

Neo Socio-Economic-Political Restructuring of Developing and Developed Countries for Promoting Dignified Human Living, Providing the Template for World Peace

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Abstract

The History of Socio-economic Political setting of Developing countries: In the developing (previously colonized) countries, the socio-economic order has been characterized by abject poverty, with the people lacking even the basic amenities of living. The third world nations were uncertain as to which economic-political system to adopt, capitalism or communism. The capitalism route involved reinventing the foreigners in the form of multi-national 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 colonial countries are underdeveloped.

Neo Socio-Economic Political System for dignified human living: In this system, **the First concept** is the setting up of autonomous functionally sustainable communities FSCs (or self-reliant communities SRCs) within the provinces or states of a developing nation. **The Second concept** is that within the FSCs, medium and large-scale corporations would be organized as cooperatives, so that all people in these corporations would be involved in sharing the wealth created by them, and to thereby feel motivated to contribute to the performance of their corporations; this constitutes collective capitalism. **The Third concept** constitutes a people-centric political system. In this system, the associations representing the various sectors of the community (such as teachers' association, lawyers' association, and doctors' association) would elect their most competent representatives to the local community government. **The Fourth concept** is of socio-economic democracy (SED), involving (i) People's involvement in creating wealth and sharing it, as well as (ii) People-centric political 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. **The Fifth concept** involves human rights in the broadest terms, to even include (i) the right to employment, as well as to ensure that the minimal wage has adequate purchasing capacity for dignified living, as well as (ii) religious freedom and women's rights to dignified living, education and employment. **The Sixth concept** involves organizing (i) several mutually compatible FSCs into a self-reliant socio-economic bloc (SEB), (ii) SEBs into a mutually benefiting self-reliant socio-economic zone (SEZ), (iii) the SEZs of a continent (or a sub-continent) into a self-reliant regional federation (RFD) or union (similar to the European Union). This grouping into SEBs, SEZs, regional federations (RFDS or unions) can provide socio-economic-political stability to all FSCs and countries. Finally, we arrive at the momentous **Seventh concept** of a global welfare catering World Government and Parliament, with its elected ministers representing all the functionally sustainable communities (FSCs), socio-economic blocs (SEBs), self-reliant economic zones (SEZs), and regional federations (RFDs). 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, to foster progressive and enlightened living for the people of all FSCs throughout the world.

Replacing the present Political Party based political governance system by People-centric Political system: 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 politician-centered political order, whereas we should have a people-centered political order. Our people-centric and people empowering political system (defined as the Third concept) would nullify the need of political parties. Hence by means of this (above delineated) community to global people-centric political structure, we would develop such a neohumanist and people-benefiting political system (devoid of hegemonism), wherein the government and their governance members are dedicated to the welfare of all the FSCs and their people.

Our Quest to serve people of all backgrounds by bringing them together: Our dedication is for (i) terminating exploitation of the deprived and lagging Third World nations and developing solutions for their becoming self-reliant, (ii) 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 (iii) the creation of a neohumanist social outlook.

Unfurling the Vision of a New Era Society: Herein, we are promoting the socio-economic-political restructuring for a neohumanist enlightened society. We offer guidelines for third world development, as well as solutions to global and regional socio-economic inequalities and subjugation, in terms of: (i) neo socio-economic democratic electoral governance systems of communities, ending in (ii) a neo-global order, comprising of self-reliant economic zones, regional federations, and world government. These new concepts are developed in a coherent and systematic fashion.

The development of a neo Cooperative-economic system and People-centric political system can serve as a multi-stage road map for (i) helping to bring together the so-called Second World and Third World countries into a stable socio-economic-political bloc, providing economic-political parity, leading to (ii) the eventual and inevitable formation of the World Government, that can serve both 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. This can serve as (i) a beacon of ideological torchlight for a progressive and enlightened human society, and (ii) a template for sustainable global peace.

I. The sad history of Socio-economic Political setting of Developing countries

In the developing (previously colonized) countries, the socio-political order has been characterized by (i) abject poverty, with the people lacking even the basic amenities of living, (ii) gross discrimination and social out casting of groups of people due to their race, descent, caste, color, culture and poverty, (iii) abrogation of human-rights, and the right to community benefitting political governance by governing politicians, (iv) deculturization, marginalization, and de-empowerment of entire communities by the intolerant regimes of big nations, along with ruthless stifling and crushing of dissident voices and movement for cultural rights and autonomic governance, (v) freedom struggles carried out during the colonial era by the people of colonized countries against the foreign ruling regimes (who labelled these

struggles as anti-government and subversive), and state-terrorism perpetrated by communist countries against their own people, (vi) terrorism by some freedom-demanding fanatically zealous groups against governments and regimes considered by them to be inconsiderate and unsympathetic to their socio-economic predicaments, (viii) terrorist attacks on innocent people carried out by misguided fanatics opposed to the situation of hegemony of world nations, and destruction of lands harboring terrorist camps by the G-8 nations.

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

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 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 outcasted from the main-stream society, not allowed to mix freely, to use public means of education and medical care, transport and worship. If they dare to ignore these imposed 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 casteism and racism, religious and ethnic intolerance, and persecution. It constitutes an utter disgrace to 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 Southeast 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 reinventing the foreigners in the form of multi-national 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 colonial countries are underdeveloped. Would it not be ethical for these former capitalist and communist colonial nations (professing to be the civilized world) to substantially compensate these underdeveloped countries, for reducing them to the ignominious Third World state.

II. Neo Socio-Economic-Political System for dignified human living

In this article, we are presenting many new concepts concerning socio-economic system and political electoral & governance system, as well as of global political order. While these concepts can serve as identifiable milestones on the pathway of recovery of the Developing countries, they can also be adopted in the Developed countries for dignified human living.

The First concept is the setting up of autonomous functionally sustainable communities FSCs (or self-reliant communities SRCs) within the provinces or states of a developing nation, to enable economically backward areas to constitute economically viable units. It would also be helpful to the marginalized and segregated segments of society to have 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, such as industries and enterprises (including professional and legal practice groups) would be organized as cooperatives, so that all people in these corporations would be involved in sharing the wealth created by them, and to thereby feel motivated to contribute to the performance of their corporations. The concept of all the cooperatives' members' involvement in creating revenue for their cooperatives and in sharing the assets (albeit, in proportion to their contributions) constitutes the concept of collective capitalism. Hitherto, business enterprises in capitalist societies have been owned by a few capitalists, for whom the relatively low-salaried employees have worked dedicatedly. While the company owners depended on these low-paid employees for their revenue generation, they never considered sharing revenue with them. So, in this new concept of collective capitalism, everyone involved in capital generation will also share the capital. In this progressive socio-economic setup, there would be optimal utilization of human-potentialities, 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 **Third concept of a people-centric 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 of political parties controlling the governance 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 FSCs would be organized into associations (as, for example, teachers association, farmers association, lawyers association, medical doctors association, industrial association, and so on), agencies (such as for municipal, postal and police services) and councils (such as the FSC township citizens' councils (for environmental development and citizens' safety) and Sports council. Each of these associations/ agencies/ councils (representing all of the sections of the community) can 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)**, involving (i) People's involvement in creating wealth and sharing it, as well as (ii) People-centric political 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.

The next concept would be that, for all FSCs (or SRCs), the constitution can be designed to foster enlightened living for their inhabitants. In this **Fifth concept, the constitution will involve human rights in the broadest terms**, to even include (i) the right to employment, as well as to ensure that the minimal wage has adequate purchasing capacity for dignified living, (ii) the right to freedom-of-expression of views concerning societal policies, as well as (iii) 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 (or SRC) government to imprison inhabitants suspected of being critical of the government and to detain them without proper cause and immediate trial.

Several mutually compatible FSCs (or SRCs) would constitute a self-reliant socio-economic bloc or SEB (comprising two or more states or provinces of nations), depending on how they can interact in a mutually compatible fashion. These SEBs would hence be equivalent to the provinces or states of nations. Then, any two or more nations (of the world) would be free to and be able to form mutually benefiting self-reliant socio-economic zones (SEZs). The SEZs of a continent (or a sub-continent) would then be beneficially constituted into a self-reliant regional federation (RFD) or union (similar to the European Union) towards evolving the concept of cooperative and enlightened living: all for one and one for all. This political grouping into SEBs, SEZs, regional federations (RFDS or unions), to provide socio-economic benefits to the people and foster enlightened living constitutes the **Sixth concept**.

The members of governance of the SEB government, and thereafter of the SEZ and Regional Federation (RFD) governments, would be initially elected by the FSC legislative members portfolio-wise. That is 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 (of that FSC) who was not elected to governance by the public. Likewise, the SEB governance members would elect the SEZ governance members, and so on.

Finally, we arrive at the momentous **Seventh concept of a global welfare catering World Government and Parliament**, with its elected ministers representing all the functionally sustainable communities (FSCs), socio-economic blocs (SEBs), self-reliant economic zones

(SEZs), and regional federations (RFDs). 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, to foster progressive and enlightened living for the people of all FSCs throughout the world.

III. Replacing the present Political Party based political governance system by People-centric Political system

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 politician-centered political order, whereas we should have a people-centered political order. Our people-centric and people empowering political system (defined as the Third concept) would nullify the need of political parties. Hence by means of this (above delineated) community to global people-centric political structure, we would develop such a neohumanist and people-benefiting political system (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 a neohumanism philosophy. If we are to serve and bring up the abused and downtrodden segments of society, we have to first learn to respect them. In order to respect them, we need to be humble and modest like a tree (that provides shelter and so many resources to human beings, as part of its unrecognized role). All the prevalent socio-economic and electoral and governance systems are not conducive to bringing 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.

The final and most important concept is that of neohumanism social outlook as the principle and mission of the universal society. A progressive human society is to comprise of people moving together and helping one another to reach their macrocosmic desideratum. Neohumanism facilitates and promotes this higher dimensional living, by inspiring people to rise above narrow geo sentiments and socio sentiments that have governed human thinking and living throughout human history, resulting in immense conflicts and sufferings. In this way, Neohumanism elevates humanism to universalism, enables liberation from complexes, and promotes a higher order of human living. Verily the time has come for us to think and act in a more evolved way, by rising above narrow sentimentality and embracing universalism, to build a new civilization on this planet.

IV. Our Quest to serve people of all backgrounds by bringing them together

Our dedication is for (i) terminating exploitation of the deprived and lagging Third World nations and developing solutions for their becoming self-reliant, (ii) 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 (iii) the creation of a neohumanist social outlook. In this article, we have scientifically addressed human psychology, cooperative economic system, people-centric political governance system and the global political order for a neohumanist society.

It is to be noted that this neo socio-economic-political reorganization and guidelines have relevance to both the developing and developed regions of the world, as well as to both socially discriminated people and people enjoying social standing, because (as can be noted), 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, until now the socially well-placed people (of developing countries) could disregard 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 here on these discriminated people can have a unified coalition base to stand on, a constitutional safeguard to prevent atrocities meted out to them over 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 (into self-reliant and sustainable micro-communities), their social oppressors would have to deal with them on equal terms.

Hence our progressive concept of self-reliant regional socio-economic development is relevant and applicable to both the South and North regions of the world as well as to the well-placed and discriminated social groups. Likewise, our progressive-utilization socio-economic-political system will help to rescue societies from the clutches of the pseudo ideologies of communism and multi-polar capitalism as well as from inhuman racial and caste prejudices, and lead humanity into a progressive neohumanist global society of socio-economic democracy and collective capitalism, providing a cooperative and a conducive setup for all people to realize the full potential of human development.

Today, even when we are globally beset with humungous social turmoil, economic instabilities, and political mayhem unbecoming of a civilized society, we are unable to invoke fresh and original approaches to alleviate these calamities. An indepth and introspective analysis and contemplation can help to appreciate and implement the more noble and civilized way of living as a joint universal family of communities, than in a multi-polar system of nations. Traveling down the historical memory lane, one can note that powerful empires had arisen, only to collapse in time. Multi-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.

V. Unfurling the Vision of a New Era Society

This article is on the socio-economic-political restructuring for a neohumanist 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: (i) neo socio-economic democratic electoral governance systems of communities, ending in (ii) a neo-global order, comprising of self-reliant economic zones, regional federations, and world government. These new concepts are developed in a coherent and systematic fashion.

Many progressive thinking people may tend to agree with our new concepts of having (i) a new format of locally employable political-economic system (empowering local people) which can

provide local and regional stability, as well as (ii) a new Global-Order for political equilibrium (devoid of hegemonism) and based on parity among nations. Some people around the world may also feel the necessity for an independent UN, that is not pressurized by the permanent members of the Security Council to not intervene in global and regional disputes, according to the interests of these influential nations. They are looking for a type of 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, this paper addresses their needs by providing the charter and constitution of self-reliant communities for grass-roots democracy, within the benevolent political framework of a human-rights implementing world government.

In this article, we are offering a template for world peace, based on a neohumanist, non-hegemonial, local-to-global order, involving grassroots and sustainable economic development combined with political governance by community representatives working for the welfare of the community people. In catalyzing a new cooperative-economic and people-centric political system, this article can conceivably serve as a multi-stage road map for the following developments.

1. Setting up functionally sustainable communities development to constitute strong economic blocs, as Stage 1; within each self-reliant 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 and sanitation, judicial and residential-housing sectors), thereby dispensing with the unwieldy and corrupt political system of political parties that only serve their own agendas.
2. Providing the mechanism and means for socio-economic-political stability of the underserved regions of the world, as Stage 2.
3. Helping to bring together the so-called Second World and Third World countries into a stable socio-economic-political bloc, to then serve as an economic-political parity and balance to the present 8-nation global hegemony, as Stage 3.
4. Leading to Stage 4, of the eventual and inevitable formation of the World Government, that can serve both 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.

The socio-economic system and the political governance system of a society impact and influence all phases of human living. In this most important arena of human thought and endeavor, this article charters an original course for:

- (i) Fourth World liberation and Third World development.
- (ii) providing a comprehensive charter of human rights for the benefit of the poor and backward, exploited and depressed communities of the world.
- (iii) the emergence of a progressive universal society, addressing the unfulfilled needs of the marginalized and voiceless, humiliated and silenced people of the world, as well as of the affluent and influential people, dedicated to the progress of human civilization.

VI. Conclusion: This neo socio-economic-political system can serve as a beacon for a progressive global society and world peace

As we can note, today the world situation is deteriorating socially, economically and politically. So with this article, we are outlining a neohumanist global order, for promoting local and global

socio-economic justice, progressive governance and a new concept of human rights, to serve as (i) a beacon of ideological torchlight for a progressive and enlightened human society, and (ii) a template for sustainable global peace.

So, as we embark on this inspirational odyssey of socio-economic-political restructuring of both the developing and developed countries for providing more dignified human living and the template for world peace, we want that

- Everyone can be guaranteed the basic requirements of living.
- Everyone can live in peace and harmony.
- Everyone can have unbarred opportunities for all-round social, intellectual, and spiritual development, as well as for contributing to mutual welfare.

All can move together in unison, to the pinnacle of human existence and cosmic desideratum.