



This modest image is our departure gate from a static view of life to one as dynamic as spacetime. Each of the four panels shown contains text that is made available to you below.

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2.0 – A simple idea for a troubled world

Part One

The idea of this work is to address the worldwide community. I release this material at this point in time because I feel it is urgent to do so.

Based upon the current trends across all of the layers of human endeavor I am completely persuaded to believe that we, humanity, have reached the point where all that is left to be offered to the next generations is more of the same uncertainty and despair. I find this totally unacceptable. Don't you?

I want to propose an idea that can change that outlook. This way humanity can actually project a transformative trend with sufficient accuracy to upgrade the whole of humanity in a few generations.

To begin with there is a way to come to terms with all of the outstanding issues that form the repetitive cycle of action in which humanity is currently trapped. This is accomplished by grouping the whole of human activity and the record of such activity up to now into a single operating system that we can call "*Human Nature version 1.0.*"

This is the version of human nature that we (*Homo sapiens*) have been running for about 130,000 years. Based on the evidence of its current productivity versus the challenges we face, it can be said that

version 1.0 has come to the limit of its capacity to handle the work load of civilization.

Over the last four decades, I have been working on the outline of a new version - *Human Nature version 2.0*. I'm now confident that its new features offer a gateway to the transformative improvements that are needed to secure the continuity of the human species. The title may be metaphoric but *2.0* is an operating system that is designed to handle civilization for perhaps another 130,000 years.

This new operating system is the result of adaptations from natural programs that are as old as life on earth. They are carefully made to suit the rogue *Human Nature version 1.0*. In other words, the *2.0* system is easily installed as an upgrade to *1.0*. It operates in the same fashion that a stone arrowhead extended the utility of the primitive wooden spear to a new level of efficiency without changing the original idea.

As with all nature based operating systems, *2.0* is a construction in time. But since civilization is in a critical state, it has to work on a shorter time scale to be effective. I'm cautiously optimistic that we have enough time to make the difference. It may be a matter of how soon humanity responds to the presence of this upgrade to the old operating system.

The other choices are much less attractive by far. One is "business as usual" which leads to the eventual collapse of the 1.0 system along with the support environment of the earth. Another is World War III and the extinction of most life on earth as its likely outcome. There are, of course, many more scenarios. But none rival the elegance of 2.0.

One of the first things that 2.0 does is that it puts humanity in a proper perspective. In particular, it concedes that we are really not the big player that we thought we were. Our arrogance and sense of superiority fades away when we pause to consider the following instance in the history of life on this planet.

The apparently small-brained and dim-witted dinosaurs lasted for over 160 million years. By comparison, our species with our great brains is barely 130,000 years old and already has serious survival problems. We have already consumed half of the world's natural resources and have a projected population growth that under the best of conditions is unsustainable.

2.0 is a challenging and wonderful operating system. I say "challenging" because it will take a lot more effort to get it up and running and a few generations to learn to use it properly and improve on its performance.

But the system is ready. In fact, as you read these lines there's already a test project in progress that is designed at a global scale and is currently producing unprecedented results across three continents.

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Part Two

Human Nature Version 2.0 would be meaningless if it could not readily display the strength of its utility and the elegance of its application or if 2.0 could not be experienced directly in real life.

Fortunately, the framework and design of 2.0's test project, called the Worldwide Peace Marker Project (WPMP), brings the experience of these special features into plain view.

In order to provide an artistic reference as a point of departure, the Worldwide Peace Marker Project is billed as a work of installation art. The project is fairly complex. But WPMP becomes more user-friendly when it's experienced directly by following its history and detail as it moves through real time. To make this convenient to all, the project has an access window to follow its motion and documentation at www.wpmp.net.

The investigation of its code is a bit more difficult. To do this, you confront the fundamental structure of this new "mindware." For the curious, there is access to this information through another text work called "*A Global Work of Art.*" A link to a free download of this book can be found on the home page of the same WPMP website.

I speak of mindware because that is what the 2.0 upgrade is about. I believe that the parlance of the computer age is a relevant vehicle to illustrate and communicate these ideas now. After all, *Human Nature Version 1.0* and *Version 2.0* are all about ideas. Human nature has always been about ideas, even if it's seldom thought of that way.

Anyway, the excitement surrounding the WPMP, the first global project with a 2.0 design, stems from the following points.

- It's daring as a work of art.
- Its choice of subject matter.
- Its operative mode as a global collaborative of artists.

A daring work of art

As a work of art, the WPMP clearly reconciles art and life at a level of utility that makes art and life one and the same. Modern art aficionados might consider this claim to be almost blasphemous. But

there is really nothing new here if we recall the analogy of the flint arrowhead and the spear. The arrowhead mounted on the spear unites the work of "stone art" with the utility of the simple wooden spear. Together they became one singular but superior hunting tool.

In other words, the work of art can be interpreted as the reality of the event and vice versa. This is because there is no difference between either, whether art or life, since both occur in real time and in real conditions. This happens because the utility of the work of art is aesthetically synchronized with the need that the work addresses.

One could say that the WPMP fuses together a work of art and the mission of world peace into a real task force that actually creates world peace.

Consequently, when the WPMP is completed its residual effect will be world peace in real time as a real life event.

The subject matter of WPMP

"World peace" is arguably one of the most challenging problems in the history of humanity. Nevertheless, the WPMP is building a working model of world peace at a global scale. It is doing so by creating in real time the minimum physical and mental conditions where the reality of world peace can be examined to exist independently of any other human social structure.

Humanity's desire for peace is perhaps as old as humanity itself. But so far, through countless generations, we have only been able to keep alive the desire for peace. Therefore it is not surprising that humanity, operating as it does from within a predominant culture of war, does not have persuasive evidence to indicate that the "concept" of peace has existed anywhere in civilization outside of the human mind. Think about that, will you?

Once this point is analyzed, it leads to an inescapable conclusion that there has always been a blatant absence of a structure of peace in the real world. Due to our long history as a war-based culture the human desire for world peace has always been a veritable impossibility —one that 1.0 could not and can not overcome on its own. That is why there is no physical structure of peace in the real world, or at least one that can be compared with the all too obvious structures of war to be found everywhere.

This point is critical in many respects. But it is so principally because it shows that war was, and remains today, the center of expansion for all of human activity. Furthermore, it clearly indicates that peace must first be created in the physical world before all of the attributes we desire for peace can find places from where they can reside and operate. World peace, once and for all, must make an

actual appearance or peace may never have a chance to exert an appreciable contrast with war.

WPMP as a global collaborative

The WPMP model of world peace is created by 198 artists. Each represents one of the 198 nations that comprise the work. The 2.0 design of this global collaborative contributes a landmark solution to what until now has been a perplexing problem for all global initiatives that seek to organize such widespread diversity.

To more clearly describe this problem and the WPMP's breakthrough as a workable solution for it, I must introduce the term "*invariance*." I use it here to mean "*the nature of something that remains the same after it undergoes a transformation*." For example, water remains water whether it is ice, liquid or steam. Water, in this example, is the "*invariant*."

The challenge of maintaining the integrity of an idea or concept across intercultural boundaries is the source of much of the frustration that polarizes humanity time after time. Global issues of great mutual importance remain unresolved because 1.0 just can't overcome the problem of invariance.

In these terms, the problem addressed by the WPMP can be described as "*How can a common objective like 'world peace' remain invariant or unchanged after it*

undergoes hundreds of transformations due to the diversity of the social, political, religious, economic and other forces that intervene throughout every nation of the world?"

The issue of invariance to the idea of world peace as per the WPMP model is solved with 2.0 by the collaborative artist. The WPMP artist begins his/her mission as an Artist Ambassador of the project, as a citizen of the nation he/she represents and as a collaborator who embraces the idea of world peace at its minimum conditions and with its global implications.

From these basic multiple roles, the WPMP artists can now present the "Peace Marker" to their nations as a physical symbol of these minimal conditions. This sculptural object fulfills the requirements of the installation as a work of art. At the same time, the marker represents a "point of peace" that fulfills the global requirements of a model of world peace. It establishes the physical location of such a point of peace in the world.

As the artist collaborative proceeds to build a model of world peace, it could be said that it is simultaneously developing a model infrastructure of a "culture of peace" while it establishes the minimal conditions for its global operational configuration.

By virtue of those meaningful acts, each artist has just integrated the idea of world peace into the culture of his/her nation on its own terms. After that, those minimal conditions begin to be transformed by the uniqueness of the local culture and are retained as their own.

On a global scale this local integration is perceived as another distinct and marvelous "*flavor*" of world peace that can be added to the diversity of international flavors that comprise, in total, the reality of world peace. Consequently, the idea of world peace is culturally transformed while it remains invariant as world peace.

The WPMP Artists demonstrate empirically and irretrievably the fact that global collaborative action is possible to address global issues. Defined by that act alone, their first collaborative contribution to humanity is the beginning of world peace.

Next we will see what makes *Human Nature version 2.0* a shining new option for humanity.

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Part Three

Human Nature version 2.0 is an operating system that upgrades *version 1.0* with four new fundamental

features. The introduction of these operational improvements expands the overall capabilities of *1.0* and enhances the overall performance of the human paradigm.

These new features set *version 1.0* apart from *2.0*. But, the improvements do not interfere with their integrative performance. This makes *version 2.0* a true upgrade and not just a replacement of the old *1.0* system.

This is a short list of the new *2.0* features.

- *2.0* is four-dimensional. The system operates on a four-dimensional platform as opposed to *1.0* which operates on a three-dimensional platform.
- *2.0* quantifies reality. By virtue of its spacetime characteristics, the four-dimensional format allows the system to grasp a better notion of reality as an improvement to the fundamental mindware of *1.0*.
- *2.0* introduces "sufficiency" as a natural regulating mechanism to human reality. This is the support mechanism for a quantified reality. Sufficiency provides stability for these new dynamic properties.
- *2.0* introduces a new integrative path between humanity and nature. The effects of an expanded

reality on the basis of the three new features outlined above greatly enhance the integrative survival program between humanity and nature at new operational levels as it integrates mind and universe.

That's it.

2.0 is not radically different. It simply provides an extension to the 1.0 mindware. At this time, the resulting improvements are crucial to the survival of the species.

Here are a few more details about these features.

2.0 is four-dimensional

Human Nature version 2.0 is a system that operates on a four-dimensional platform. Basically, this means that in order to process information in real time, the system itself needs to operate in real time. The expansion of *version 1.0* from the static three-dimensional system that we know to a four-dimensional variable and dynamic system allows for ideas to be processed in real time.

Physics and mathematics faced a similar difficulty at the beginning of the 20th century. New problems could no longer be dealt with from within a static and unchanging universe. Einstein introduced another dimension (time) into our 3-D static view of the universe. This resolved some of the problems. The

idea of "spacetime" became a kind of *Mathematics 2.0* expanding on the Euclidian *Mathematics 1.0*.

So, it was only a matter of time for us to realize that the mounting problems of our static view of life have become irresolvable unless we appealed to an expanded view of life —a view more in line with our universe and its fundamental operational format of spacetime, a four-dimensional format.

2.0 quantifies reality

2.0 had to reach for a better notion of reality in order to build a more efficient operating system. The main reason was that the static nature of 1.0 made any attempt to a concept of reality unstable. That is why, to this day, humanity does not have a working model of reality.

The instability of the 1.0 system is due partly to the diversity of realities that are essentially about the same ideas. But, mainly, since the 1.0 system is static, it is unstable because all ideas are considered as current even though their origins are separated by periods of time that span thousands of years in some cases. That is why the best that we have been able to do about a concept of reality in 1.0 is to agree to disagree.

The 2.0 environment on the other hand embraces a spacetime characteristic. Ideas and their histories

can be examined in the context of their own time. Their collective histories are then integrated into the ongoing variables that express a fundamental idea in real time. Thus the reality of an idea is revealed by the sum of its histories.

Since real time is in constant forward motion, the reality of an idea must be quantified if it is to be observed at all at different points in space time. So, in order for 2.0 to be operational it must introduce a way to accomplish the quantification of reality.

This is how.

2.0 introduces sufficiency

Sufficiency is a measure of the state of a system in a four-dimensional framework.

Once an object or idea is set off on a dynamic path along the forward motion of spacetime, the object or idea is subjected to changes. These changes are due to the effect of its immediate environment as it moves forward in time.

As a result, the efficiency of an object or idea becomes variable along its path or world line. Sufficiency is a tool that measures the efficiency of entities, systems, ideas and objects moving in four-dimensional environments. Since sufficiency seems to apply universally, it can measure the efficiency of

everything –our galaxy, you, Earth, human nature, your toaster and the photons reaching your eyes.

Human Nature version 1.0 grew into its own in isolation. Humanity nurtured its development as a creature apart from the natural order.

We considered ourselves as higher beings compared to the rest of nature and we created an independent “*human nature*” of our own design. That would have been fine except that our well being remained dependent on the stability of the entire earth biosphere. In the absence of a mechanism like sufficiency, human nature has been unknowingly working against itself for millenniums.

The effects of that innocence are the repairs that *2.0* will, hopefully, manage soon enough to provide a pathway to redirection for humanity. This transformation can introduce and maintain a suitable measure of sufficiency that enables humanity and the earth biosphere to proceed as integral partners.

***2.0* introduces a new integrative path between humanity and nature**

The four-dimensional bridge that *2.0* creates between humanity and nature was first observed when art and life were reconciled by *2.0* design.

Similarly, the instant that “life” (meaning the animated existence of entities bundled within one

integrated earth system) and "humanity" are reconciled by 2.0, humanity is, in a way, reintegrated with the world.

Therefore our existence and all other life on earth becomes a binary system seeking a seamless partnership for our mutual survival.

These four elements of *Human Nature version 2.0* are the unique features that separate the two operating systems. Next, I will touch upon some of the effects, consequences and probabilities of 2.0.

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Part Four

It's just human nature.

Think of how many times you have heard someone say in response to some human act that defies common reason, "It's just human nature and there is nothing we can do to change that."

Human Nature version 2.0 is not an act of defiance against that unchangeable human nature. As I said before, it is merely an upgrade whose time has come. One would not expect that humanity has come this far just to go out with a whimper. Someone sooner or later would come to the conclusion that the trouble with civilization was its *humanity* and not any

individual brand of idea, culture, belief or orientation.

The fatigue of the 1.0 system is global. It affects all levels of human activity. In fact, the fatigue is so evident that it leaves me with no other option than to conclude that the system has run its course. We, humanity, are constantly demanding solutions from people and governments who cannot give us what they do not have. Albert Einstein is attributed to have said, "The significant problems we have cannot be solved at the same level of thinking with which we created them."

I'm sure that someone will say that 2.0 is the most stupid idea ever conceived. Although, to be fair, 2.0 would then be the newest most stupid idea ever conceived. I consider even that, in and of itself, to be a great feat because from that most inhospitable of perceptions 2.0 is indeed a new idea.

In fact, I suggest that we have not really seen anything this new since the day we became *Homo sapiens* (thinking man). Who knows? 2.0 may be the start of a new genus, say, *Homo integralis* (integral man). Who is to say?

The important points are these.

I'm proposing that the most elegant way for humanity to move forward is for humanity to upgrade itself. I

am proposing an idea about a way to do the upgrade. And I am presenting a test model at a global level that is already in motion and bringing favorable results in support of the idea.

For good measure I'll add one more.

If *Human Nature version 2.0* is the silliest thing since the invention of tickles, nothing is lost. We can confidently return to doing more of the same things until there is no one left to do them —like the Neanderthals did. But, a great point will be made if 2.0 manages to go beyond the mere act of just suggesting that there is something constructive that we can do about human nature. We will have broken forever that barrier of impossibility built into 1.0.

As with all upgrades, 2.0 does not make any demands. That would be like demanding something from someone that has nothing to give. Therefore, everything that is 1.0 is to be cherished and remembered as part of the history of 1.0. If anything, just reading about this possibility should bring a sigh of relief. For the first time we can see ourselves from another point of view and feel somehow redeemed and renewed.

Version 2.0 is an upgrade application that works intergenerationally. This means that it is likely to take several generations to take hold before 2.0 is the greater part of the normal human experience.

Therefore, there are no instant fixes or abrupt displacements. *Human Nature version 2.0* is nature-based and it does not spring from some maniacal urge to conquer the world. It just integrates natural rhythms that were hidden from human view by our innocence represented by the arrogance and misplaced priorities of *1.0*.

What can we expect from 2.0 that we do not already have?

The development and understanding of *2.0's* four new features add to the survival tool kit of humanity. At first these features are sufficient to at least indicate that the *2.0* upgrade is a portal looking forward into a vast and unexplored mindscape of possibility –a mindscape that is open for all to explore.

To take inventory of what we already have, you will have to look back. That will place you right back at *1.0*. Why would you want to do that? I favor the idea of exploring *2.0*. To do so, I cordially invite you to join or to enjoy the development of *version 2.0's* test model, the Worldwide Peace Marker Project. You can begin your discovery of this model at www.wpmp.net.

The experiences that emanate from your acquaintance with this new development will be determined by the character of your participation. There is one

underlying aspect that is I think worthwhile to mention. Regardless of what your experience is, I'm certain that you will be among the first wave of human beings to partake in a work of art of this magnitude.

At the end of the day *Human Nature version 2.0* is just an idea. I am just an artist and these words are a work of art. No one needs to lose any sleep over delusions of grandeur, get-rich-quick schemes or conspiracies. All that I have done is that I have created a new simple idea.

Version 2.0 is a lot about keeping alive the courage and the determination that life does not have to be the drudge it is. Instead, there is something we can do collectively and globally about it and *2.0* is doing it right now.

If there is anyone who thinks of *2.0* as a new utopia, you will be sadly disappointed. The workload that lies ahead, whether *2.0* helps or not, is great indeed. What lies in the balance over the next few years is the difference between survival and extinction of our kind.

We, humanity, have already set in motion a series of events that our nature, as is, cannot even hope to control under the best of possible scenarios. Only a new and enlightened humanity can avert the damage that has already been done.

2.0 is a simple idea for a troubled world. If you can do better, the stage is yours.

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