

## SPIRITUALITY and GLOBALISATION

### Prospects for a different type of social organisation

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Photographs of space travel present our planet as a brilliant jewel in the nightly black darkness of the universe. Some of the international astronauts admitted a deeply felt love and affection in respect to that precious and fragile seeming, bright blue globe in the midst of the infinite black cold and silence. Their pictures, impressions and feelings helped us to understand earth as the living organism GAIA.

Political conceptions, which still are based on out-dated patriarchal education, in consideration of all the dangers for us and future generations which cannot be put aside any longer do call for a global eco-management. The notion of spaceship earth with „systems“ which have to be maintained and looked after in order to continue the flight, proves a still deeply rooted conception of humans being actors and adjusters, not perceiving themselves as being immanent part of the spaceship itself, but as somebody, who has to regulate and control nature. A consciousness for regarding mankind itself as being the great disturber on this planet, is not yet present in major parts of the civilized world. Indigenous peoples are fully aware about their complete dependence on nature, anyhow they often do live accordingly. They know and always knew that nature is perfectly providing for itself. Nature for these humans has the divine dimension of perfection and abundance.

If we want to overcome incompleteness, illness and scarcity, for us - who are living in the centers of the metropolises - this means we have to learn to disturb nature as little as possible and, where this is inevitable, have to provide for recompensation. That presupposes that we became acquainted with the interconnectedness and all-round dependence of nature and also understand that we are part of this nature.

A responsible policy causes coherency in a complex and multi-level world. Such a policy could focus on three principles (1): regeneration, uni-lateral self-restraint and intercultural dialogue. »Regeneration would be (quotation from Sachs, p. 158ff) the appropriate reaction to understanding that there is no more common ideal of progress and that the king's path of the development has no goal any more. Instead we should refer to the different conceptions of ideal communities which each culture has outlined. Uni-lateral self-restraint could replace the ideal of growth in mutual dependence: Each country should regulate its affairs in such way that economic and ecological problems are not shifted and prevent other communities from proceeding their own way. And finally a dialogue between the cultures is demanded. A peaceful and lasting coexistence will only be possible, if a readiness for critical self-questioning is present in each culture. Only by a process of constant dialogue and finding of agreement coherency can develop, without prevailing uniformity. The utopian strength of universalism is exhausted, however also new localism again and again has to focus on world public.« Wolfgang Sachs obviously recognized the necessity to relate to the global-whole and concomitantly recognized the necessity for a proportional complementarity as follow-up of an outdated universalism, which proved to be too one-sided and therefore not leading any further, donating coherency.

If we now agree with the present social condition being unacceptable and if we respect the fact that our different paths and theories should at least be focussed on banning violence and promoting eco-social justice, and if in addition we assume that a new and future society draft can only evolve by gathering many facets or mosaic particles of different origin, and if we finally agree that all past and future social prescriptions are to be examined concerning their compatibility referring to actual implementation of world-wide eco-social welfare, then I do hope, we are also ready and open for a mental dimension, which accepts a relation between politics and spirituality. And only if this mental link is established, a qualitatively different way of action will make possible peace as well as general well-being.

#### Genesis and politics

In order to regain ability of politics to act beyond the bare reaction to disasters which even is presented to us as being without any alternatives, in order to make possible an actually creative policy, the notion ‚genesis‘ related to politics may no longer appear strange to politically engaged people. It is not to revive the Biblical story of creation literally, not at all, yet I would like to draw the attention to a ‚development within a meaningful context‘. Neither Biblical genesis, nor other myths of creation talk about such an unprofessional patchwork or such a dishonesty, as we experience it today from our political participants.

Looking at new physics, at the same time also at ever-known cosmic conceptions, will make us attentive to crucial relations, which may no longer remain unconsidered by daily politics.

Physics - via the theory of relativity and quantum mechanics with the theory of superstrings and its resonance patterns, which always occur in pairs - as well as -, since long has developed a world view which is coherent to the age-old eastern conception of dynamic and reciprocal proportionality of counter-parts like Yin and Yang ☯, which at the same time also supplement complementary to the whole. In the west, the region of the Andes, the indigenous population - which was almost wiped out by colonial forces later on - likewise had discovered a similar vision of cosmos the *union / unity* (the word *entity* would suggest an immobility which is not) of complementary contrasts which dynamically complete themselves to a whole. Quotation (2, §29, §30, self-translation): »Within these cosmovision everything rises from a binary equality, in which there are in principle two different elements, whose characteristics among others are those of (reciprocal) proportionality and complementarity. The reality between actors is always interactive and mutually relating, it is emotional and dependent on consciousness. Such a reality is the opposite of the obscenity of partiality.« Easily to recognize is the compatibility on principle of this world view which is delivered from the Inkas and their ancestors with today's understandings of physics. And just as clearly it leaps out that a monopolizing and splitting conception of ‚good‘ here and ‚evil‘ there is completely outdated and never was correlated to reality.

Since these age-old world-conceptions and its relations of life meanwhile are confirmed by modern science still not at all have been integrated yet by politics and mainstream understanding, these still are able to split and terrorize mankind with their completely groundless categories of ‚good and evil‘, of ‚friend and enemy‘, of ‚either or‘. The revival of fundamentalism even within those world-cultures, which have already been touched by enlightenment, requires further illumination and clarification. Politics need to be defined by the well-being of the global whole! World economy cannot develop any longer on the back of the poorest of the poor and nature! The system-dependent relation between economics and destruction has to terminate, it has no future.

If politics further on is failing to transcend existing borders by starting to examine and analyze its own historically grown structures and messages in respect to effects concerning public survival we will experience a terrible ending. Only by taking back, by rolling-back all those laws and institutions, which oppose common good, we can open doors for a social development, which finally may be called sustainable, because it does no longer destroy and consume foundations of the future, but on the contrary maintains and multiplies them: *Genesis instead of nominal growth!*

Spirituality now receives a new quality. A quality beyond traditional saint. A quality amidst life, amidst daily politics, amidst human relations. The new dimension of this quality is that neither the old national borders nor mental borders are limiting factors. New spirituality receives information not alone from thinking or from

the defaults of historically frozen developments, the dogmata of church, state or science. This kind of spirituality scoops from the depths of being, from the ever-lasting relations of life, from the cosmic essence. But it is everything but *metaphysical* - it is straight real. And it interferes. It does not serve any institution, no church, no party, no elitist group. It serves alone understanding and togetherness of all creature on earth and it does it in equal terms.

### Wisdom and Sociocracy (3)

We turn to the practical side of spirituality, its political function. We all know about the erroneous trends and weak points of present parliamentary systems. Regarding this problem closely, we can recognize a reason for malfunction of parliamentary systems until today in the variability of different situations of interest. Different interests may be regional, national, financial, dedicated to gain spheres of influence etc., all of them bear the risk that one interest stands against the other, one fights the other, one tries to bribe the other etc. We are used to perceive the contest of different ideas as being democracy. But this kind of democratic practice never guarantees correctness or generally beneficial quality of its decisions. At best it guarantees the vote for majority's desire, in the worst case the dictatorship of a 51% majority. Democracies are mostly based on 'constitutions'. A kind of Basic Law serves to be a framework for decisions. This is to prevent that once gained social or cultural achievements will be abandoned in situations of special risks or elitist interests.

Nevertheless, despite of common moral principles and ethics we still suffer from war, exploitation, racism and other symptoms of social illness. Related to the war against Iraq democratically elected governments e.g. in Spain, England and the USA act blatantly against the intentions of predominant majorities. Obviously completely autocratical and to a certain extent by totalitarian means of lie and manipulation the interests of war-mongers are to be implemented at the expense of world peace. Related to the debt question the interests of money still override public interest. How else do we explain destruction of social prospects of the majority of mankind while at the same time welfare cuts within the rich world are being experienced? Where is all the money going to? The compound interests enslave on broadest front, whereby this fact is hardly brought up for open discussion. Rather fundamental social necessities which historically have been fought for are sacrificed, than alimationation of capital by compound interest or existence of military-industrial-complexes are closely scrutinized. These facts prove the necessity to dare reaching for something new beyond old conceptions.

We already mentioned the new dimension, which is to be accomplished. I thereby rely on all those, who are aware that individual luck and well-being only can dwell on social luck and well-being, which again in itself are completely dependent on the foundations of nature. Such humans overcame since long patriarchally justified insanity (or they had never been infected by them), and they never shared the obsession to shape nature and everything else in accordance with goals which finally destroy life. These people know we all are one big global family and we have to maintain global cycles by mutual and simultaneous service to the ecological context. The mental condition of these people, their inner convictions are coherent to the cosmic basic law already specified.

Knowing about consequences of their actions for themselves as well as for future generations these people are not corruptible. At any time in history such humans existed and some of these courageous people we know by their names. I have the feeling that currently the number of such people rises rapidly. When they communicate, their way of communicating is different to the normal. They neither want to convince nor override, nor in any way fight their partners. They communicate themselves completely open and full of curiosity. Being fully aware about their common goal and their common origin they are interested to complete and share their knowledge. They try to facilitate a broader understanding of worldwide inter-dependence, *they feel responsible*.

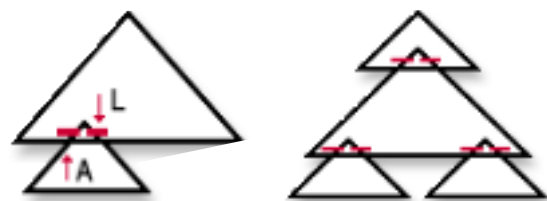
Contrary to habitual argumentation with intention of each side to present more proof of scientific correctness thus forgetting everyday reality and its needs future argumentation will no longer be fed

and poisoned by opposing interests which only are dedicated to obtain larger influence and greater power on a global level. Future argumentation is not about power or money. It is not about advantages for one side at the expense of disadvantages for the other side. Future argumentation only cares for best solutions, solutions, which unfortunately are not at all yet considered, only because such solutions do not appear to be appropriate to the present positions of dominance.

In history such kind of people, who incorruptibly always focused on a higher well-being, often were called wise women or men. Could we imagine today committees or commissions of wisdom on different social levels, which concentrate on discussion and answers to open questions? Committees, which look for best solutions for global requirements by means of latest scientific understanding and conscious about a global responsibility? There could be regional committees, where people still know each other personally. In addition continental committees are conceivable, staffed with well-known personalities of highest integrity. And there also should be a global *council of wisdom*, to which warm-hearted and generally acknowledged women and men are sent to.

What I dream about is a *direct participatory democracy* everywhere in the world. Local decisions are examined by regional councils of wisdom, to which also open questions can be submitted for discussion and further evaluation. If these regional committees regard a necessity for further examination and investigation, such problems can be submitted to committees on the next higher level. From this does not result hierarchical structures of delegation. Decisions for daily life are made on a directly participatory base where they occur. The councils of wisdom are interlaced instruments of control of social function and they always pay attention to ecological integrity in full consciousness of their responsibility also for future generations.

To whom the model of wisdom councils seems too utopian, too fairy-tale alike, the *soziocratic* model is recommended (3). *Soziocracy* creates, win - win' situations, decision finding without winners or losers! In small *circles of consent* applies: one participant - one argument, in contrast to the old-fashioned: one participant - one vote. Within circles of consent the vote does not occupy the center of discussion, but arguments, alternatives and free and open exchange of ideas. The consent of the missing dissenting vote is reached exclusively by arguments, whereby no argument is suppressed. Such way an overall higher creativity of consent rounds is constituted in relation to the mere voting of regular parliaments. The socially beneficial quality of consent democracy overcomes the social stand-still of bare majority democracies with their disgusting dealing for majorities in the service of mere domination.



Sociocratic forms of organization understand themselves to be organic structures. Sociocracy regards itself to be an organism, which manages guidance, action and evaluation in favour of its individual integrity as well as its relations and outward dependences towards the social and ecological range. Up to the global administration nowhere monomaniac elements show up such as centralism or hierarchies which only serve their own interests. Eight different management levels are sufficient, in order to arrive from the local range over neighbourhood, municipality, city, region, nation, continent at a global level. Each individual should belong to at least to one of those groups. Groups should not be larger than 30 people, in order to ensure a personal contact. One leading person is elected, while the respective superordinate level determines one person from its circle to be a 'downward' connection.

Such kind of organization leads to structures of decision-making, which consist of circles, which are interrelated by double connections. The consent principle in open rounds of argumentation is the criterion for a decision. Mystery-mongering and exclusion of the

public have end. Manipulation is senseless. Force or violence are obsolete. Ideas and decisions serve all involved. Mutual interdependencies are just as naturally considered as the conditions of nature and environment. Life overcomes alienation caused by wrong prophets of power and money. Service at the social whole retains a natural authenticity and harvests solidarity and peace.

*Strengthening Love and Feeling -  
Love, a yardstick of political order?*

Let us go back to the feelings of love, of which even astronauts can be affected as human cogs in a highly complex technical machinery.

Striking of children we finally placed under punishment, since we learned that struck children become again flogging parents. However what about striking of other nations? When finally do we consequently outlaw war and violence? Let us denounce the demon of national-security-guidelines, which pretend to defend national interests on foreign territories by military means! Let us stop those who break constitutional law, who did not learn yet that fruitful relations develop on confidence and justice and never will grow on threat, punishment, revenge and injury.

That applies to human relations as well as to international relations. Why are weapon dealers judged and pursued not exactly the same way as criminal drug-dealers? Victims of weapons are still more defenseless than those of drugs! They are literally torn from life, while drug users are aware of their risk. Why do only a few people speak about conversion of weapon industry to an industry of products, which are helpful to us?

Let us stop to permit others to play fast and loose with our feelings! Abuse of public opinion by practice of politicians and mass media in favor of bellicose goals of capital is not related to freedom of speech or opinion, such a practice is criminal, it is to be outlawed as incitement and has to be placed under punishment! Reminded is here exemplarily to the order video from Iraqi armed forces who allegedly pulled out babies from incubators in Kuwait, just to get public at that time in the proper mood for war.

Where is the difference to parents, who instigate their children mentally, to tear each other apart exactly like it is done with combat dogs or cocks? Which applies to parents as inconceivable, on the other hand is world-wide reality of animal agitation and agitation of people. Instead of exclusively striving for creation of peace and confidence-building measures, on dialogue, instead of looking

together for solutions on all the threats we are facing, today we are more than ever confronted with elitist efforts of the west, to coerce by violent force a totalitarian policy on the rest of the world.

I call upon all humans, to whom culture, ethics and human values are close to their hearts, to unite their intellectual forces! Act now! Stop the mentality of arrogance and mere insanity!

Even the Pope is mistaken and his thoughts are too superficial as expressed in his easterly address 2003, if he denounces hate between humans to be the cause of war. Not hate is the cause of war and destruction, but it is the insatiable greed of those, who stoke up hate! It is their chiefly economic interests!

Capitalism in its final dimension is suicidal! Nobody can eat money! Materialism does not feed the needs of our life. Machines never can replace life. The poisoned planet even for the billionaire and his grandchild is no longer a safe habitat. Escaping to the stars does not help, there it is ice cold and deadly quiet.

We recognize the threats by permanent war to be logical consequences of our economic system and we place solidarity over greed, co-operation over controlling and tolerance over being unscrupulous. Let us share our ideas for a fruitful and alive union of world peoples and let us stand up peacefully and consistently for our vision!

Let us co-operate world-wide, in order to obtain results, which serve us better than what is offered to us by present policy. Let us help mutually, internationally as well as interpersonally, on all levels!

Movements critical towards corporate globalization already today face our common challenge and started inventing and trying new forms of social administration. If they try by means of wise, socio-eratic consent to find the instantly correct decision in order to realize the best solution, then we all can find to that kind of hope, which the present policy tending towards the totalitarian is not capable to offer.

*Salvation comes with constructive coexistence of cultures and an orientation which is committed on life and public welfare.*

- 1) Wolfgang Sachs, Nach uns die Zukunft, der globale Konflikt um Gerechtigkeit und Ökologie, Brandes & Apsel, 2002
- 2) Javier Lajo, Qhápaq Kuna .... mas alla de la civilización, unveröffentlichtes Manuskript, Peru 2002  
[<http://emanzipationhumanum.de/downloads/Capac-Cuna.pdf>]
- 3) Sociocracy: <http://www.sociocracy.biz>