science and technology. The sixth vision of eutopia concerns the mass discovery of consciousness as an eternal field of unity between all being and all things. From the start, eutopia never taught religion. There was never any need. To teach religion within eutopia was akin to accepting voluntary mental retardation. Instead, all eutopians are encouraged to prepare themselves to receive direct experience of the God within. This procedure melds with discoveries in particle physics and relativity theory. In fact, from the outset, eutopia never separated the topic of science from the practice of lucid dreaming and the potential of ordinary human beings to become God-man (or God-woman). The seventh vision was the 'glue' or the
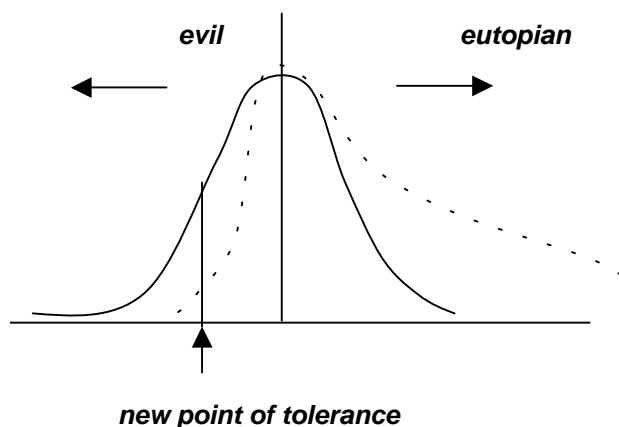
'magic' that held everything together through ritual and carnival. The facility for carnival was not provided through legal means, therefore people often expressed themselves through crime. Eutopians knew this from the outset and by 2014, shared a leading role in local and global crime prevention as well as rehabilitation for prisoners and drug addicts.

From the normal distribution of behavior (see diagram 2), the shape of eutopia is shown in diagram 1 below with a dotted line to signify a reduction in limited, gray or evil behavior and a simultaneous increase in eutopian behavior.

As well as the agreement to be fair, honest and positive and to increase positive behavior while decreasing negative behavior, eutopia includes three other guidelines that each eutopian is expected to keep. These are …

- I have a responsibility to grow as a better person.
- I should be good to others.
- I should enjoy learning.

Diagram 1:   The Shape of Eutopian (behavior)

new point of tolerance

Excerpt from "Gosayne" by John Dixon-Jenkins 1979.

evil; that which hampers, reverses or attempts to reverse the evolution of consciousness.
first Wave; a Wave of change characterized by the shift from hunter-gatherer to villages based upon agriculture and the domestication of cattle, fowl and pigs, eventually extending into the feudal system.
fourth Wave; the revolution in consciousness such that a normal distribution developed around the subjective experience of the unified field. A Wave of change whereby humankind achieved Godhood and built eutopian cities.
Godhood; a unified field such that past, present and future meld as one and all consciousness is unified. This might also be defined as 'light' since light normally shares none of the properties of physical existence and therefore can serve as a bridge between physical matter and transcendental experience. Refer to Einstein's theory of relativity and more recent research into the unified field. Moreover, the scientific objective of finding the unified field can be experienced subjectively through the medium of
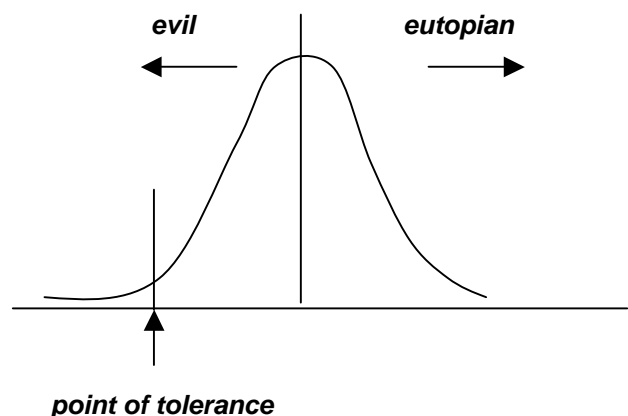
light and with sustained focus upon the pineal gland. This experience eliminates the need for religion as the unified field can be directly experienced here and now. This experience will be commonplace for all eutopians.
hegemony; "a loosely interrelated set of ruling ideas permeating a society, but in such a way as to make the established order of power and values appear natural, taken-for-granted and common-sensical. A ruling ideology is not imposed but appears to exist by virtue of an unquestioned consensus. Hegemony tends to define unacceptable opposition to the status quo as dissident and deviant. In effect, hegemony is a constantly reasserted definition of a social situation, by way of discourse rather than political or economic power, which becomes real in its consequences. The mass media do not define reality on their own but give preferential access to the definitions of those in authority …." (McQuail 1983: excerpt from "Mass Communication Theory", page 99).
indigenous: the original inhabitants of a given continent, usually inaccurate due to largely unknown original root races such as Lemuria and Atlantas. Evidence of the first root race of Lemuria inspired the book by Erik Von Daniken "Chariots of the Gods".
normal distribution; unless otherwise specified, this is used to define 'a normal distribution of behavior' otherwise referred to as 'the norm'. As per the diagram below, the x or horizontal axis relates to the nature of the personality and the y or vertical axis relates to the quantity of individuals. Note that a normal distribution is shaped like a bell. This is because the largest number of individuals within a normal society form the hump of the bell because they are neither exceptionally enlightened nor evil. Note also that the hump extends and diminishes to the left and to the right of the y-axis. Diminishment to the left indicates a worsening of the quality of a given personality from gray near to the hump and darkening to black as the bell curve travels further and further to the left. Diminishment to the right indicates improvement in the quality of a given personality, intensifying toward omnipresence, omniscience and Godhood as the bell curve travels further and further to the right.

Diagram 2:   The Normal Distribution (of Behavior)

point of tolerance

Here we see a typical bell curve. Most behavior is neither extremely positive nor extremely negative.

omnipresence; an experience whereby present, past and future co-exist simultaneously and all consciousness of all time and of all being melds into the present consciousness of the One. In science, more commonly known as 'the unified field'.

point of tolerance; the point at which the behavior of an individual is no longer acceptable to a given society, usually resulting in a jail sentence. In eutopian society, the point of tolerance shifts further to the right, with greater focus on accelerated and fully integrated learning and eutopian rehabilitation.

prestige; from the Latin, *praestigium* means 'illusion'. The plural *praestigiae* means 'juggler's tricks'.

second Wave; a Wave of change characterized by the industrial revolution and its associated social, economic, technological and cultural consequences.

Segway; a two wheeled personal transportation robot somewhat resembling a space-age push-mower whereby the rotary blades are replaced by a platform. Beneath this platform are small powerful batteries that power the robot along at up to 17 km per hour for up to 17 kilometers without the need for a recharge. Invented by United States genius Kamen who developed the Segway from a stair-climbing wheelchair-robot counter-balanced by a committee of gyroscopes. This committee of gyroscopes makes it virtually impossible for Segway users to lose their balance or to be pushed off balance by someone else. The average cost of running a Segway is expected to be around 25 cents per week. They are expected to be for sale to the general public around 2003 or 2004 for a few thousand dollars.

third Wave; a Wave of change characterized by the information revolution and its associated social, economic, technological and cultural consequences.

utopia; from the Greek 'ou' meaning 'not' and 'topas' meaning 'place'. Commonly referred to as non-existent or as a realm of fantasy.

VR; Virtual Reality. A three dimensional realm that appears to exist through computer generated audio-visuals, creating a sense of being virtually real.

FOCUS ON THE FUTURE:
Opportunities for Sustainability in WA.

Key Questions

Q: Is sustainability a worthwhile pursuit?

EMZ: There is no point in collecting water in a bucket such that it empties before you can get to use the water. Why bother helping to sustain a planet when there are so many people who intentionally or unintentionally abuse and diminish it? When I left school at the age of 18, I had no intention of helping to improve the world. My only intention was to improve myself. I joined a meditation group because I wanted to find the answer to questions about the secrets of existence. After I had devoted myself to a guru, it took somewhere between 60 and 90 days to reach a point in my meditation when suddenly, in a flash, all my questions were answered. During that

flash of insight, all time presented itself simultaneously (omnipresence). The extreme future, the end result of all time simultaneously existed within the extreme past, the origin of the universe. After I recovered, I instinctively knew a number of things. I knew that irrespective of the abuse and diminishment that occurs on this planet and in this universe, the inevitable result of ultimate success, infinite bliss and infinite wisdom awaits us all. I also knew that all those years I had spent in Sunday school and in church were an utter waste of time. I knew that all religion is totally unnecessary. I knew that all consciousness is eternal and united as one unified field of consciousness. And over the following 25 years, I realized that my flash of enlightenment had further things to reveal. I grew to know my purpose in life, my dharma or birth vision. I also grew to understand how to bridge the gap between the current turmoil on this planet and the future of peace and wisdom that awaits us all. This has now become my mission.

Q: What benefits could flow if sustainability was taken more seriously?

EMZ: When talking or thinking about anything, it is important to define precisely what you mean. Wars occur regularly both in the external world and in the world within because people constantly fail to understand themselves and others. I call my version of sustainability 'eutopia' which comes from the Greek 'eu' meaning 'wellbeing' and 'topas' meaning 'place'. To avoid confusion with 'utopia', the two words need to be pronounced differently, so if anyone can help me with the Greek pronunciation, perhaps we might learn of the correct way to say it. Until that time or if both words are pronounced the same, I hereby declare 'utopia' to be pronounced "uh-toe-pee-ah".

Why not just use 'utopia'? Well it means the exact opposite. 'ou' comes from the Greek meaning 'not' and 'topas' as stated above means 'place'. Perhaps it is a fitting relic of religion to have the masses believe that paradise does not exist in this world but only in the next. This is why I am attempting to define the former through my work. The latter can remain with the skeptics and the religious scholars.

As for 'normal sustainability' I find it vague, impotent and already outmoded. In my view, to take sustainability seriously, one must embrace it at the leading edge. The goal of eutopia must be to lead the way.

As for the benefits that eutopia would provide, there are seven major visions. Sight is something you see with your eyes. Vision is something you see with your mind. I therefore invite you to open your mind to see the benefits that will flow from eutopia as soon as critical mass has been reached. The first vision relates to suppressed energy that can no longer be contained. This suppressed energy refers to those that embraced eutopia and rapidly built fully integrated optimized leverage between each other. They weren't interested to take on the entire planet all at once. Their first goal was to awaken and

harness the full potential among themselves. Within several years, between 2003 and 2010, eutopian prototype communities sprung up in Joondalup, Midland, Perth Central, Subiaco, Fremantle, Clarkson and Rockingham with linking rural eutopian development in Caversham and Wanneroo. The major obvious benefit of the first vision was that eutopians learned to access their own authority. In this, they learned to quickly recognize fake authority so that they could govern and guide themselves.

The second vision flowed from this bursting forth of suppressed energy in the form of hidden and suppressed genius. Eutopian prototype communities adopted accelerated learning. Every eutopian agreed to learn and grow and to apply optimum leverage as one of the conditions of joining. By the year 2003, eutopia offered cures for every disease, including cancer, asthma, AIDS and every viral disease. In 2007, eutopia published its own dictionary as a result of its own enhanced form of English. By 2008, eutopia had its own schools from pre-school to high school. In 2010, eutopia became a fully integrated virtual university.

The third vision extended optimized integrated leverage into the field of finance and economics. At first, every eutopian became a millionaire within four years. Within eutopia, by 2010, the lure of becoming a millionaire had lost its significance as the mere act of joining eutopia imbued each member with the lifestyle of an instant millionaire. Wherever eutopia spread, unemployment, homelessness, depression, poverty and every other associated disease of the old world system dissolved.

The fourth vision of eutopia bestowed social advantages through the application of social design systems. By 2010, the concept of 'nuclear family' and 'ownership of another individual' had shifted from the norm to being abnormal. In its place, eutopians grew to recognize themselves as belonging to a global family whereby characteristics such as trust, honesty, gratitude and synergy dramatically overshadowed each personality. Conflict for example was utilized as a tool for growth. Rather than being avoided, eutopians rapidly learned to transform every conflict into a peaceful and mutually advantageous resolution such that divorce and family conflict, although just as much apparent as in the old world normal distribution, had no ill effect. Each eutopian learned to respect and adhere to specific social design procedure. No longer did base emotion dictate the outcome of a conflict as social design procedure was taught to everyone, including grandparents and little children.

The fifth vision of eutopia enabled an explosion of science and technology through the integration with lucid dreaming. This was the fourth Wave that the world had expected in many forms. Some were expecting the extraterrestrials to save them. Some were expecting Jesus to pop out of the clouds. Instead, out popped the geniuses that melded the infinite wisdom from within themselves to science and technology. Increasingly from 2004, the Segway emerged, providing a revolution in personal, pollution-free transportation for an average fuel and maintenance cost of 25c per week. Within each eutopian community itself, cars were unnecessary. Segways; roller-blades; bicycles; recumbent bicycles; and walking provided the major form of transportation. In general, cars were only used to travel between one eutopia and the next or between eutopia and some other external destination. Even then, Segways, bikes and public transport provided the most favored form of metropolitan transportation.

The sixth vision of eutopia concerned the mass discovery of consciousness as an eternal field of unity between all being and all things. From the start, eutopia never taught religion. There was never any need. To teach religion within eutopia was akin to accepting voluntary mental retardation. Instead, eutopians were encouraged to prepare themselves to receive direct experience of the God within. This procedure melded with discoveries in particle physics and relativity theory. In fact, from the outset, eutopia never separated science from the practice of lucid dreaming and the potential of ordinary human beings to become God-man (or God-woman).

The seventh vision became the 'glue' or the 'magic' that held everything together through ritual, carnival and fourth Wave intention. The fourth Wave is part of a natural progression. The first Wave was the shift from hunter-gatherer to feudal society. The second Wave was the industrial revolution. The third Wave was the information revolution. The fourth Wave was defined through the emergence of fourth Wave culture, fourth Wave art, fourth Wave ritual and fourth Wave institutions.

The fourth Wave of ritual and carnival was the natural solution to crime and vandalism. In a normal distribution of people, the opportunity for carnival is suppressed. In Paris for example, roller-bladers regularly take to the city streets en masse as an expression of carnival. The facility for carnival was not provided through legal means, therefore people often express themselves through 'crime' (Presdee 2000). Eutopians knew this from the outset and by 2014, shared a leading role in local and global crime prevention as well as eutopian rehabilitation for prisoners and drug addicts.

Q: In your experience, what opportunities exist to pursue sustainability?

EMZ: From the booklet that I obtained from Professor Newman's seminar entitled "Focus on the Future: Opportunities for Sustainability in Western Australia" one might expect to find not only a definition of sustainability but also a list of opportunities where one might pursue sustainability. In this booklet it states "sustainability involves rethinking society and its development to integrate environmental, economic and social goals". Further down on the same page, this statement is reinforced with the following official government definition of sustainability; "sustainability is the simultaneous achievement of environmental, economic and social goals".

This definition is a good start but it is so vague that virtually anyone, any family, any neighborhood or any

company could make a slight adjustment to their behavior and in doing so, jump on board the sustainability band-wagon while correctly claiming successful achievement of environmental, social and economic goals. Vague definitions like this are ideal for sustaining a normal distribution whereby the potential of any individual, group or company is neither encouraged nor assisted to achieve an optimum result. On the contrary, in a normal distribution otherwise known as 'the norm', or 'the status quo' only normal results are expected.

In a world that now has access to the global brain through the internet, every community around the world has the potential to improve itself by remaining at the leading edge of sustainable achievement. To harness this potential would be a stark departure from improving only when the norm allows it. The only accessible developing networks that will be capable of facilitating fully integrated, visionary, leading edge sustainable development will be eutopian networks. Other networks, businesses, groups and individuals may well be capable of sustaining leading edge advantages, but none of them seem interested or capable of simultaneously integrating the seven visions of eutopia.

Q: What is the role of government, business and the community in facilitating more sustainable change?

EMZ: In the USA, businesses set aside a separate fund that well-intentioned local and world betterment enterprises compete for. According to the book 'The Fourth Wave' by Maynard and Mehrtens, the fourth Wave of change will not occur until around 2075 and then only due to big business being coerced to do so in a similar manner that big business is now being coerced to go third Wave (Maynard and Mehrtens 1996). This coercion is due to a simple economic equation in that it is more economical and profitable to do so. Rather than merely give to charity, big business will eventually realize that it is within its best interests to become the big business of sustainable change and world betterment.

World betterment and sustainable change is a difficult topic for big business and government because of persistent inertia. This inertia persists for a number of reasons. One predominant reason is drugs, both recreational and pharmaceutical. Drugs represent one of the greatest areas for profit and power in the world and therefore governments are coerced to either profit from the drug trade or otherwise be overrun by drug lords and drug cartels. For example, many drug-free cures have been discovered for many diseases, but these are suppressed due to hegemony and inertia. Among these diseases are asthma, cancer all viral diseases including HIV and all bone diseases. Dr. Alexander James discovered the cure for asthma around 30 years ago. Dr. James had 100% success rate and published his work several times in the Medical Journal of Australia, all to no avail (James *circa* 1970).

Similarly, hegemony sustains certain other industries such as chemicals for agriculture and the military industrial complex. This of course determines the

educational curricula and the fact that eutopian thinking is neither taught nor encouraged. Only utopian thinking and thoughts related to sustaining the status quo are allowed. Being a university student of sustainable development myself, I could not even introduce eutopian ideas into my tutorials as the students and tutors were all hardened against me. I now avoid tutorials like the plague. The question remains, how can government, business and the public assume a role in supporting eutopia when it is already hardened against it? How can anyone assume a role in supporting any solution when it is already hardened against it?

I have struggled with this question for twenty-five years, often asking myself if I am on the wrong planet. My answer is to focus on those people that would already step into eutopia if given the opportunity to do so. But then there is a catch 22. How does one create eutopia when there is no agreed authority on the subject, no government support and no business support. On top of it all, there are powerful industries that have vested interests in ensuring that eutopian behavior does not diminish their profit.

Business and industry should attain expanded vision to see that just as more advantages are obtained by going third Wave, even greater advantages are available by going fourth Wave. In Midland, there is a business network that encourages its members to do business with each other. Given this type of support as well as the support of the New Enterprise Incentive Scheme, eutopian businesses have a chance to get a foothold in suburbs such as Midland, Joondalup, Subiaco and Fremantle.

It is the duty of government, business and the community to support eutopian development because in doing so, the solutions that are sought in vain through second and third Wave endeavor can be found through eutopian pilot projects. A pilot project doesn't require community, government or business to miraculously leap into eutopian consciousness overnight. It would merely facilitate an experiment for those that already wanted to participate.

The role of each State government in this could be to merely grant $4 million for urban eutopian development and $3 million to eutopian rural projects. Suburbs such as Subiaco, Joondalup and Fremantle are suitable now, and Midland is a remote possibility pending commitment to quietude and sanity or commitment to disruption and non-sequiturs of every description eg. let us make the new Midland site an approach and departure path for jet aircraft; let us regularly service the site with whipper snippers, leaf blowers, chain-saw weed cutters, pesticide and etc.

One ought to realize that eutopian community-building will ensure the commercial viability of any eutopian business because it will neither rely on the general public nor passing traffic. When this point has sunk home, the decisions of the Midland Redevelopment Authority will no longer be pressured by hegemony to put a road directly through the middle of the intended Touey Gardens community or

to provide hundreds of glossy brochures to the public offering three options, all of which play into car reliance, with busy roads running right through the heart of where there ought to be community. One ought to realize that the Segways are coming. One ought to realize that eutopian community does not rely on traffic. Government ought to have the gumption to allow the leading edge of sustainability to actually take the lead. And one ought to realize that eutopian business and eutopian community will always be sustainable as soon as sufficient awareness has been reached.

The opposite is true of current society. For example, Midland has well and truly exceeded critical mass as far as a normal distribution is concerned, yet why do businesses such as the once successful Mondo World of Foods close down? The perceived reason is thought to be a lack of traffic and parking after the road was blocked off. The fourth Wave reason however is lack of eutopian community building. If eutopians took over that huge Mondo complex, they would live there, they would eat there, they would run all kinds of creative enterprises from there and they would be surrounded by other eutopians in adjacent locations all living the same thriving lifestyle. But this takes the type of strategic planning that isn't there yet. There isn't any residential space for eutopian community in the heart of Midland. No wonder it has no heart and it will never have a true heart unless eutopian principles are supported.

Q: What best-practice examples exist, if any, to demonstrate how sustainability is being progressed?

EMZ: As far as eutopian community is concerned, I can answer that in a word. 'None'. Now in saying this I can hear the resentment of many different types of well-meaning people…greenies, permies, supporters of Findhorn, on and on. All I can say is this. Don't cast your resentment on me. Rather, shift your resentment onto the fact that if your own specific project or community develops fully integrated vision as I have described in the seven visions of eutopia, then you would no longer be protesting against nuclear power plants, shale oil projects, old growth logging and etc because your combined fifth and third vision, your own industrial and economic geniuses would have already put the industries that you despise out of business. This is my bone of contention with the greenies. They have forever protested about what they don't want. But they have never launched a fully integrated vision to create what they do want. And this is why eutopians will inevitably form their own political party because they will be moving too rapidly for the emotional attachments of greenies, permies, druggies, yuppies and the like. Eutopian best-practice exists in fragments. Murdoch University has some theoretical fragments. Paolo Soleri's arcology "Arcosanti" in Arizona, although still under construction, is making excellent progress toward eutopia. But no project has manifested itself as an integrated vision. When it does, it will start a chain reaction. Nothing will stop it. It will have a far bigger impact than the third Wave. It will churn out millionaires and geniuses faster than McDonald's franchises. It will supercede the drug

trade. And when it explodes, it will not rely on Tweedledum or Tweedledee to govern it.

Q: What research and development is needed to ensure sustainability outcomes can be achieved?

EMZ: Well, I am still plugging away at my sustainable development degree. I am also down for minors in criminology and social psychology. I think it's important to use current third Wave universities to glean essential information. Inevitably this information will need to be translated into eutopian courses for our own virtual eutopian university. And who better to translate it than a graduate?

There is a huge amount of technological research to be done. My plans include building an eutopian community at Warnbro to focus on eutopian engineering and VR. Already, Murdoch University in Rockingham provides an ideal opportunity for this. From the Rockingham project there would hopefully emerge a few Kamen's. I don't think a better version of the Segway is necessary. I would encourage basically three things. First would be to ensure that nuclear fission becomes clearly redundant. Well it has already been proven redundant by the energy profit ratio (EPR), but certain fossils haven't understood the ratio yet. They haven't realized that solar power is now more efficient than nuclear power. I think it's still the stubbornness of people that have more money than sense. Anyway, the idea would be to not only improve on alternative energy but to market it aggressively on full throttle and force every unsustainable (but perhaps well-meaning) individual and company out of second or third Wave business and hopefully into the business of fourth Wave research and development.

The second research project would concern virtual reality (VR) as a tool for eutopian expansion.

The third research project would involve something to neutralize various weapons of mass destruction. Unless this is done, sustainability isn't possible because there won't be any humans left. Unlike the military-industrial complex that suck in the world's greatest geniuses for destructive purposes, eutopian research would focus on putting an end to the military-industrial complex. Perhaps this would involve extraterrestrial assistance. Extraterrestrials are supposed to already be on this planet. This is another one of the list of lies that the United States government or a hidden department within the United States government upholds.

Currently my focus is on building the first eutopian businesses. I've been studying Robert Kiyosaki's "Retire Young, Retire Rich" (Kiyosaki 2001). What I am going to teach is intended to add to Kiyosaki's teachings because the fourth Wave of business provides optimum leverage. Fourth Wave or eutopian business goes further than anything you can imagine. I have never been much of a businessman. I am nothing like one of these millionaires that teaches by example. Yet I feel that I could soon become the Bill Gates of the fourth Wave. Bill Gates is now riding the crest of the third Wave. But I wonder how wealthy he

was prior to Microsoft? My handicap is that I have no technology to cash in on. This is the first time in history that a Wave of change has no technology to drive it. It can only be driven by human awakening.

The business and economics side of eutopia is therefore quite advanced. The many things I don't know I can easily find out from home study courses and games such as the ones from Kiyosaki, Freeman Fox and Brad Sugars. Moreover, eutopians play together. We will play in syndicates and we'll apply synergy. We will learn from each other and grow at an unprecedented rate of growth. Let me put it this way. The stock market thrives on competition, fear and greed. Many people profit from the loss of others. But eutopian economics transcends all such speculation. The stock market is unsustainable because it is driven by separateness. When eutopia becomes the norm on this planet, far greater wealth than the stock market could ever produce will become apparent. People do not have the vision to see it yet. Buckminster Fuller could see it. Fuller calculated that there is ample wealth on this planet for every single human being to be a millionaire (Fuller 1981). That is why I say that all eutopians will very quickly become millionaires. Some will play the stock market. Some will be involved in real estate and business. But the major form of eutopian leverage will be the global synergy of each other.

Social research would be more of a day-to-day living experiment. There is so much more to learn by putting theory into practice. A lot of excellent social research theory by B.F.Skinner and other associated geniuses was abandoned because, in the hands of second and third Wave thinkers it was just plain dangerous. Skinner forgot to mention that his ideas were only meant for eutopians (Dixon-Jenkins 1979).

The major problem with virtually every type of research today is that it embraces only one vision or perhaps two at the most. For example, social research will rarely if ever combine with economics. Medical research will rarely if ever combine with self-healing. The reason is that researchers cannot see the connection because from a second or third Wave perspective, it doesn't exist. The connections only manifest when the total field of vision becomes unified and fully integrated and this only occurs when the individual or institution goes fourth Wave.

Further research into the unified field itself must also be done. From my perspective, I need to research what it is about the unified field that objective science cannot understand. Since I discovered the unified field in 90 days from a subjective perspective, there is a need to integrate the subjective insight with all of the objective advantages that scientists claim will come as a result of it. For example, science fiction turned fact, antigravity etc. This type of knowledge in the wrong hands is dangerous. Many secrets about the universe are best hidden until they can be safely released. Eutopians would provide the essential safety valve for an explosion of every type of secret to be revealed because it would encourage and be devoted to developing unlimited context of mind and spirit to contain unlimited content.

Research on aura cleansing would apply a procedure called 'the Rainbow Bridge' (Two Disciples 1981). This would help with fourth Wave leadership. The job of a fourth Wave leader is to teach others how to lead themselves. Leadership today places too much emphasis on glamour and false authority. All political leaders in the world today are second or third Wave leaders. They serve as puppets to big business and the military-industrial complex. The transition to a fourth Wave world is destined to occur this century. It could occur much sooner rather than much later. All that is required is for a network of eutopian leaders and world teachers to set the ball rolling.

More obvious research concerns the rectification of the enormous damage to and contamination of the environment. This is already the top priority of many researchers. Coupled with environmental research is the need to develop biodynamic farming as an aggressive competitor to modern agriculture. As fast as each new hideous agricultural chemical can be banned, the formulae is slightly altered and a new fully or partly approved chemical is released. One current chemical that I have received complaint about is something that sounds like 'Austrascene'. The use of agricultural chemicals, pesticide, herbicide and weedicide has been an enormous problem ever since DDT was released. The World Health Organization is still applying DDT in Africa. Their excuse is that there is no current alternative against malaria. Yet there is only no alternative because the context of their research has not expanded to include biodynamics. Now it is up to eutopians to, as soon as possible, correct the World Health Organization as well as the contaminated curricula of universities such as the University of Western Australia. No wonder they wouldn't allow Bill Mollison on the premises[1].

1. Bill Mollison is still an embarrassment for nuclear power nutters, pesticide companies and other bedfellows of modern agriculture because he has provided sustainable and nuclear-free solutions for the world whereas the pesticide industries and their bedfellows still stubbornly strive to justify the insanity of their behavior (visit www. permaculture.org).

Q: In a more general sense, what else should Western Australia be doing to contribute nationally, regionally and globally to progress sustainability?

EMZ: When I was down at Wagin, I began to see the problem facing eutopian farming. The lakes around Wagin were once full of life. Now they are dead thanks to modern agriculture and their bedfellows the chemical cartels. I wouldn't blame the farmers by calling them 'rednecks'. They are only brainwashed by their mates who are in turn brainwashed by so-called agricultural experts who are in turn brainwashed by the chemical cartels. This vicious circle has been going on ever since greed gripped the steering wheel. Now it is up to the government to allow at least one eutopian trial to see if it can rectify a bio-region. This would involve an enormous area of land because the lakes around Wagin for example receive chemical run-off from farms that are, well I don't know to be exact, but maybe a hundred kilometers or so to the east. The total area being so

large would require total cooperation from farmers and industries that probably thought they had nothing to do with each other. However it is time that people realized that everything on this planet is interconnected.

The government, being the bastion of authority could more easily appeal to this hotchpotch of farmers and industrialists on the basis of improving their income through increased productivity of the environment. Not in the usual manner through chemical deceit, but through biodynamics and sustainable development.

As well as this, it won't be long before eutopian projects have been set up in Fremantle, Joondalup, Caversham, Subiaco, Warnbro, Midland, Perth Central, Clarkson, Wanneroo and seek other areas. But normal strategic planners don't know the essential requirements for eutopian development. They don't even observe the strategic planning principles that are taught at Murdoch University. This is one point upon which I became very depressed and angry. If strategic planners are not sufficiently sustainable, where does the identity of eutopia park itself? Eutopian strategic planning is global by nature. Eutopians think globally and act locally. Although their context expands to infinity, their thinking is very grounded and practical.

Naturally, by assisting my enterprise on a local level at Joondalup for example, it would not take long before it spread interstate and overseas. It would be a boon for Western Australia to become the original pioneer of leading edge, fully integrated, eutopian sustainable development for the entire planet. This is entirely possible. All that it takes for genius to emerge is to give the subconscious mind the command to make it so. I am picturing the benefits that it would have for State and national tourism. Global eutopian city networks would rival Disneyland. People would not merely visit for temporary fun, they would sample the sustainable lifestyle of the future. A future that they could, if they so desired, embrace for eternity.

As soon as possible, this taste of an eutopian sustainable future should be made available in VR. Sustainable tourism could be promoted in VR. Eutopian schools and universities could be made available in VR. Future cities could be designed and advertised in VR. Through VR, the global family can come together and cooperate as a family should.

I believe it is the responsibility of the government to help start the ball rolling. I am not talking about changing the entire population overnight. I am only talking about assisting one small urban pilot project and one relatively small rural project. From that, given the aforementioned support of $7 million from each state, eutopia could become self-funding and fulfill each of the seven visions for the entire planet.

Different Perspectives

Q: What skills, ideas and resources can professionals contribute to achieve sustainability?

EMZ: The essential question is "professional at what?" You are asking what professionals can offer, but I am asking what are these professionals professing to be? Let me apply this question to the first vision and you'll see what I'm getting at. The first vision pertains to the ability to weed out false authority. Who do you think this authority refers to? It refers to Mickey Mouse. It refers to these so-called 'professionals'. What is a professional in any case? A prostitute is a professional. In fact when I had the opportunity of becoming a professional artist, my father urged me to become a commercial artist. "But I would have to prostitute my creativity to second and third Wave corporations" I protested. "I might as well just live in Sydney and earn $50 an hour working as a prostitute. What's the difference?"

The difference is that at least a prostitute knows he or she is a prostitute. But Mickey Mouse doesn't know who he is. Let me be more specific. Let us say a medical doctor, Dr. Pill Popper, enters the equation. "Look how valuable I am," brags Dr. Pill Popper. "I have spent 20 years of my life writing drug prescriptions to every type of hypochondriac west of Kalgourlie".
"Very well", I'd say, "but here we don't have any hypochondriacs".
"Well what about asthmatics? Surely you've got asthmatics".
"All cured starting from 30 years ago" I'd reply.
"Alright, cancer, HIV, shattered knee-caps …."
"Nope. Nope. Nope" I'd reply. "All fixed by special projects run by our primary school students".
"Well what can I do then?" Pill Popper would ask, as her self-esteem suddenly slid down the plug hole.
"Well you can start back at eutopian primary school," I'd offer. "There the kids can show you how they mend shattered knee caps via sound frequencies".
"Aren't they supposed to be learning geography and arithmetic?" asks Pill Popper.
"Already learned all they need to know through accelerated learning", I'd quip. "We culled all the superfluous curricula. Now they're learning each according to their own specific area of interest. Some study healing as I've mentioned. Our primary school healing division has largely replaced the need for drugs, hospitals and doctors. Our high school healing division runs a small surgery for emergencies. And for any really difficult problems, we have someone like you to help out. But this has only been once or twice a month…."

Let's leave Pill Popper for the time being and let's allow another professional to enter the equation. Let's say it's John Howard who has just lost the election and is out of a job.

"Hi. I'm Johnny Howard and I've come to join …"
"Yes I can tell who you are," I'd say. "I recognize you from the cartoon strip. Remarkable resemblance".
"Hmmph. Grunt. Well look here. I'm on an enormous pension just for being an ex-Prime Minister and …."
"Yes I know you're now getting paid for doing nothing," I'd quip. "You are now the equivalent of a hundred dole bludgers. But what creative values can you offer us?"
"Just you look here young scallywag. I could position

myself as an international jet-setting blabber-mouth er… I mean… public speaker. Just like Bill Clinton. Think of all the publicity. I'm worth more to you than.."
"OK then. Why don't you share with us all the great creative values that you gave to the citizens of Australia? Why don't you explain to us how you solved unemployment, poverty, crime, pollution etc?"
"Well I er.. I usually have a speech writer", says Howard. "I'm not meant to come up with anything original. I carry prestige you know. I only did what the CIA er … I mean .. I only did what my wife er… I mean to say that I only did what the ah.. the err .. um"
"Liberal party?" I asked.
"Oh yes. I only did what the Liberals told me to do."

I hope you are getting the picture. Most of the skills and ideas of second and third Wave professionals are of little use and even dangerous within a fourth Wave context. These skills are of some use, but first they must be translated into eutopian values. So professional or not, every newcomer must learn basic eutopian values.

Q: How can community values be brought into all sustainability issues and what is the role of civil society in the transition to sustainability?

EMZ: Community values only serve as a menace until basic eutopian values are learned. Only then, each prospective eutopian can have a crack at fully integrated thinking. For most people, this would be as difficult as learning to ride a bicycle, or learning to do things with the opposite hand or even learning a foreign language. For some people, it would be beneath their dignity to go back to such a basic level of learning. Many, many people within a normal distribution of behavior would never even bother. This really ought to be the only requirement for people wanting to gain permanent residency into Australia. If the only requirement was a commitment to learn and apply eutopian values, think of the advantages that all those beautiful and resourceful boat people could offer. Yet those that are rejected are rejected for all the wrong reasons. And those that are accepted are accepted for all the wrong reasons.

Let me tell you a true story about a boy who, at the age of four, with the help of his six year old brother, imprisoned his next-door neighbor in an apple crate and jumped for joy while she screamed in terror.

At the age of five, he was so instinctively aggressive that one day when playing in the sand pit, he split his neighborhood playmate's head open with a steel shovel. He did however give David (his playmate) repeated warning to behave himself. At that age, he was only exposed to his parents and to kindergarten. There were no vicious television or video games in those days. Television wasn't even available on the market. He would only hear nice socially acceptable fairy tales such as 'Jack the Giant Killer' who would sneak up on the sleeping giant and using a pick-axe, split the giant's head open.

Still only five, what was meant to be the boy's entrusted teacher, Mrs. Mitchell, his headmistress Miss. Ducksbury, his mother and Stephanie the

classroom pimp taught him how to hate. It wasn't Israelis or Palestinians he learned to hate. He hated them. He hated them with a vengeance for their cruelty and betrayal.

Still at the age of five, his mother joined him up with Shirley Rugby League Club. There he learned to vent his aggressions in sport. On the field of play, the more aggressive he tackled or smashed his opponents, the louder the cheers of encouragement he would receive from the sidelines.

At the age of seventeen he became a Company Under Officer on the Australian Military payroll, learning and teaching army combat strategies, map reading, parade drill and the precision handling of rifles and M16 machine guns. Then one day, after he turned eighteen, something snapped inside of him. He began to have out-of-body experiences whereby he found himself overcome with infinite bliss as he floated in a sea of light. From that point, his life changed direction. Much to the disappointment of his parents and his teachers, he became the puppet that suddenly cut the strings of his puppeteer. That boy was me.

Unlike me, how many millions of boys and girls in the world today continue on with the tradition that is expected of them? How many do not reject the peer pressure of their family, their friends, their teachers and the hegemony that constantly pulls their strings ? How many are never lucky enough to reach that ocean of bliss while still alive? The answer to that is evident. Like my self of old, in one way or another, virtually the entire world is still at war with itself.

Just recently I found 'Jack the Giant Killer' in the public library; pick-axe, heads splitting open and the works. What about Jack and Jill? "Jack fell down and broke his crown (split his head open) and Jill comes tumbling after". When children aren't being fed with violence they're being fed with trivia and nonsense. Eutopian learning is rarely if ever provided.

Fortunately it could be worse. Palestinian children for example are given an identity directly opposite to that of Israeli children. Yet in reality, it wouldn't matter if the children were switched. The Palestinian, now a Jew, would become a puppet of the Jews. And the Jew, now a Palestinian, would become a puppet of the Palestinians.

You cannot teach eutopian values to a puppet. We live in a society of puppets. Night and day, the media apply authoritarian puppeteer trickery to pull the strings of its hegemonic captives. One moment, an imprisoned criminal is dangled before your eyes, only to be released to commit the exact same crime. Next it is the Governor-General's turn. Like a toy, he is manipulated and hounded about his past. It doesn't matter if non-sequiturs are applied. A puppeteer has no need for logic or truth. Nothing and no-one is safe from the low-life treachery of the puppeteer. Go to your local video-hire store and take out 'The Insider' starring Russell Crowe and Dustin Hoffman. This true-to-life story will reveal the kind of low-life puppetry that I am talking about.

Currently, only a small percentage of civil society has the potential to make the transition to a sustainable eutopia. The remainder is too caught up in the game of 'Punch and Judy'. From this percentage, I expect the next incremental percentage to follow.

The role of civil society as in the normal distribution of behavior is to escape its prison of hegemony. Part and parcel of civil society are eutopians and prospective eutopians. Eutopians have a different role. This role involves the complete assumption of authority for the world around them. Eutopians must assume their own religious authority, their own educational authority, their own biodynamic authority, their own authority to heal and their own authority to govern. Their role is to completely rebuild the world from their new identity as stewards of the new world.

Q: How do Australians envisage a sustainable future? How can we better educate for sustainability?

EMZ: I believe that if school kids were taught eutopian sustainability at school by anyone other than a eutopian, they still wouldn't get it. Profitability yes. They understand enough about profit because they experience and feel that as a part of life. Murdoch University for example preaches to its sustainable development students about sustainable values and all the while, the university itself continues to practice unsustainable values. To press on this point, I was visiting the pride and joy of Murdoch University's sustainable development pilot project called the 'Environmental Technology Center'. Here they have a permaculture design center, with organic gardens, rammed earth dwellings, solar power, wind power, chooks, bees and etc. Anyway, as I basked in the morning sun beneath the organic grape vines, I engaged the director of the center in conversation. It went somewhat like this …

"Nice place you've got here Martin. Pity you haven't got a proper zone one," I said.
"What do you mean? You're **in** zone one", he replied.
"Well what do you define as zone one?" I asked.
"In permaculture, zone one is the place where people live and have their organic edible essentials growing or accessible, such as fruit and vegetables, eggs …"
"Yea" I interjected, "a place where people live …"
"Oh … er… you're right, no-one lives here. But it's just for teaching purposes … apart from the technicalities of … blah, blah, blah … and theoretical understanding … blah, blah, blah …"

How can we better educate for eutopian sustainability? Well I've given up on Murdoch University. My idea is to build eutopian community in areas that already have the basic essential ingredients such as mixed use dwellings for residential and commercial activity and so on. The problem with trying to build eutopian community within a normal distribution of behavior is that whatever is done will tend to be undone by the norms. Unfortunately, until eutopians raise several million dollars to develop their own exclusive projects, they will have to tolerate normal interference. It is the eutopian culture itself that would serve to educate. It is difficult to provide people with a taste of eutopian

culture when it is positioned smack bang in the middle of a normal distribution. But my idea is to adopt a two-fold strategy of simultaneously utilizing the existing facilities in places like east Joondalup, Subiaco and Fremantle whereby a critical mass of eutopians might fit. From critical mass, the idea would be to continue building up the numbers that in turn would generate increasing advantages until eutopian culture is somewhat achieved.

Pending the willingness of the normal distribution, other types of eutopian experiments might also be launched, such as with a school. This has worked in the past with a primary school in Salt Lake City. The entire school was turned about. Kids that were at the bottom of their class shot to the top. Simple reminders from fellow students quelled fights in the schoolyard. Teachers that were identified by shop-keepers were offered instant credit. The power to do this is just a small portion of the technology now available (Dixon-Jenkins 1979). That behavioral revolution in Salt Lake City was only applying the fourth vision of eutopia. Now there are another six.

How does it work? Well to start with, a eutopian, has to be given the authority to teach, such that the teachings won't be undermined or sabotaged by the teachers or parents. This is the difficult one. As with any eutopian experiment within a normal distribution, its success or failure is dependent on the amount of normal interference that it suffers or otherwise avoids. With minimal interference, the sky is the limit. Kids could all become millionaires before they reached high school. You could have children virtually running large portions of an entire country. A skilled eutopian could teach children to drastically reduce the hoards of diseased people constantly clamoring for medicines and drugs. Kids could became authorities on sustainable farming and biological diversity. Kids could canvass an entire neighborhood and manage their involvement. Under eutopian supervision, they could collectively own their own biodynamic farming businesses. They could be taught how to form a syndicate to purchase property such that it would become cash flow positive. They could be taught the skills and snags of share-trading. And while all this was going on, they would be preparing to fully integrate the seven visions into their consciousness.

Q: What innovations in business and industry can assist in the transition to sustainability? How can business work in partnership with government and the community to pursue economic development that achieves better social and environmental outcomes?

EMZ: Five innovations immediately come to mind. More are in the pipeline. The first is the Segway. This will completely revolutionize transportation for eutopians, even if the norms don't get it. The norms haven't gotten roller-blading yet, hence the roller-blading critical mass carnivals in Paris and "no roller blades" signs in every city where roller blades ought to be allowed. In fact, Segways and roller blades need to be allowed everywhere pedestrians are allowed. This is how you cut down on car reliance. One must get out of this 'society of blame' mentality.

These litigation lawyers must be put in their place. Society cannot make the transition to eutopia with an aura of fear or blame restricting essential innovation.

The second innovation is the new multi-media technology which includes the new iMac, the new Cannon triple CCD video cameras and the new MP3 recorders. This enables virtually the same quality audio and audio-visual production that otherwise cost upwards of $100,000 and the good news is that it's getting better and cheaper all the time.

The third innovation (although there is still much room for improvement) is the mixed use architecture in east Joondalup, central Subiaco and Fremantle that allows for high density living and commercial activity to flourish side by side. This is coupled with close proximity to leading edge public transport. The next two suburbs to follow suit will be Midland and Clarkson. I am told that Perth is leading Australia in this type of innovation. All that now remains is for eutopians to get in there and show the world how these types of environments can be used to optimum advantage. Naturally, environments designed by eutopians purely as eutopian cities will be an innovation light years ahead of anything else. Paolo Soleri can give you some insight into this as he already has such an environment currently under construction. He calls them 'arcologies' which combine the words 'architecture' and 'ecology'. Look for 'Arcosanti' on the world wide web (Soleri 1969).

In my opinion, the fourth innovation is in the area of healing and the fifth innovation is in the field of wealth creation. There has been a surge of wealth creation gurus such as Peter Spann that have been revealing their own personal journeys from poverty to millionaires within four to ten years through a combination of real estate and the share-market (trading and investing). Brad Sugars and Robert Kiyosaki also include leading edge education in business building, including their own board games. These innovations go further than what was supposed to be learned from Monopoly. Not surprisingly, all of their ideas are neither taught in high schools nor universities. In fact, many respected authorities from the normal distribution of behavior are teaching the exact opposite (Kiyosaki 2001).

Business has encountered enormous difficulty working together with government and civil society. In its book 'God-man', Neo-Tech tells the story of the man that pioneered railways in the USA. He was so efficient that he put the US government to shame. US bureaucrats eventually crushed him (Hamilton, 1998).

There is too much government interference in certain businesses that need to have absolute autonomy while there is little or no government interference in certain other types of businesses that need to be closely observed, restricted or even restructured so that their evil-minded intentions and activities are crushed for good. For this to occur, the evil-minded intentions and activities of government itself must be crushed for good. Here I would remind the reader of the eutopian definition of evil, ie. 'that which hampers, reverses or attempts to reverse the evolution of consciousness'. Is it not evil of the government and their drug cartel bedfellows to crush the discovery of Dr. Alexander James, who, 30 years ago, discovered a drug-free cure for asthma? (James *circa.* 1970). Is it not evil to, along a similar vein, ignore and hamper myriad discoveries such as the neutralization of HIV (Comby 1994), Hulda Clark's cure for all diseases (Clark 1995), the reversal of disease and self-reconstruction of crushed knee-caps etc through bio-acoustics (Conscious Living, Summer 2002, p 18) including similar technology discovered by Royal Rife (www.rife.org), natural hygiene squashed ever since circa.1905 when Dr. Herbert Shelton was captured and imprisoned by a government that serves as a puppet for drug interests? I could go on but it would fill an entire book. Do you think I have gone overboard on this? OK. Let's put it this way. Say for example you yourself end up with HIV, cancer, asthma, a crushed knee-cap or such like. Then you might be more inclined to pay attention. You will have two options. The first is to believe in the authority of the medical-drug bedfellows, or otherwise believe in your own power and authority to heal yourself without the need of drugs. Often, this is the turning point that leads to a fundamental realization about the deeper meaning of life. At this point, some will resort to religion. Religion and fanaticism are the only dangerous distortions of the sixth vision. Religion is the only crud that has been salvaged from an Avatar.

Here, I would like to bring your attention to diagram 1 from the glossary concerning the shape of eutopia. I don't have any hope whatsoever in government doing anything other than governing over the normal distribution of behavior. What government must recognize is that there exists creative intelligence above and beyond what it is capable of understanding. For the purposes of this submission, this creative intelligence has been and will be encapsulated into 'eutopia'.

Nothing and no-one can govern that which is beyond itself. Eutopia is beyond government. Therefore no government can or should try to govern eutopia. It must be allowed to govern itself.

In eutopia, government, community and business are one. Anyone involved in government, business or civil society from the normal distribution of behavior that wants to become a eutopian, would need to go back to the eutopian equivalent of primary school. Here, every old world value would need to be replaced with eutopian values.

I am asked about achieving better social and environmental outcomes. Eutopia is the most powerful way to achieve better social and environmental outcomes. Many people are deeply critical of eutopian ideas when they learn that they cannot include their drugs (marijuana, cigarettes, alcohol and pharmaceuticals) into the equation. Many people will claim that their pharmaceuticals are absolutely necessary. In virtually every case, sustained exposure to eutopians and to eutopian culture would prove them wrong. To approach eutopia, the individual must make a choice between drugs or self-healing. You can't have them both.

I am often criticized and avoided by environmentalists that are very attached to marijuana or cigarettes. Even if they can get past that hurdle, I am criticized for my attitude towards wealth. In this, I would remind people about Buckminster Fuller and his 'world game research'. Fuller was meticulous at measuring things. He would want to know the weight of a house so that he could design a structure that reduced the required amount of raw material without reducing the volume. Consequently he invented the geodesic dome. He also calculated the amount of total wealth on the planet and assures us that there is ample wealth to enable every human being to become a millionaire. This wealth will still exist, even though the total population is growing. According to Fuller, our rightful inheritance by nature of being a human being is that of a millionaire, but this is being withheld by greed and by laws that sustain relationships of mistrust and fragmentation (Fuller 1981). In eutopia, everyone would be a millionaire, merely because we would not respect the laws and habits of normal distribution. When these dissolve, everyone's natural inheritance would become inevitable. If this bugs environmentalists, they could always combine their wealth to create alternatives to the things that one constantly hears them complaining about. Environmentalists want their cake but they are not prepared to create it.

Q: Reconciliation and the recognition of indigenous rights and social justice are critical if we are to successfully move to sustainability. How can sustainability be facilitated in a post native title world? How can we achieve sustainability while addressing the needs and rights of Aboriginal peoples in WA?

EMZ: My answer applies to all aboriginals, including the American Indian. In this submission, I am asking the Western Australian government for $7 million, but only $2 million for urban use to get the ball rolling with eutopian businesses and accommodation in Fremantle, Joondalup and Warnbro. The idea here is to make eutopia self-funding in the urban sector as stage one so that there will no longer be any excuse to ask for further funding. And then to use the remaining $2 million for stage two that would launch the construction of the rural project.

When the project spreads to other states, each state should also pitch in $7 million because it will save them billions. Anyway, the economics should prove self-evident from the results in Western Australia.

Included in this $7 million from each state would be $3 million for the aboriginal situation. Western Australia would serve as a pilot project to prove or disprove its validity to the other states. With this money, I propose to launch five phases to achieve five objectives such that the aboriginal situation would never need to be given support or funding by the Australian government. If successful, what would be achieved for the aborigines of Australia could serve as a model for the American Indians as well as for any community or nation.

Phase one would be to create a core group of aboriginals that would be carefully selected because of their aptitude and these people would, step by step, awaken the seven visions of eutopia within them. This would occur within the Joondalup project and thereby create a permanent aboriginal foothold within the Joondalup eutopian community that would be accessible to every aboriginal eutopian. At this point it is crucial that no member of the core group caves in to the pressure of those that are permanently haggling for a free lunch (free cigarettes, free alcohol, free money). If this occurs, that member would be spending so much time and energy on the charity 'merry-go-round' that there would be no time or energy left for eutopian growth. The idea is to get every aboriginal totally off welfare forever. The normal approach is to plug into pity, play the good Samaritan and appear to be doing a good deed. The eutopian approach is to start by building a strong core group … to build strength at the core and from that core of strength, reach out to the weaker ones. The eutopian way is to apply self-discipline in using and encouraging the use of eutopian systems. 'Self-discipline' stems from the word 'disciple'. The disciple of eutopia is always looking to sustain optimum leverage, optimum wealth, optimum health and optimum advantage in every sphere. Critics of self-discipline are only interested in less than optimum results. The eutopian can therefore appear cruel, Spartan and aloof. The normal person can appear kind, easy-going and friendly. One path leads to compassion, the other to pity. One path harnesses power for responsible purposes, the other gives over power to others. One path builds sustainable relationship, the other builds prestige.

As well as this core group, an aboriginal core group would be created in Subiaco, Warnbro, Midland, Fremantle and wherever eutopian projects are launched in accordance to a logical and manageable sequence of expansion. Each core group would learn to think for themselves. Each core group member would swiftly, within four or five years, become a millionaire. And each core group would expand and serve to teach any other aboriginal that had sufficient aptitude to become a eutopian and to achieve millionaire status from business income, passive income and investment income.

To live as an aboriginal eutopian there would not only be the seven visions to integrate but also the remaining four objectives. The second objective would utilize the income from phase one to build new eutopian Aboriginal core groups that would be responsible for tourism projects. These projects would serve to employ Australian aboriginals in cultural activities such as art, craft, authentic aboriginal ceremonies and ceremonial dance and bush tucker enterprises. Only those aboriginals that embraced the seven eutopian visions or at least took steps to do so would be given employment. Here, eutopian positive reinforcement and contingencies would be applied in an attempt to assist aboriginals that were experiencing difficulty snapping out of their welfare mentality. For example, according to a regional officer in the Department of Indigenous Affairs, some aboriginals have been on Community Development Employment Programs (CDEP) for 15 years and they are still unemployed.

Phase three would set about creating another aboriginal eutopian core group directly linked to the existing achievements (income, facilities, visions and resources) that would take responsibility for organizing and actuating authentic aboriginal cultural experiences within the Australian outback upon Western Australian native title. These experiences could be organized for up to a dozen or maybe as many as twenty-five uninitiated tourists at a time – depending upon management skills and the collective spiritual propensity of each group – and absolutely nothing but untainted Australian outback would exist as far as the eye could see for the entirety of the experience. Each experience could last on average one week or two weeks with an optional intensive of 30 days for those that thought they could endure and enjoy a longer experience. The language would be English. No funding or romantic interest would be encouraged or supported to revive the native tongue. As these objectives would be replicated in each state, there would be so many dialects being revived, and none of them adding to the priorities, understanding and development of the major objectives. If all the myriad dialects are to be revived, let this be an independent project of some anthropology nutter.

Phase four would involve the design, construction and management of an aboriginal eutopian rural arcology (Soleri 1969). Once again, aboriginal eutopian core groups would be selected to manage this project. These core groups would form as early as possible within the non-indigenous eutopian pilot project, such that after the non-indigenous arcology proved successful, the remaining $1.5 million could be pulled in so that construction could begin on the indigenous one. As with all eutopian rural arcologies, they would be designed and strategically located to provide optimum synergetic advantage to each other. Each indigenous arcology for each state would not necessarily be bound to state-drawn boundaries, but would be more appropriately located in accordance to aboriginal 'song lines' and energy intersections. These correspond to ley line intersections whereupon intuition has for centuries served to locate temples and monuments such as Stone Henge at the most auspicious and esoterically powerful point.

Rather than create a sense of apartheid, phase three would initiate an increasing number of non-indigenous people into aboriginal culture and the 'indigenous' eutopian rural arcology would be managed and guided by these initiates. Phase five would therefore be a process of unification via the flux of eutopian culture. The seven eutopian visions would serve to unite myriad initiates from all over the world, rather than to exclusively create an aboriginal culture within the arcology. Traditional aboriginal culture has nothing to do with arcologies. The sole function of the rural aboriginal eutopian arcology would be to learn and practice eutopian culture.

There is no point in being confused or dangerously emotional on this issue. Traditional aboriginal culture was zero Wave. It was before the first Wave. It was and is based around the hunter-gatherer. That is why there is such an enormous aboriginal problem. Aborigines have been left with nowhere to park their identity. Their hunting grounds have been stolen and destroyed. And in return, all they have been offered is a reticent and often unwelcome position that fluctuates either side of the point of tolerance. Not able to sustain strength and dignity from their traditional culture and unable to become a puppet of hegemony, there has been virtually no-where meaningful for aborigines to go … virtually nothing meaningful for them to do.

The normal distribution of behavior fails to offer the opportunity to grow beyond itself. But this opportunity is now available through eutopia. Growth and movement toward the light is the only solution for any culture. Ultimately, every culture needs to grow. Unless it does, it becomes stagnant and – attached to and afraid to release the outmoded rituals of the past – it becomes by definition 'evil'. Here again, I appeal to your sense of flexibility to refer back to the glossary. 'Evil' is used within an evolutionary context. It is not used in any normal sense of the word to indicate fear, superstition or mysticism.

Bearing this in mind, eventually, the differences between the non-indigenous arcologies and the indigenous ones would fade. The essential bridge between each race would be built. And each person would freely walk upon the land identifying with a greater culture. The culture of eutopia.

Q: How can social justice approaches have mutual benefits for the environment and the economy?

EMZ: The seven visions combine to elevate eutopian social justice to something never before imagined or considered possible. Naturally, through the integration of each vision, the economic genius of each bio-region would also serve the need for environmental sustainability.

Q: What is the role of creativity and culture in making the transition to sustainability?

EMZ: Deviant or diminished culture is created through the lack of fully integrated vision. The seven visions of eutopia create an equilibrium, that when combined with critical mass, sufficient interest in one or another of the visions would counterbalance every deviation. In this way, social deviants and cultural deviation is perfectly acceptable within the eutopian psyche. That is why we would embark on periodical madness by permitting tourists to – at times and if they so desired - strip naked as they went walkabout on an 'authentic Australian aboriginal cultural experience'. The experience would not attempt to instill any mystical allegiance. The leaders would not attempt to obtain any mystical authority or superiority. The entire experience would be a deviation from fully optimized vision – the sevenfold vision of eutopia. This fact is evident through the clashes and shortcomings of every deviant as well as the bloodshed that occurs when deviant cultures grate against each other ie. hunter-gather tribal war, the Crusades, the Spanish Inquisition, bikie wars, ethnic cleansing, the Middle East conflict and the systematic culling of aborigines in Africa, North and South America, Canada and Australia. It is also evident

when any deviant or any deviant culture parks its identity within the normal distribution. The results are also self-apparent. It officially started when Marcel Duchamp entered a public urinal into a prestigious art exhibition. And instead of being ridiculed for its intended status as a joke it was actually idolized. This marked the official deviation and decline of art and the subsequent birth of 'postmodernism'. Look. I love a good joke. But when I can throw shit at the wall and construct an entire philosophy about it and gain prestige and recognition for doing so – all in the name of art – it has gone too far. A joke is simply that. A joke is a deviation. Postmodernism is a deviation. Duchamp's urinal was a deviation. It all leads into a cul de sac which is French for 'bum of the bag'.

Fourth Wave culture is still undefined. However it is supposed to emerge through eutopian-like principles (Maynard and Mehrtens 1996). Here, eutopians are perceived to be deviants and fools because they step beyond the collective acceptability of the herd. Fourth Wave art for example is that which transcends the deviant surrealist distortions of Dali's dreamscapes to guide the viewer - step by step or somehow simultaneously - into an integrated relationship with the seven visions. In fourth Wave art, the artist never draws or paints in search of something mystical. Fourth Wave art not only represents the discovery of the new world or the new world view but also equips the viewer with the means to journey toward or into it. I'll say no more. Better to let the art speak for itself.

More Specific Questions

Q: How can governance and democracy be enhanced to achieve sustainability?

EMZ: As my friend John Dixon-Jenkins said - "Bad democracies are harder to get rid of than bad dictatorships". Here is my recipe for enhancement. The government needs to provide eutopia with some form of authority to at least park its identity. Even if our identity is muddied by the media, which I am sure it will be, at least the government has no right to send in its whipper snippers, chainsaws and pesticide. And it also has no right to force us to accept its false authority across the board ie. false authority about virtually every conceivable issue.

Q: What institutions do we need to establish and change to help achieve sustainability?

EMZ: The thing about institutions is that they tend to become reinforced through ritual and ceremony. A ritual can be something as familiar as joining a queue in a bank. Notice that the doors will close at predictable times. The staff will wear reasonably predictable attire and use predictable greetings. No bank teller will greet you with something as profound as "Wow man. I am looking into your eyes but I am really spinning out. I am connecting through you into myself and … oh my God … everything and everyone in the bank is none other than myself … united as the ever present now … oh … by the way, I can handle all this and still perform this banking trip with you man. What do you want? Wow that's really funny. Here I am asking you what you want, but I am simultaneously experiencing being you, standing there, wanting to deposit that check. Man that's just beyond the beyond. I know exactly what you want man because my mind has melded with yours. No. No. No need to tell me anything. I can key in your details and everything. Man, this is just … here I am, completely melded to the Godhead … you don't mind me carrying on like this do you? Do you Sir? Monkey mash. Sorry if I freaked you out man. Bye …. Next!"

However the above monologue might very well occur in an eutopian bank because the bank tellers would all be free to step outside the norm. Naturally, an eutopian bank would be more like a society of friends. In eutopia, after an individual had been living there for five years or more, the normal attitude toward money and normal finance would disappear. Vastly different thinking and behavior would result in vastly different modification or even elimination of all eutopian institutions.

To begin with, there is Heal the World Incorporated. This has been incorporated to deal with the development of a global eutopian network. And among the global eutopian movement, along the lines that I have already suggested for Western Australia, there would be the freedom to join a specific branch of eutopia or to otherwise – as people are inclined to do – express their eutopian will via some type of deviant behavior. Heal the World Inc is designed for both the deviant eutopians and the eutopians that are keen to optimize their leverage with each other. One will see the urgency. The other will only see the need for deviance. Both choices are perfectly correct.

Heal the World Inc seeks a committee that would agree to devote itself to optimum leverage while also having the wit and the wisdom to appreciate the advantages in somehow creating optimum leverage among the deviants. In this way, one future role of Heal the World Inc could be to succeed in areas where the United Nations has failed, or at least attempt to do so.

Other institutions of the eutopian network would relate to each respective geographical region, so that global optimum leveraged multi-level marketing could occur with syndicated eutopian distributorships that would intrinsically eradicate the back-stabbing and resentment inherent in normal network marketing.

As well as these regional institutions, there would be an A to Z of specific institutions for the research and development of eutopian businesses and franchises … in fact there would need to be the eutopian equivalent of virtually every normal business and institution.

The unfoldment of these institutions and businesses would occur strategically, integrated with geographic strategic unfoldment and simultaneously integrated with the seven visions of eutopia such that each new institution would serve and fund each subsequent

business and institution to optimum leveraged advantage. To begin with, as I have mentioned, there is Heal the World Inc that seeks a committee. There is a handyman and handywoman business that seeks prospective workers and managers and there is a eutopian magazine concept on the drawing board.

It is not entirely out of the question to develop a multitude of areas simultaneously due to the leverage of multi-media education. Current areas on the agenda are Subiaco, Fremantle, east Joondalup, Midland and Warnbro.

Within these areas, the purchase of residential and commercial real estate is essential. Eutopians would also purchase real estate in any given location so long as it would be or could easily become cash-flow positive. There would therefore be a two-fold purpose for buying real estate; profit and right livelihood. What eutopians purchase for right livelihood would always remain the property of the global eutopian family. This land would be forever liberated. Never again would humans have to waste their precious lives sweating and toiling in order to fulfill the obligations passed down from generation to generation by the original idiot that invented land ownership. As for 'profit', even eutopian not-for-profit institutions would participate on account that those constituent individuals do not make any personal profit.

Other important eutopian institutions would be extended families and schools. Eutopians would teach their own children, build their own schools and develop families free from the normal expected pressure to remain within a nuclear family mold. Extended families would provide more adults to contribute to the combined wealth of each family as well as provide greater advantages in task and consumer sharing. Have you ever thought about how the nuclear family (ie. one male to one female plus the offspring) provide an ideal consumer advantage for transnational cartels? With nuclear families, everyone must consume more of everything, produce more of everything, sweat and suffer more than anything and at the end of it all, both parties usually divorce after having turned each other into an emotional wreck. The children are then used to mop up the blood. Inside every human being resides an inherent social design genius, an inherent business genius, an inherent technological genius, an inherent teaching genius as well as inherent genius in leadership. Yet most people not only ignore their inherent genius as individuals, they also ignore unlimited potential advantage as extended families, national networks of families and ultimately as a global family.

Further institutions of eutopia from A to Z would be explored within the intended eutopian multi-media. As for existing normal institutions that require development and change, this would be every institution. Without a doubt, there is nothing within the normal distribution that doesn't require an urgent change for the better.

Q: How can government promote good corporate citizenship?

EMZ: At the risk of being repetitive, corporations have gone third Wave because of the many social, economic and technological advantages. As has been explained in their book 'The Fourth Wave' by Maynard and Mehrtens, corporations should go fourth Wave because there are even greater social, economic and technological advantages in doing so than current third Wave advantages. Government should, with the assistance of our yet-to-exist eutopian multi-media team, produce fourth Wave multi-media packages that could be used by corporations to increase their profits as well as increase their degree of social and environmental responsibility. Depending on how it was done, these multi-media packages could accelerate the corporate world directly into the fourth Wave without having to wait around for another 75 years as Maynard and Mehrtens predict (Maynard and Mehrtens 1996).

Q: What legal framework and law reform is required for sustainability?

EMZ: Well I have already mentioned the impending impact of the Segway in relationship to the dominance of the motor car. I have mentioned every major evil of the normal distribution. Laws need to be made so that the United States government doesn't have to enter the drug trade just to ensure that drug barons do not earn more loot than the entire gross national product of the USA. And what has this got to do with Western Australia? Well I have carried on enough about puppetry already and surely you can put two and two together. All drugs need to become legal. That will bring down the cost, eat into the profit of the drug barons and permit the United States government to at least be honest on one issue. It will also establish a precedent so that the persistent pressure for profit can be brought into question in regard to pharmaceutical drugs, chemicals, dyestuffs, junk food and military hardware. Moreover, the world needs eutopian lawyers. Until the law itself becomes eutopian, it will undermine and sabotage every game.

Q: How should government's purchasing power be used to promote sustainability and stimulate sustainable business?

EMZ: For a start, each State government of Australia should do itself the greatest favor possible by purchasing $7 million worth of eutopian momentum for itself. This alone would set up a chain reaction that would – given the amount of time it takes for every normal stubborn naysayer to die - not only solve every major problem in Australia but also every major problem on the planet. Such is the power of eutopian optimum leverage.

Then there is the issue of industrial hemp. There has been an unnecessary delay to Australian industry by prohibiting free enterprise with industrial hemp, while cotton, which requires an immense quantity of pesticide has been allowed to continue. Industrial hemp is different from recreational marijuana. No-one can get high from it. The worrying conclusion that one is inclined to draw is that chemical industries are playing 'puppeteer' pulling the strings of government, sustainable industry and civil society over the issue.

On another note, the government could make more of what it considers 'leading-edge' change such as in central Subiaco, east Joondalup and the new city planned for Clarkson. This would justify a mass purchase of Segways. However there needs to be an integrated plan of transition so that proof of improved business through eutopian community-building and proof of a reduced need for cars to access certain given eutopian areas would warrant a corresponding reduction in thoroughfare for cars in those areas. Simultaneously, adjustments would be made to compensate for such a transition such as the construction of ample safe pathways for rollerblades, recumbent bicycles and of course the Segways. As well as this, civil society would need to be educated to comprehend and benefit from these changes, but none of it can happen with the media, the lawyers, the drug industry and the car and oil industries going mad with their non-sequiturs ie, whereby the conclusion doesn't follow from the premises.

Social Strategies

Q: What strategies can we adopt to build social cohesion while addressing key economic and environmental issues?

EMZ: The unfoldment of the seven visions of eutopia are designed to create optimum social cohesion while simultaneously achieving optimum economic leverage and environmental sustainability. These visions are designed to provide each eutopian with a full spectrum of community-based multi-faceted advantage as well as facilitate the most desirable match with the most suitable families with the highest degree of compatibility. In normal society, one normally ends up living next door to neighbors whereby there is zero social or economic cohesion, they enjoy zero social and economic cohesion with their co-workers at work and limited to zero social and economic cohesion with their own families. Then you are lucky if one among a million yappy dogs doesn't drive you nuts. In my experience, no suburban neighborhood has been any different.

Q: How can we achieve jobs and growth while protecting the environment and improving society?

EMZ: With the handyman and handywoman businesses, there isn't any problem with obtaining employment for suitably qualified interested workers. This is because the work would be self-employment and the jobs would mostly be generated from local advertisements.

As far as the journal is concerned, I plan to produce it to a certain standard such that it would sell for $10. But it would also offer a commission of $5 to the seller. The journal would also integrate with current eutopian businesses, providing entertaining article-advertising as each new business from A to Z was strategically introduced. As well as this, the recruitment drive for both indigenous and non-indigenous core-group leaders would continue.

The environment would be a key concern in everything a eutopian does. Just as every eutopian would automatically think in terms of biodynamic excellence, the environment would automatically receive the sacred respect that it deserves.

The major emphasis within eutopia is to teach eutopian values. With eutopian values, a large number of eutopians from each respective eutopian community can live within easy walking distance from each other, thereby ensuring the continued commercial viability of many, if not all eutopian businesses. The crucial aspect of selecting an area for eutopian community development is the ability to house at least 100 people within a relatively short period of time. This is not only essential for financial advantages through educational tourism but also due to the exponential shift expected to occur ie. from normal values to eutopian values.

The government tells us that it wants jobs and growth, yet little effort is made to bridge the gap between its current normal condition and eutopia. Simultaneously, environmental groups are constantly worried about what the government will do or permit to be done that will devastate the environment to the next incremental level of social acceptability. This is one of the more visible reasons why eutopia and its unusual methods should be given due consideration.

Q: What strategies can we adopt to reduce the impact on our consumer lifestyles and improve our quality of life?

EMZ: Within a normal city itself, nothing of significant impact can be done as the government, businesses and civil society form a cohesive barrier of resistance. Fortunately, with only a slight adjustment in just one of these groups, a foothold is provided for eutopian principles to proceed. Footholds have already been provided in central Subiaco and central Joondalup so that an urban arcology can somewhat organize itself among the existing limitations. In Perth city itself, the enormous amount of empty office space needs to be converted to mixed use – commercial combined with residential. Here I go repeating myself. I don't think it hurts to be repetitive because eutopian strategies can often be understood from one perspective but not another. Well here is the Perth city perspective. Perth city presents an almost ideal opportunity to commence a strategic transition to an arcology of similar dimensions that Paolo Soleri provides in his book 'City in the Image of Man' (Soleri, 1969). In this book, Soleri provides architectural designs for entire cities encapsulated within more or less the same overall structure that would house at least 250, 000 people. When one includes the social compatibility and social cohesion factors, the optimum leverage economic factors, pedestrian and Segway compatible transportation factors, appropriate technology architectural factors and combine this with all the other factors of the seven visions, the impact of our consumer lifestyle would be reduced to zero and the corresponding quality of life would increase to an infinite extent.

Q: Fundamental health issues still are a challenge in remote areas. Ideas are required on how aboriginal communities in particular can be drawn into the sustainability agenda and how remote settlements can use appropriate technology to solve, cost effectively, their settlement problems.

EMZ: As more and more questions are asked, the closer we get to the point where the answers reside within the process of proceeding with the strategies already explained. I have already proposed five phases to address the aboriginal issue. This would include solutions to health issues in remote areas. It would include solutions concerning the use of appropriate technology in remote settlements. But naturally, if normal experts or normally trained aboriginals are employed to try to solve aboriginal problems, they will always encounter the cultural dilemma that I have taken great pains to describe. Neither culture provides sufficient vision to avert disaster in one form or another. That is why the media is always having such a field day. In the more deviant cultures such as in Israel, they permanently park themselves like vultures, cameras fully loaded, waiting for the next cluster of children to be blown to smithereens.

It seems to me that the media and the drug companies do not want solutions. They do not seem to want permanent self-healing to occur. Healing and permanent solutions would alter the nature of their business. It is not fair to harp on about aboriginal fundamental health issues until all aborigines have been given the opportunity to turn their health and their settlements around by applying the aforementioned five phases of eutopian transition.

The Most Common Questions

Q: OK. I've heard all that. But what if it doesn't work? Like, it's not up and running yet is it? How many members do you have and in any case, why should I bother joining if it is only going to collapse?

EMZ: When each vision is taken separately, it is already working. Let me take you through each vision again. This might give you confidence for how you might want to involve yourself.

In the first vision, people take back the power that is rightfully theirs. Already we can see this happening. The church once had enormous power over the masses. Now more and more people are taking responsibility for their own enlightenment. The Rainbow Bridge for example is one procedure that has already been successfully pioneered by a group in California to completely clear the human aura (Two Disciples 1981). This goes far beyond the popular meditation and yoga courses offered within a normal context. Then there is the power to govern yourself or to otherwise be governed by others. Traditional democracy gives enormous power to Tweedledum and Tweedledee. In Germany for example, the population ejected them both. In Germany, the

Greens hold the seat of authority. If all this can be achieved within a normal context, think of what might be achieved when eutopia with its full spectrum vision gains momentum.

In the second vision, people are already curing themselves of HIV, asthma, cancer etc. Bio-acoustics is already healing shattered knee-caps (Conscious Living, Summer 2002). Segways are already being used in the USA. Interactive television is already being used by over 30% of households in the UK. In the third vision, thousands of people have already become or are well on the way to becoming millionaires by following proven popular investment formulae (Kiyosaki 2001). In the fourth vision, people have been successfully applying conflict resolution and eutopian social design principles for decades (Soleri 1969). In the fifth vision, eutopian technology has been available and is increasingly becoming available (Fuller 1981; www. rife.org; Dixon-Jenkins 1979). In the sixth vision, the unified field has always been subjectively available (www.maharaji.org).

In the seventh vision, essential fourth Wave carnival is already happening with critical mass roller blading in Paris, (Presdee 2000) as well as critical mass cycling rallies in Australia, the USA, UK. Canada etc. Freemasonry has been available for centuries and now there is co-freemasonry. In Australia, Down to Earth Conference/ festivals offer fourth Wave carnival every year. It is no different in the USA, the UK etc.

It is all too easy to become overwhelmed and polarized to the normal distribution of behavior. It is all too easy to forget that the seven visions already exist in fragmented expression. Now it is time to get polarized to something different. The time has come to get excited about what would occur if some of these fragments were integrated.

As for the numbers, you should always be prepared to join even if you are the only member. Unless you are prepared to do that, you are only looking to others as an indicator of what you should be doing.

Q: Back on planet Earth, I have various duties. I have to wash and wipe the dishes and do a pile of ironing, not because the wife is sick, but because she is sick of peer pressure that says she must do these things. Then I've got to get up at six in the morning and go to work. How do I fit in? I'd like to involve myself, but I am anchored to menial tasks.

EMZ: The task of building Eutopia is nothing but a menial one. The normal distribution of behavior does menial tasks, but each task is anchored to normality. Eutopians would also do menial tasks, but in the process of doing so, they would learn to employ optimum leveraged advantage. This might involve listening to an educational CD while you do the ironing, or watching an educational DVD instead of watching the footy. As a result of watching the DVD or listening to the CD, your behavior would hopefully adjust. It wouldn't necessarily be anything sudden or dramatic. It may even be uncomfortable. Like an athlete, the goal isn't always honey and cream. The athlete must push through a zone of discomfort in

order to arrive at a level where fitness and competitive edge exist. When I was training as a professional athlete for example, my training was so tough that I considered it a major achievement just to complete each session. Then when it came time to race, the hard work had already been done.

Whenever it comes to building relationship, hankering for honey and cream tends to kill all hope of reason. What to say of optimum leverage? If people were collectively reasonable, honest and cooperative about relationship, all diligent people would be millionaires. In any case, whatever menial task you are doing, every member would be allotted a group / consortium / syndicate / guild or whatever you'd like to call it. Members may also form their own guild. Each guild would be connected to a network that will in time become a national and global network of guilds. To build an eutopian network of guilds, cooperation, reason and honesty should prevail over hankering for honey and cream. Honey and cream will come, but only according to correct syntax.

'Syntax' refers to 'sequence'. In nature, the sequence of growth starts at the seed. Therefore, the first guild at the root of the eutopian tree is Heal the World Incorporated. This guild has been incorporated to pioneer fourth Wave eutopian development throughout the world. This intended network will be utilized to create optimum leverage in myriad ways. Known ways are as follows …

1) Optimum leveraged network marketing.
2) Optimum leveraged global time-share.
3) Member meet member / guild meet guild.
4) National / global job and / or home sharing.
5) Trade secret secured global R and D.
6) Optimum real estate / investment leverage.
7) Optimum business leverage.

Every member must contribute to the income stream from their respective guild. It may not cost you anything more than what you already spend. If, for example you have regularly shopped at the local store for 5 years, that storekeeper will never say to you "since you've been a loyal customer for 5 years, I will now pay you to shop here". Even if you were loyal for 50 years, that storekeeper still wouldn't pay you anything. Yet you, and every other normal person would think that by shopping in this way, they are getting a great deal. The fact is, you and everyone that shops in a normal manner is getting a rotten deal. In eutopia, you would be asked to quit giving yourself a rotten deal and start to shop under the optimum leveraged synergy of the network. In this way, one by one, members would eventually get paid to shop, paid to eat, paid to learn, paid to dream etc.

Each member's weekly guild contribution would vary in accordance to what you have normally spent in maintaining a rotten deal for yourself. This contribution would adjust for each member in accordance to his or her income and in accordance to what is required for an optimum collective and individual result.

The next 9 guilds in the sequence would be national guilds that would take responsibility for the development of 9 global bioregions. The next 81 guilds in the sequence would be state guilds that cover 81 major states and territories throughout the world. The next 729 guilds would be state and territorial bioregions. From there, we would proceed to 6,571 suburban guilds. Next we would build 59,139 neighborhood guilds. The size of an arcology would determine whether it would be a city, a suburb or a neighborhood (refer to the glossary).

Now here's catch 22. Nine Avatars are not going to magically pop out of the 'woodwork' and want to join the first guild. What would happen is this. The first hundred or so applicants would be a mixture of smokers, alcoholics, cantankerous bludgers, mindless postmodern goats and small-minded illiterates that cannot string one creatively intelligent sentence together. When eutopian schools and universities exist, this ratio would be different. Meanwhile, we are back in 2002 attempting to pioneer the fourth Wave.

The only way to proceed is to proceed by default. What this means is that the first person that joins is 'it'. The first nine people that join will therefore enable 'the mission' to establish the global guild 'by default'. In other words, the guild will exist, but 'the mission' would still be awaiting its nine Avatars. The next nine guilds would form from the next 81 members, but the content of each guild would be fluid in that each member that lacked sufficient context would naturally flow into the next highest 'level of the tree' until the entire 'eutopian tree' had been constructed with each guild containing its appropriate propensity. If you don't understand don't worry. This would all be explained in simple language through CD, DVD etc. It is necessary because many newcomers would inevitably and unwittingly sabotage their guild income stream. I must include it now because this point must be made clear from the outset.

Proceeding by default allows the guild income stream to reach critical mass, whereas if the mission had to wait for qualified people to join, we would have to wait forever. In this way, it shall suffice that at least something is moving in the direction of eutopia and that each individual is prepared to step aside and allow the fluidity of positioning within the network to adjust itself without greed and fear sabotaging the process. Normally this cannot occur because greed cements unsuitable people into positions of power. In this eutopian network that we would build, a higher position in the branches of the tree does not relate to diminished wealth. In eutopian network marketing the wealth at the root of the tree would feed up to the branches and the wealth and synergy from the branches would feed down to the roots. This is how eutopian network marketing could confer the lifestyle of a millionaire upon every member. In Lotto for example, millions of people struggle every week to become millionaires. Through eutopian network marketing of Lotto, every member would become a millionaire or otherwise inherit the lifestyle of an eutopian millionaire. The lifestyle of an eutopian millionaire would not be the same as the lifestyle of a

normal millionaire. Many normal millionaires fall to their original lifestyle of poverty. Many normal millionaires are sad and lonely. The concept of 'wealth' in eutopia can only be appreciated from a spiritually balanced perspective. Eutopian wealth is not the normal spiritual concept of wealth whereby you live on the bone of your arse and escape your predicament by parking your mind somewhere else. Eutopian wealth has no need to fabricate a mystical lie. Eutopian wealth is built from eutopian relationship. It is fully integrated optimum leveraged life devoid of prestige.

I have answered this question predominantly in favor of the third vision. Automatically, the six other visions would be unfolding even as you would be working through that pile of ironing.

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