

Evolving Criteria as Benchmarks for New Paradigm Projects

Adapted from writings in the 1970s, 80s, and 90s. Update July 2016 & Feb 2017.

This Paper has been superseded by a new more embracing Paper titled [Criteria for a Thriving World](#)

Around the World people of good heart are evolving New Paradigm Projects towards Thriving Futures.

The following Criteria have emerged after weaving together the practical wisdom from many gathered in many Gathering Celebrations.

The criteria have been evolved in the context of forming treaties.

This current document is in the process of redrafting over February and possibly March 2017 in applying the criteria to the forming of New Paradigm Projects

ORIGINS OF THE CRITERIA

From earlier action in North America via the Rio Earth Summit Dr Neville Yeomans adapted treaty wordings in forming the following treaties:

- a) [Inter-people Healing Treaty Between Non-government Organisations and Unique Peoples](#)
- b) [The Young Peoples Healing Learning Code](#)

From the above two treaties emerged the idea of forming common understandings and agreement between peoples and bodies coming together in gatherings from the 1960s onwards. For example these two Treaties were signed at the [Small Island Coastal and Estuarine Peoples Gathering Celebration](#) in Far North Queensland Australia in June 1994. This happening was funded by UNHRC in Geneva.

These common understandings may pass through peoples, cultures, and societies right through to leaders of sovereign nations around the world. These understanding may then emerge as Treaties. One of these potential agreements became known as the Preliminary UN-INMA Treaty.

Criteria were evolved during a series of gatherings as standards for sensing, feeling, determining, and appreciating what may be included and excluded in drafting this Preliminary Treaty and associated documents.

Given the implications of this massive and vital endeavour, these Criteria were scrutinised for their appropriateness and then used for benchmarking during drafting the Preliminary Treaty. This Treaty emerged as The UN-INMA Treaty where:

- a) UN refers to *Unique Nurturers or Unrepresented Nations*, and
- b) INMA refers to *Intercultural Normative Model Areas*.

A later version of the UN-INMA Treaty is the *Thriving Earth Treaty* – refer link at the end of this page.

Note that these Criteria are essentially inter-connecting, inter-depending, inter-affecting, inter-relating, and inter-weaving, and the associated documents take this same form.

Following are the Criteria:

CRITERIA

- 1) This preliminary version of the Thriving Earth Treaty has to provide a wise-values frame around Treaty Gatherings and offer profound glimpses of what rich agreement attendees may generate between themselves *such that transforming occurs in the very process of coming to Agreement*.

The final version of this Treaty for ratifying and signing will *evidence the Agreement that attendees have already come to as attendees immerse themselves in gathering, engaging in ceremony and celebrating prior to the ratifying and signing ceremonies*.

The final Treaty may be very close to this Preliminary Treaty.

- 2) This Preliminary Treaty and the Treaty Gatherings contribute to creating a shift in human affairs towards engendering (to bring forth) a major bio-cultural shift – evolving humanity towards *wise loving people* - a shift to a world where all of humanity in bringing wellness to ourselves and all life forms on planet earth are continuing to live well together based upon value priorities including:
 - a) supporting humanities' unalienable rights
 - b) moving away from *opposing* towards *flowing well together*
 - c) peacefulness and harmony

- d) ecological quality and abundance
- e) economic wellbeing, and
- f) social and political justice.

and the equity, friendship, freedom, prosperity, abundance that flow from these priority values in wise action.

The emerging and varied *nurturing community action for wellbeing based* bio-cultural ways of differing locales and regions may be universal in their locales, and the bio-social within them varied, while the new bio-psychology is emerging with the potential for infinite individuation like the loving mother nurturing the individuation of her children. New forms of psychological sociological and cultural experience emerge as the self evidencing outcome of living well in evolving local, regional, and global nurturing community for wellness throughout earth.

- 3) This Treaty has to contribute to consciousness raising creating possibilities for significant transforming of current sovereign nation state and sovereign micro-nation behaviour. Sovereign nations and other entities, from the very powerful to the very weak *cannot* continue their current practices. Things have to change.
- 4) This Treaty has to be worded so as to be attainable, desirable, and durable:
 - a) Attainability - the plausibility and credibility of achieving sufficient societal and structural leverage;
 - b) Desirability - harmony of likely actions with value priorities;
 - c) Durability - likelihood of enduring global shifting to a new paradigm (refer Glossary) embodying value priorities detailed in these criteria.

- 5) While the Treaty has to meet Criteria 4, namely being attainable, desirable, and durable, it also has to be, from time to time, an evolving document without ever being compromised, as people realise and exercise the potential of their essence - their unalienable rights - including self-determination and governance.
- 6) Nation states, especially the very powerful have habitually imposed, and they also have a very long history of being preoccupied with ensuring that their national interest is maximised at the expense of others. Their *every* action on the international stage is put through the filter of national interest.

Sovereign nation states have been engaging in extra-judicial, covert, false flag, & black operations, as well as engaging in harsh brutal smashing for subjugating.

Very weak nations and non-state actors have evolved their own processes for taking advantage of other nations and people using un-conventional warfare.

Sovereign nation states also tend to be using assumptions from the 19th Century that no longer fit what is happening in radical modernity (the last 15 years); some features of modern life:

- a) The pervasive presence of delinear processes
- b) Rapid change
- c) Pervasive indeterminacy and uncertainty making probability modelling inexact
- d) Interconnectedness and inter-dependency

Given the above and recognising that the world currently has extreme inequality in the power of nation states, and that the powerful think that power is their unquestionable right, this Treaty *has* to

convey massive benefits to the currently powerful and weak alike such that it *is* acceptable to *all*.

- 7) This Treaty has to:
 - a) firstly, embody and embrace loving, caring, and nurturing along with a profound respecting of difference, while also respecting humanity's unalienable rights, including the right to determine differing ways of living, and differing local governances that collaborate with locals from other localities in forming regional and global governances, and
 - b) secondly, it has to have humane caring processes for engaging with those who at first reject this Treaty;
 - c) thirdly, it has to create a context between and within sovereign nations for humanity in all of its differences to evolve together the incoming epoch on earth;
 - d) fourthly, it has to do all of this without triggering financial and societal collapse.
- 8) This Treaty, in bringing together sovereign nation states that have all manner of laws, systems of law, or breaking down of law, or lawlessness, has to embody, as the Law above all law, *the wellness of earth and people*.
- 9) This Treaty cannot take away people's unalienable rights while claiming to recognise and protect their unalienable rights.

This means that this Treaty must not be prescriptive in detailing a New Paradigm.

This Treaty has to set the scene and support a mood and climate for a New Paradigm to emerge through

people of the world taking back ability over their lives in exercising their unalienable rights.

- 10) The Treaty has to allow space for both universal input and scope for difference. No entity can impose their universal recipe on everyone else. Oppositional reaction would inevitable occur.
- 11) It follows that this Treaty *cannot* impose the beliefs, views, feelings, ideas, and passions of the few on the many. In nature, wombats remain wombats and engage in wombat way. Creatures maintain their differences and differing ways of living. That is nature's way.
- 12) In fitting the preceding Criteria, the Treaty has to result in local, regional, and global transitioning that is peaceful, loving, caring, and nurturing. It has to generate a loving caring mood. Hence, it must not be a *smashing* of the existing power structure, and then using control of global finance to impose a new power structure; that is repeating the current failed World Order Model and repeating old paradigm behaviour!

The sudden collapse of our taken-for-granted really throws people. Smashing the 'old' system has a very high probability of 'letting loose the dogs of war' spreading mass contagion of a mindless destruction.

- 13) This Treaty must make the minimum of changes to the existing taken-for-granted while meeting all of the other Criteria of this Treaty.
- 14) The Treaty has to recognise, support, and contribute to consciousness raising that *has already been extensively happening on the margins for ages*; behaviour change, mobilising of transitioning, and transforming *starting* in human relating in the relational *social* spheres of life (mutual-help and self-help) and spreading through the economic and

political spheres of life in the many and varied located contexts on earth.

- 15) The Treaty has to recognise that people immersed in the old paradigm have little capacity to comprehend anything outside of their comprehension. Thomas Kuhn who introduced the concept 'paradigm' was identifying that people have a very particular shared 'window' or 'world view' that is an explanatory framework for everything in the view. 'Paradigms' include never-questioned ways of knowing, theories, methods, as well as the content of the shared knowing. Paradigms are very resistant to change. For paradigm holders, typically, if they do not comprehend it, it's a sham and nonsense. New paradigm consciousness *is* for many powerful people, outside their comprehension. Hence, the Treaty has to engage old paradigm people while working with the free energy of the emerging consciousness.

To paraphrase Thomas Kuhn who introduced the concept 'paradigm', old paradigm people typically live lives parallel to new paradigm people and take their version of the old paradigm with them to the grave. People with the emerging new consciousness recognise anomalies - where happenings are no longer accounted for by the old paradigm and they begin transforming and entering into an emerging new paradigm.

- 16) The Treaty has to allow room for the emergence of new hetero-paradigms; that is, multiple differing paradigms of living well together (*cleavered unity* - as in 'united in separateness') that are the natural consequence of people exercising their unalienable rights. This entails inter-paradigm perception - something that interculturals tend to be evolving.

- 17) In fully recognising humanity's unalienable rights to determine how they live with each other and to determine their own forms of governance, this Treaty cannot specify, direct, or control sovereign nations' in their ways of administering their respective nation states like global finance does today. That would maintain the dominant, imposing, and dominating aspect of the old flawed World Order Model.
- 18) While this Treaty is an agreement *between* sovereign nations, and peoples including Unique Peoples (indigenous people) it has to recognise that we all live in a massively interconnected world, and that what happens *within* a sovereign nation can have massive detrimental effects outside the sovereign nation.

In recognising this, Signatories also agree to some limits on things that happen within their respective sovereign nations.

- 19) The Treaty has to set in motion a return of the common-wealth value of the planet to the people in ways that inevitably result in a peaceful, caring loving transitioning in the many spheres of life and that does not cause consumption, waste, and exhaustion of earth's resources to the detriment of future generations.
- 20) This Treaty cannot attempt to transform people's behaviour or spread love by legislation and regulation. Such an attempt will fail. The wise of the Ages have embraced values-based guiding principles over and above laws and regulation.

Evidence demonstrates that humane caring networks at the margins *do* have transforming processes that work in the many spheres of life through people engaging in self-help and mutual-

help in exercising their unalienable rights, and rights linked to unalienable rights.

- 21) This Treaty has to have what's called face validity; that is, it has to immediately make sense and be acceptable to people.
- 22) This Treaty has to have all, or nearly all sovereign nations signing, especially the powerful nations.
- 23) This Treaty has to create social cohesion rather than polarisation. Example: collaborating and cooperating rather than bickering and war.
- 24) This Treaty has to have a loving caring relational mediating in resolving differences, and at worst, contain process for addressing/living well with current and potential non-compliers.
- 25) The Treaty has to fit all of the sovereign nations involved such that they can, without compromising Treaty Articles, readily ratify and implement it within or alongside their current constitutions and legal/regulatory systems.
- 26) The Treaty has to have scope in the longer term to be able to explore a world that does not have the hardly noticed carryover of old paradigm impositions of institutions, concepts, and practices.

One example, is exploring futures that have alternatives to the notion 'nation' that is today a universal.

Other modes of groupings and collectivities may be explored, as is an unalienable right. Another example is a world that tempers the dominant world's pervasive use of control through categorisation – pervasively using splitting, departmentalising, sectorising, and disconnecting – rather, moving towards holistic modes of sense

making and engaging that mirror the interweaving and co-mingling of nature.

- 27) The Treaty must not have undesirable unintended implications and consequences.
- 28) The Treaty has to have a pervasive loving caring nurturing feel to it with themes expressed in the positive with scarce reference to former times.
- 29) The Treaty has to recognise procrastination as a form of non-compliance.
- 30) The expression and language in the Treaty must be universally acceptable.
- 31) Most importantly, the Treaty must not remove unalienable rights of people in their various groupings and places to determine their *own* governance.

The [Thriving Earth Treaty](#) may be used in organising Treaty Gatherings.

It has been in the process of evolving since the late 1950s and has be woven together to meet every one of the above 31 Criteria.