

Preface

A milleniums-old Sanskrit shloka (verse), entitled *Samgacchadhvam* from Rigveda, reads as follows:

Sam'gacchadhvam' sam'vadadhvam
Let us move together, let us sing together;

Sam'vomanna'msi ja'nata'm
let us come to know our minds together.

Deva'bha'gam' yatha'purve
Let us share, like sages of the past,

Sam'ja'na'na' upa'sate
so that all people together may enjoy the universe.

Sama'nii va a'kuti
Let us unite our intentions,

Sama'na mastu vomano
our minds are as one mind,

Yatha'vah susaha'sati
as we, to truly know one another, become one.

This lofty spiritual concept of living is verily the civilized way to live. Its inner meaning is: “Let everyone move ahead together, speak clearly, conclusively and decisively; let our minds be understood by one another in the proper way. We all come from the Supreme Creator. Hence, as the sages and the saints in the past had enjoyed the collective wealth of the universe, let us, too, understand each other in the same way. Let our aspirations be the same, our hearts identical, and our thoughts emerge as one mind, so that we may live in harmony with all.”

What a big contrast, to this above concept of enlightened way of living, has been our world scenario (at both socio-political and socio-economic levels), even in recent times over the past six decades. We will first briefly wander down this ignominious lane, in order to survey the gross abuse meted out to humanity, and then conceptually outline the means and social structure for restoring human dignity.

The current socio-economic political setting

In the developing (previously colonized) countries, the socio-political order has been characterized by (1) abject poverty, with the people lacking even the basic amenities of living; (2) gross discrimination and social outcasting of groups of people due to their race, descent, caste, color, culture and poverty; (3) abrogation of human rights, the right to enlightened governance, and the right to expect and demand competent and transparent governance on the part of the governing politicians; (4) de-culturization, marginalization and de-empowerment of entire communities by the intolerant regimes of big nations, along with ruthless stifling and crushing of dissident voices and movements for cultural rights and autonomic governance; (5) state terrorism perpetrated by communist countries against their own people; (6) terrorism by some freedom-demanding zealous groups against governments and regimes, considered by them to be inconsiderate and unsympathetic to their socio-economic predicaments; (7) terrorist attacks on civilians by religious groups, opposed to the situation of hegemony of world nations and positioning of foreign military bases on their lands.

The corresponding socio-economic order in the (previously colonized) developing countries has been characterized by (1) the developed countries of the world taking advantage of cheap natural resources and labor of under-developed countries; (2) professionals from under-developed and developing countries migrating to developed countries for better prospects of living standards; (3) multinationals operating in developing countries, by pretending to foster local industrial development while being unwilling to support local and indigenous technological incubation and training, thereby perpetrating dependency on them; (4) fictitious market boom creation and over-investment along with currency manipulation, leading to industrial and economic capsizing of emerging nations; (5) corruption and bleeding of wealth by the politicians of these countries; (6) the widening gap between the developed and developing as well as under-developed countries.

Herein, we refer to the “Third World” as comprising of under-developed and poverty-stricken countries as well as developing countries and regions of the world. There is another and even more “deprived world,” comprising of all the discriminated peoples of the world (based on dogmas and prejudices related to race and color, descent and caste, religion and poverty). We will term all of these discriminated people as the “Fourth World.” Their plight is even more pathetic than the Third World people (many of whom are even responsible for this Fourth World discrimination), because they are totally outcast from the mainstream society, not allowed to mix freely, to use public means of education and medical care, transport and worship. If they dare to ignore these dogmas and taboos, they are

physically assaulted, killed, lynched and burnt. In fact, even after the dismantling of (one of the Fourth World orders, namely) the apartheid order, the Fourth World continues in the form of casticism and racism, religious and ethnic intolerance and persecution. It constitutes an utter disgrace on the civilization of our times.

Third World under-development: Following the end of the colonial era started a prolonged cold war era between the proponents of capitalism and communism. Trapped in the communist colonization net were Eastern European nations, as well as many South East Asian nations and African nations (liberated from the colonial yoke), under an illusionary hope of developing themselves into classless social welfare societies. However, the formal wars against communist expansion were fought on East Asian soils, because the major powers did not dare to directly confront each other.

When most of the once colonized nations got their freedom, they were poverty-stricken. These Third World nations were uncertain as to which economic-political system to adopt. While capitalism was associated with the colonial countries, communism seemed to be an ideal system for the benefit of the majority population, namely the “employee class” people. The irony was that the capitalism route involved re-inviting the foreigners in the form of multinational companies, while the communist route resulted in living in a regimented and terror-stricken society. The tragic end-result is that, even today, most of these former colonies are under-developed. Would it not be ethical for these former capitalist and communist colonial nations (professing to be the civilized world) to substantially compensate these under-developed countries, for reducing them to the ignominious Third World state!

Neo socio-economic political system for dignified human living

Many new concepts concerning socio-economic system and electoral and governance system as well as global political order have been outposted along the contents of this book. It is deemed to auger for better appreciation of the book’s subject matter and exposition, for some of these concepts to be introduced here (albeit even briefly), so as to serve as identifiable milestones as one starts reading the book.

The first concept is that of autonomous functionally-sustainable communities or FSCs (within the provinces or states of a developing nation), so as to enable economically backward areas to constitute economically viable units. It would also be helpful to the marginalized and segregated segments of the society to be

provided their own FSCs, in which they could live with dignity and contribute to (and in turn benefit from) their own economic development and destiny. The second concept is that within the FSCs, medium and large scale corporations be organized as cooperatives, so that all the people in these corporations would be involved in sharing the wealth created by them, and thereby feel motivated to contribute to the performance of the corporations. The concept of all the cooperatives' members involvement in creating revenue for their cooperatives and in sharing the assets (albeit, in production to their contributions) constitutes the third concept of collective capitalism. Hitherto, business enterprises have been owned by few capitalists, for whom the relative low-salaried employees worked dedicatedly. While the company owners depended on these low-paid employees for their revenue generation, they never considered sharing revenue with them. In this new concept of collective capitalism, everyone involved in capital generation will also share the capital. In this socio-economic setup, there would be optimal utilization of human potentialities, so as to foster development of all aspects of the economy (for instance knowledge-based economy, and not just capital and production-based economy).

In the framework of this socio-economic system of collective capitalism, we can now proceed to develop the next concept of a people-centric economic-political system. Hitherto, we have had a kind of democracy in which the political parties operate as business corporations, by striving for public votes to get four-to five-year contracts to manage the governance of the community. These political parties bring their own preferences and prejudices into the governance policies, which are not necessarily in the best interests of the people. Hence, we are proposing that this pseudo democracy (or governance operated as a business) be replaced by a truly people-centric democracy. In this system, the associations representing the various sectors of the community would elect their most competent representatives to the local community government.

For this purpose, the FSC(s) would be organized into associations (as, for example, teachers association, farmers cooperatives' association, legal practice association, medical practice association, industrial cooperatives' association, and so on), agencies (such as for municipal, postal and police services) and councils (such as all the FSC township citizens' councils for environmental development and citizens' safety and sports councils). Each of these associations/agencies/councils (representing all of the sections of the community) will nominate two candidates for the general public, who will then elect one of them to the FSC governance or legislature. By means of this electoral mechanism, in turn based on cooperative economic development, we are introducing the fourth concept of socio-economic democracy (SED), based on collective capitalism (CCP) and an electoral system by which only the most capable and qualified persons (in all the

functional sectors of the community) would be elected to administer the various governance portfolios. This will be termed as the civilian Professional Governance System (PGS).

The next concept would be that, for all FSCs, the constitution be designed to foster enlightened living for the FSC inhabitants. In this fifth concept, the constitution will involve human rights in the broadest terms, to even include the right to employment (as well as to ensure that the minimal wage has adequate purchasing capacity for dignified living), the right to freedom-of-expression of views concerning societal policies, the right to civilian democratic governance oriented to people's welfare, as well as religious freedom and women's rights to dignified living, education and employment. Equally important would be the constitutional ruling debarring terrorist acts, while also precluding an FSC government to persecute inhabitants suspected of being critical of the government and to detain them without proper cause and immediate trial.

A number of mutually compatible FSCs would constitute a self-reliant socio-economic bloc or SEB, depending on how they can interact in a mutually compatible fashion. These SEBs would be equivalent to the provinces or states of nations. However, any two or more nations (of the world) or SEBs would be free and able to form mutually-benefiting self-reliant socio-economic zones (SEZs). The SEZs of a continent or sub-continent would be beneficially constituted into a regional (continental or sub-continental) federation or union (similar to the European Union), towards evolving the concept of cooperative living. This political grouping, to provide socio-economic benefits to the people and foster enlightened living, constitutes the sixth concept.

The governance executives of the SEB government (and thereafter of the SEZ and Regional Federation (RFD) governments) would be elected by the FSC legislative members, portfolio-wise. That is to say, all the FSCs' legislators in charge, for instance, of the law portfolio would elect one of them to be the SEB law minister. The vacancy, thereby created at the FSC level, would be filled by the second law-association candidate who was not elected to governance by the general public. Likewise, the SEB governance members would elect the SEZ governance members, and so on. Finally, we arrive at the momentous sixth concept of a global welfare-catering World government and parliament (with its elected ministers representing all the functionally-sustainable communities, socio-economic blocs, self-reliant economic zones and regional federations). The prime role of the world government parliament would be to ensure local, regional and global socio-economic political stability and physical security as well as the implementation of constitutional guarantees, so as to foster enlightened living for the people of all FSCs throughout the world.

The prime cause of neglect and suffering of people has long been due to the poor caliber of politicians, because of their incompetency and self-serving attitude. This is because we have had a politicians-centered political order, whereas we should have had a people-centric political order. Our civilian socio-economic democratic (SED) system would nullify the need and role of political parties and politicians. Hence by means of this (above delineated) global political structure, we would develop such a neo-humanistic and people-centric global order (devoid of hegemonism), wherein the government and their governance members are dedicated to the welfare of all the FSCs and their people.

There is one common thread woven through all these concepts, to in fact integrate them under one neo-humanistic philosophy. If we are to serve and bring up the abused and down-trodden segments of humanity, we have to first respect them. In order to respect them, we need to be modest and humble like a tree (that provides shelter and so many resources to human beings, as part of its unrecognized role). All the prevalent socio-economic as well as electoral and governance systems are not conducive to bring such modest, competent and noble persons into governance. This is why we have developed and formulated the above delineated progressive socio-economic, electoral and governance systems.

In a neo-humanistic society, the persons empowered by the people to serve in government will not hold center-stage. The media will also not be focusing on them, but instead relate to what the common people feel and do. However, neo-humanism is more than just economic and psychic concerns and development. It is concerning every human being's quest for continuing and lasting happiness, by journeying on the avenue leading to enlightenment as a desideratum. Hence, the persons elected to work in governance (at all levels) must themselves be neo-humanists or at least neo-humanism aspirants. Hence, the final and most important concept is that of neo-humanism, as the principle and mission of the universal society. Having introduced these concepts, we can now traverse through the contents, and describe the formatting of these concepts in a social sciences vein, while placing them in the appropriate context of the economic-political need.

This book is concerned with (1) terminating exploitation of deprived and lagging Third World nations as well as the socially discriminated and outcast Fourth World communities, and solutions for their self-reliance; (2) enabling discriminated marginalized and suppressed communities as well as socio-economically lagging communities to progress, to develop their full potential, and to shape their own destinies; and (3) creating a neo-humanistic socio-economic political order. The book systematically addresses the psychology, economic system, governance system and the global political order for a neo-humanistic global society.

It is to be noted that the neo socio-economic political reorganization and guidelines have relevance to both developing and developed regions of the world, as well as to both socially discriminated people and people enjoying social standing, because (as we have seen) their fates and economies are interlinked. So far, the First World could develop at the expense of the Third World, but now the unfair treatment of Third World nations can also pull down the First World economies. Similarly, the socially well-placed people (of developing countries) have hitherto disregarded with impunity the miserable lot of their socially outcast Fourth World people, while making them operate the lowly-regarded community services (such as garbage and sewage collection). However, from hereon, these discriminated people can have a unified coalition base to stand on, a constitutional safeguard to prevent atrocities meted out to them for centuries, as well as a legal appeal mechanism through a network of People's Courts (working independently of the political structure). If they decided to no longer carry out the menial chores, the socially well-placed group would be functionally paralyzed. Once they could develop the psychic (mental) strength and means to organize themselves socio-politically (and even into sustainable micro-communities), their social oppressors would have to deal with them on equal terms.

Hence our progressive concept of collective capitalism (CCP), instituted at the grassroots levels of FSCs, is relevant and applicable to both the South and North regions of the world as well as to well-placed and discriminated social groups. Likewise, our socio-economic democratic system will help to rescue societies from the clutches of the pseudo-ideology of communism and capitalistic democracy as well as from inhuman racial and caste prejudices. The combination of collective capitalism, socio-economic democracy and professional civilian governance (without involvement of political parties) will provide a conducive setup for all people to realize the full potential of human development.

Today, we are globally beset with humongous human sufferings (of starvation and AIDS, for instance), social turmoil, economic instabilities, political mayhem, inter-ethnic and inter-religious riots, all unbecoming of a civilized society. Yet, we are unable to invoke fresh and original approaches to alleviate these calamities. An indepth and introspective analysis and contemplation would help to appreciate the more noble and civilized way of living in cooperatives of communities, within a pluralistic universal society. Traveling down the historical memory lane, one can note that powerful empires had arisen, only to collapse in time. Multi-polar and uni-polar orders have never endured, besides being conceptually primitive. It is now high time for all of us to come together, and channel our ambitions for personal gains to the higher ideals of living by sharing, **helping and moving together.**

SOCIO-ECONOMIC DEMOCRACY AND THE WORLD GOVERNMENT

- Collective Capitalism, Depovertization, Human Rights, Template for Sustainable Peace

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<http://www.worldscibooks.com/economics/5353.html>

About the book

This is a book on socio-economic political restructuring for progression to an enlightened society. It offers guidelines for Third World development, as well as solutions to global and regional socio-economic inequalities and subjugation, in terms of:

- € neo socio-economic democratic electoral governance systems;
- € economic development, combining knowledge-based approach, social and financial capital with neo-humanistic values; and
- € neo-global order, comprising of SEZs, RFDs, and the world government.

These new concepts are developed in a coherent and systematic fashion. The book provides a rational psychological approach to solutions for the socio-economic political turmoil in which we are living today. It is however acknowledged that in this initial template of a neo-global order, many aspects may not be conceived or covered. It is also possible that these concepts of a neo socio-economic democratic governance system as well as the global neo-political reorganization under a world government may appear to be too idealistic, and require considerable research. This role is left to the future architects of this neo-humanistic global society at both its micro and macro levels. Indeed, it would be such a fulfilling task for us to collectively work on detailing the micro and macro economic, political, governance and judicial aspects of this global order.

Many people these days are talking about having (1) a new format of locally empowering economic system which can provide local and regional stability, as well as (2) a new global order for political equilibrium (devoid of hegemonism) and based on parity among nations. People around the world also feel the necessity for an independent UN, that is not pressurized by the militarily powerful nations to either act or to not intervene in global and regional disputes, according to the interests of these influential nations. The people of developing countries also do not want to be beholden to the G-8 nations for continuing aid to rescue them from poverty, nor do they want the G-8 to enforce on them unfair trade modalities in the guise of globalization. Rather, they should constitute an economically self-reliant bloc to effectively deal with the G-8 economic-politics.

Moralistic people of the world are also looking for some sort of a world government that can provide a compassionate guiding hand to struggling nations, while serving the individual and collective interests of all nations. In this regard, the book addresses their needs by providing the charter and constitution role of FSCs for grass-roots democracy, within the benevolent political framework of a human rights implementing world government.

The book also introduces many other concepts of people empowerment that are now only being echoed. This is because the “World Summit on Sustainable Development,” held in Johannesburg, brought together at least some representatives of the grass-roots folks, whose resources and assets have been harnessed and traded without their reckoning, let alone their being included in the economic loop. Some of these concepts are:

- € natural resources to be harnessed primarily by the people-of-the-soil;
- € non-privatization of natural resources of the land;
- € cooperative economic development, with the generators of capital and revenue being also its recipients;
- € economic democracy, to constitute the basis of political democracy;
- € the issues and needs of the community can be best addressed by elected competent representatives of the various sectors of the community (such as the educational, healthcare, judicial, manufacturing, energy, community services and media sectors), and not by political parties having self-serving interests and agendas;
- € since governments based on political party systems can be bought off, hence a civilian (non-party) based governance executive council would better look after the people’s interests;
- € based on the above principles, functionally-sustainable communities (of a self-reliant economic bloc) offer the best mechanism for addressing local needs, poverty eradication, collective generation and distribution of capital, with dignified living; and
- € world trade and globalization can be globally beneficial, based on (1) recognition of the empowerment of local people in natural resources development, technologization, and export, (2) imports to be for items unavailable or better-performing items, (3) parity in remuneration for equivalent works across the globe.

The book also addresses concepts and principles in many other domains. On the vexing issue of terrorism, religiosity and movements protesting against cultural and ideological domination, we are proposing a neo-humanistic forum for dialogue and socialization, education and economic upliftment coupled with addressing of grievances, for “dismantling” terrorism carried out by people who feel marginalized. Eventually, the objective would be to integrate these angered people into the society by redressing their grievances and even (in the case of big communities) giving them the responsibility to manage their habitats according to neo-humanistic principles. In this format, they would have no choice but to cooperate (in a civilized manner) with the neighbors for survival. Indeed all

local, regional and global rivalries and power struggles can be diffused by the promotion and glorification of the noble concept of cooperative living at the local as well as regional and global levels, under the aegis of the world government. This would indeed nullify the need for armamentariums and counter-intelligence agencies, which constitute a disgrace to the character and civilization of human beings.

The book offers a template for a neo-humanistic, non-hegemonial, local-to-global order, involving grassroots and sustainable economic development and political governance by community representatives working for the welfare of the community people. In catalyzing a new economic and political system, this book can conceivably serve as a very valuable teaching and resource source, as well as a multi-stage road map:

- € involving the setting-up of functionally-sustainable communities (within Third World countries) to constitute self-reliant economic blocs (SEBs), as Stage 1; within each functionally-sustainable community (FSC), the governance would be managed by elected representatives of all the community sectors (such as the education, healthcare, manufacturing, electrical power, energy, water supply, sanitation, judicial and residential housing sectors), thereby dispensing with the unwieldy and corrupt system of political parties (that only serve their own agendas);
- € to provide the mechanism and means for socio-economic political stability of the under-served regions of the world, as Stage 2;
- € to help to bring together the so-called Second and Third Worlds socio-economic political countries into a stable socio-economic political block, to then serve as an economic political parity and balance to the present eight-nation global hegemony, as Stage 3; and
- € to lead to the eventual and inevitable formation of world government, that will serve the individual and collective interests of all the communities of the world, without being dominated by a few economically and militarily powerful self-serving nations, as Stage 4.

The socio-economic system as well as the political and governance system of a society impacts and influences all phases of human living. In this most important arena of human thought and endeavor, this book charts a pioneering course for:

- € Fourth World liberation and Third World development;
- € providing a comprehensive charter of human rights for the benefit of the poor and backward, exploited and depressed communities of the world;

- € the emergence of a progressive universal society; and
- € addressing the unfulfilled needs of the marginalized and voiceless, humiliated and silenced people of the world as well as of the affluent and idealistic, influential and social activities dedicated to the progress of human civilization.

The world situation is deteriorating socially, economically and politically. This book delineates a neo-humanistic global order, for promoting local and global socio-economic justice, progressive civilian governance and a neo-concept of human rights, to serve as a beacon of ideological torchlight for an enlightened society, and (through it all) for sustainable peace. Echoing the concerns and wishes of the supreme neo-humanist Prabhat R. Sarkar (the propounder of “Progressive Utilization Theory” and Economic democracy), let:

- € every human being be guaranteed the minimum physical requirements of life;
- € all human beings get scope for full utilization of all their potentialities;
- € all human beings get equal opportunity to attain the fulfillment of enlightened living; and
- € in through this movement, let humanity be made conscious of the purpose and meaning of life.

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