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PEOPLE-PARTICIPATORY NEO-HUMANISTIC GLOBAL ORDER

A global order comprises of social outlook & culture, socio-economic system & political structure, banking and trade, constitution and jurisprudence. **NeoHumanism(NH) entails** liberation from narrow sentimentality and adopting universalism, mind upliftment to nobler realms, and ensconsement in consciousness*. When the majority of people are infused with this spirit, we can have a NH global order. In this chapter, we will deal with all these components in relation to the neohumanistic global order.

§14.1 NEO-HUMANISTIC (NH) SOCIAL OUTLOOK (FOR THE NEW GLOBAL ORDER)

The Sentimental journey: As **social groups** started to emerge (in river civilizations of, for instance, Indus, Euphrates and Tigris, Nile, Hwang Ho and Amazon), language & culture became the binding and identity factors. Simultaneously, consciousness of natural and so-called supra-natural phenomena developed transcendental tendencies among some individuals. People started to follow their ideas and doctrines, and thus **religions** began to evolve.

As social groups started to migrate, they tended to preserve their culture, language and religions. Now as interactions between social groups increased, there arose feelings of superiority of one's language, religion and culture. The tendency to assert superiority of community-culture and religion led to wars.

As human habitats started interacting, they acquired **narrow sentiments and propensities** (resulting from attachments to their communities and cultures), which obstructed their evolutionary journey to their desideratum. The struggle to move forward by liberating oneself

from the influence of propensities and narrow sentiments is the prime endeavor of an enlightened human being.

This **liberation of intellect** requires a clear understanding and analysis of these fissiparous sentiments as well as the means of liberating oneself from them.

The factor inciting the most fanaticism and conflicts is Religiosity and **Ethnicity.** Socio-religious and socio-cultural intolerance have resulted in genocides, and wiping out of ethnic populations (such as in Australia & US). In India, narrow and prejudicial socio-sentimentality has caused the outcasting of certain communities from the main stream of society and has led to the problematic and divisive caste system. Ethnic prejudices and intolerance has also caused holocausts in Europe and Asia, while the fusion of religious fundamentalism with the modern pseudo-culture has generated psychic tensions as generator of terrorism.

Among **Sentimental problems,** Geo-Sentiments have caused colonization, and enrichment of colonial nations at the expense of the colonies. Socio-religious sentimentality has caused unwarranted clashes and sufferings (such as in India & Pakistan, Israel & Palestine), while Socio-cultural sentiments have caused fictitious pride and resulting hostilities among cultural groups. National sentiments have led to many wars, time after time. Most of the time, these sentiments are incited by politicians' rhetoric. Politicians drum up euphoric narrow sentimentality to strengthen their own position and popularity. For that matter, no nation can and should claim to be the greatest, no community needs to claim the superiority of its culture, no group of people needs to be recognized as the chosen people.

The Neohumanistic social outlook entails:
● means of raising oneself above narrow sentimentality,
● cultivating a proper societal environment (devoid of cultural suppression, religious impositions, economic exploitation, political subjugation, and ecological destruction), for both individual & collective progress, and hence for a progressive society.

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As regards overcoming narrow sentiments, socio-sentiments can be overcome on the basis of common origin and desideratum of all people. Geo-sentiments can be overcome by a universal social outlook that the destinities of all are interlinked. Finally, cosmology and spiritual science inculcates the recognition of 'all in one and one in all'.

§14.2 NEOHUMANISTIC SOCIO-ECONOMIC SYSTEM

The adage for a progressive socio-economic environment is 'one for all and all for one' and 'welfare of all for welfare of each one'. In the past century, we have had defective Socio-economic-political systems of (i) **Capitalism** (epitomized by MNCs), characterized by corrupt corporatism economic defranchisement of employees and economic colonization; and (ii) **Communism** (or state-capitalism), noted for a big economic gap and lifestyle difference between politicians and common people. In both the systems, the masses cannot participate in economic production and earnings, as corporate partners. On the other hand, in our advocated **Economic-democratic professional-governance (EDPG)** system, the community people will be working and living cooperatively, pooling their acumen and knowhow to optimize their work and living set ups. Further, our political substitute for these defective capitalist and communist systems is to (i) have governance executives of SRC(s) elected by the respective professional associations(such as sports association, manufacturers association, teachers association, bankers association, etc), and (ii) involve the local people in the development of local resources for enhancing the local standard-of-living.

With the demise of the intolerably repressive communist system of governance, the corporate capitalism has come to the fore, with various wealth-concentration means and schemes. It can be noticed that there is an increasing trend of big corporations buying up smaller corporations, with concomitant lay-offs of staff under the ruse of rationalization of work-force. Another tactic is Globalization, whereby the MNC(s) of developed countries exploit the cheap labour of Third-World countries and export the commodities (from the nations where they are manufactured) to their developed countries; at the same time, the developing countries are being forced to open up imports of consumer goods from developed countries, resulting in enhanced unemployment in the developing countries.

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The decrease in the number of companies (due to merges and growing wealth-concentration) will make things even more difficult for poor sections of societies to find employment. The time will come when we will have a very disturbingly skewed wealth distribution. The econometrics of this scenario will also reduce people's purchasing capacity. Eventually, this small super-wealthy capitalist group could run out of revenue, resulting in the collapse of the capitalism bubble.

On the other hand, our EDPG system will provide a wider employment base as well as a bigger market base and purchasing capacity. Within each self-reliant community (SRC), there would be producers', distributors' and consumers' cooperatives. The community services could also be organized as cooperatives of, for instance, teachers, healthcare-workers, and municipal workers. **Economic democracy (ED)** puts the local economy in the hands of local people. Concomitantly, ED automatically leads to a **new form of Electoral system and Governance**.

In our advocated **Professional governance (PG)** system of Political & Economic Democracy (at the SRC level), all the grass-roots organizations, associations, agencies and councils of the community will elect two representatives, from whom the public will elect one for the corresponding portfolio in the Local government or Legislature. In other words, the Lawyers' association will elect two of their representatives, out of which the general public will vote for one of them to assume the portfolio of Law ministry. Thus, the local governments of all SRC(s) would be run by these community organizations' representatives as legislators or governance executives.

§14.3 NH POLITICAL GOVERNANCE & JUDICIAL SYSTEMS

Earlier, we have stressed that **Sentimentality** leads to fragmented society, people's suppression and persecution, and wars. Hence, for societal cohesiveness and progress, the antidote to narrow-sentimentality is NeoHumanism.

A. Governance

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For promoting and protecting human rights, a proper Constitution is required. However, that itself is not enough. It can be shown that where inter-racial, inter-caste, inter-religious, inter-ethnic conflicts and riots occur, the politicians are behind them either actively or by virtue of the platform of their political party (to misuse public sentiments).

Additionally, super-power nations are defining and implementing their national interests in ways incongruent with the interests of smaller nations. What has been compounding it all is the super-power economic politics, whereby most countries feed superpower consumption. The super-power countries can spend more than their income, and borrow the difference from other countries. The pressure on the governing political party to maintain this consumption demand (with trade imbalance) can force policy decisions acrimonious to peace-keeping. Hence, **the root cause of global disturbance is** the present-day political-parties based democratic system.

On the other hand, it can be shown that our advocated **neo-political system,** of community sectors' representations in governance, can lead to a much more responsible, fair, moral, transparent and efficient governance. This, in turn, can pave the way for:

- secularism and cosmopolitanism as well as collectivism in capital generation and sharing at the local level;
- a spirit of cooperation for mutual welfare and for a better quality-of-life at the regional level;
- uniform constitutional laws for all people, primarily based on cardinal values, human rights and social security;
- World government (WG), with parity among nations and an end to hegemonism, the bane of peace throughout history.

B. Global Judicial system

Throughout the history of human civilizations, the national and local judicial systems and courts have been powerless in dealing with unethical, corrupt and criminal politicians and heads of nations, with regard to crimes perpetrated on their own people as well as tyranny inflicted on other nations and people. The judicial system and the courts have also been inept

in the face of racial riots and ethnic killings incited and/or tolerated by the politicians, corruption and bleeding of national wealth by the politicians, misgovernance and misuse of governance by the ministers and political-party heads and getting nations involved in war.

Hence, in keeping with our World Government global political structure, we will have a global judicial system comprised of local and regional courts for SRCs, SEBs, SREZs and RFs. The judicial system will also be reformed into making it possible for common people to file cases against political or governance officials for unjust governance/or malgovernance,

- for violating people's rights,

- repressions of microcommunities due to their caste and/or culture,

- engaging people in internal and external conflicts under the false garb of patriotism and nationalism.

§14.4 NEOHUMANISTIC SOCIETAL CULTURE

After creating the ideal environment for unbarred cultural and aesthetic (and even intellectual) expression, along with economic-democracy and self-governance (devoid of the political parties system), the stage is set for a neohumanistic societal culture. In this regard, let us talk about Neohumanism, which involves humanism for all living entities. **NeoHumanism** advocates animal rights' exsistential value, responsibility for ecological preservation, and cultivation of nobler supra-aesthetic sentiments, to impart a universal outlook among all societies.

There are three stages of inculcating the neohumanist culture. The first is *neohumanism-in-practise (*to help rise above one's psychic defects) and involvement in service to humanity. The second is *collective-neohumanism* of the collective thought-process, so that all the people are inspired to greater neohumanistic heights. The final stage is *neohumanism-as-a mission* (through the recognition of all existential phenomena to be within the realm of consciousness), so that everyone plays a part in the unfolding of neohumanism. In this exhalted stance (the culmination of neohumanism), the entire humanity can attain its neohumanist potential and be involved in noble endeavors.

A. Universalism to replace Nationalism

Internationalism is a deceptive concept of rising above nationalism. The concept of nations and national interests is the cause for continuing 'cold-war'. In the United Nations' concept, nations having same religion and similar economic system band together, and these alliances override humanistic considerations. The result is UN turning a blind eye to issues affecting certain nation's interests. This has resulted in neo-colonization by some powerful countries, victimization of certain communities and smaller nations, and de-culturization of (spiritual) societies (such as of Tibet). Hence, we need to replace the concept of internationalism by **universalism.**

In many crises between and among nations, the United Nations has not been able to act, due to pressures from powerful nations. Even when the UN Security Council passes resolutions, the warring nations disregard them. The super power nations have been able to impose their dictates freely, because of the inept status of UN in the present-day global political structure. We are hence advocating the setting up of a World Government and Parliament. In this set up, no super-power nation will be able to act unilaterally. The autonomy and security of all peoples' nations will be protected through our outlined global constitutional political structure, along with the help of regional and global peace-maintaining forces.

B. Support for local development

Over the years, many developing countries have approached the World Bank and IMF for aid in the form of loans. In return, they are forced to structure certain financial and economic reforms. In general, reforms oriented to transparency and helping the common people are beneficial. However, when countries have to sell off their national resources (such as electric power and water supply) cheaply and open up their markets (reminiscent of the colonial era), it leads to massive unemployment and economic collapse.

In our new system, the World Bank will be restructured into the Global Bank, which will (in turn) monitor the Regional Federations' Banks. At the SRC level, the banks will foster local business and economic development. The economic-bloc banks will sponsor bloc-level industrial projects, while the zone-level banks will support zonal projects, such as

hydro-electric projects involving several blocs and communities. The key criterion for funding allocation will be for grass-roots development, for raising the people's living-standards and for enhancing local competitiveness through infrastructure development.

§ 14.5 NEO GLOBER ORDER

Our **solution for a new global order is through Neohumanism (universalism), Neo MagnaCarta, and Socio-Economic democracy (SED)**. Neohumanism advocates universal outlook, that all human beings (social groups and people of all communities and nations) merit the same social status and right to share the potentialities of the universe and privileges of society. Further, for social justice and fair distribution of economic means, we need to establish reorganize the regions of the world into self-reliant communities (SRC) at the grass-root level. This would prevent neglect of minorities, and enable people with cultural similarities to come together and manage their own economical development (economic democracy), community service and governance.

Above all, **the implementation of** socio-economic democracy (SED) at the grass-roots level, with the

- concomitant redundancy of the political-party based democratic system,
- and the cooperatives system of working and living, of generating and sharing wealth, of an enlightened life-style and noble quality-of-life,

will help to bring about a civilized and enlightened global society.

A. Reorganisation of World Nations

(to promote: local economic self-reliance & democratic governance, human rights & social security, protection of minority ethnic groups & cultures, neohumanism and global peace)

We have proposed a new Global Order, consisting of:

1. a **partyless selecto-electoral political democracy** at the gross-roots SRC level,
   - combined with economic democracy,

- with constitution guaranteeing utilization of human resources to their full potential, and minimal purchasing capacity satisfying basic living needs.

2. Self reliant economic blocs **SEBs** comprising of like-minded SRC(s) (as per their choice) and with a common constitution for all the SRC(s), based on human rights and social security; it would be entirely upto the SRC(s) to decide to which SRC to unite with, in forming an SEB; Likewise, compatible SEB(s) would come together to form and SREZ.

3. **Regional Federations (SRFs)**, comprising of graphically compatible SREZ(s)
   - having a governance system and constitution to safeguard the integrity of the SRC(s),
   - to promote unbarred flow of information, knowhow, trade and human resource among the SREZ(s) and upto the SRC level within the Federation.

4. a **World government** of all the Federations to promote universalism,
   - by monitoring (federational) constitutionally guaranteed human rights, social security and justice in all the Federations upto the SRC level,
   - to help maintain uniform and continually upgrading living-standards and quality-of-life in all the regions of the world,
   - while ensuring administrative autonomy to all the member Federations of the World government, and governance autonomy for all SRCs.

B. People Centered Global Order:

It can be noted that in this neo-political World-government based global-governance system, all the members of governments from SRC to World government level would have been elected at the grass-roots (SRC) level by professional associations representing all the working sectors of communities and people's constituencies and living sectors of the communities. **This constitutes a truly people-participatory global order**. All these governance executives or officers will not only be among the most competent people to administer their portfolios, but will also be working for:

- collective welfare (instead of being involved in absurd sentiments of party loyalty fanaticism and promotion),
- real globalization, to promote uniform living standards both regionally and globally,
- in place of subversive globalization, involving tacit and covert intent by industrialized nations to exploit the cheap labor of developing countries to maintain and promote their high standard of living (at the expense of the people of developing countries).

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§14.6 TIME TO RESTORE HUMAN DIGNITY

Many nations, that were once upon a time the cradles of great advanced civilizations, are today reduced to being Third-World nations. It is in the interest of the Third-World nations to study the history of how and why they were reduced to this status, because the same reasons continue to prevent their progress today. Interestingly, if we study how and why in history, when two cultures interacted, one became more dominant, we can develop social theories on the ideological compositions (or factors) of those societies (in the form of philosophy and psychology, political-governance and socio-economic systems, social outlook and neohumanistic level), and study how the amount of rigour (and authenticity) of these factors caused one culture to become over another.

It is further possible to address the etilogy of the rise and fall of civilizations, empires and so-called ideologies (such as communism) on this basis. Indeed, the sustaining impact of a civilization is determined by its high mind-set and the nobility of its ideology. This is why although all of these civilizations are in physical ruins and antiquity, only those among them have present-day influence that inspired a high level of mental transcendence.

It is certainly appropriate for nations to have pride in their ancient culture and civilization. However, no nation can afford to bask in its past glory: what is **important is what these nations are today**: what their culture is today, their level of corruption and their narrow sentimentality, their compassionate values and their human rights record. In certain non-secular nations, religious and ethnic minorities feel insecure, especially in the face of a rising tide of misplaced fanaticism and intolerance, in the false garb of fundamentalism and piety. These minorities' people are treated as (and feel like) second and even third class citizens. These nations are also seen to have poor records of honesty in public life and governance, backwardness in education and living standards.

On the other hand, nations that have advocated inter-religious, cultural and ethnic tolerance and respect, have benefited from being the receptors of some very smart and noble

immigrants from their former nations. These people emigrated in their quest to live in a more just society and where one's family and community importance is not relevant (so long as they could get fair value for their work and acumen), which their own nations could not provide them because of their corrupted societies. In so doing, they have enriched the societies of their newly adopted countries. Hence, these people may be now in a much better position to be in the forefront of the long-awaited march to neohumanism.

If only the developing nations' public leaders and politicians had been less involved in their power-attainment and/or wealth accumulation and more dedicated to their people's welfare, and if the developed nations' politicians and affluent members of the society had been more concerned about the welfare of their brethren in other parts of the world, then today the Third-world nations would have been a much better place for their long-time abused inhabitants. However, both these groups of politicians misused the system and their positions, and now people have not only lost faith in them but also in the so-called democratic political system of elections, supported by the governance and capitalist economic system. This is why now **it is time to restore human dignity** (after the gross victimization of humanity), **by** means of our **advocated Collective-capitalism, Socio-economic democratic (NSED) System, and World government**. This neohumanistic people-participatory global order will help to eliminate the poverty, provide global social security, and lead to sustained peace.

> *It can start small, by some inspired people*
> *wanting to be idealistic, to do noble things.*
> *Soon, more and more people imbibe this spirit.*
>
> *Then a wave of idealism starts speeping the human habitats,*
> *Lifting all minds to higher level of nobility,*
> *Until the entire sky becomes effulgent with the light of*
> *neohumanism*

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