

## TOWARD A NEW WORLD ORDER

*by Giuseppe Robiati*

The nineteenth century set the stage for movements that have pushed human development toward different paths and fortunes. Many of these groups have apparently been successful. However, today they are dying out. Others were born in silence and flourished unnoticed, but, like embers under ashes, have maintained their energy unaltered and today they are beginning to manifest it.

One of these movements was inspired in the second half of the last century by an extraordinary figure known as Baha'u'llah. He forged a new concept of history, anticipated the "evolution theory" and offered a systemic vision of the world.

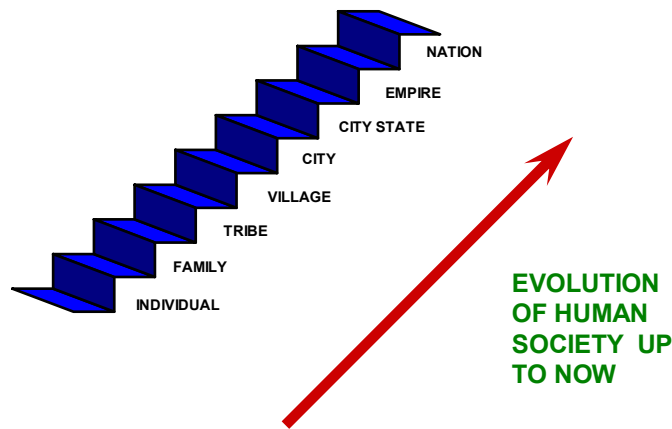
Baha'u'llah affirmed that history proceeds in a discontinuous ascendant line and that every new historical phase represents a step of progress with respect to the previous one. Therefore, history is cumulative and progressive. It is in constant change and motion. He outlines that everything is relative and progressive and slowly but inexorably moves toward a global improvement of life and civilization.

In the last century this was a daring concept. This sort of predictive thought was considered heretical and dangerous. Thus, Baha'u'llah was forced from prison to prison for forty years until the end of His life, in 1892, when He was still a prisoner in the most infamous prison of a penal colony of the Ottoman Empire known as Akka.

Progress is often fed by suffering, victims and blood before asserting itself.

This, the history of our planet has evolved through wider and more complex social aggregations. Originally only a few aggregations existed. The latter, grouping with others to better cope with the challenges of survival, transformed into tribes, then, stimulated by trading exchanges, became challenges. The necessity to defend themselves from enemies, predators, a hostile natural environment and the numerical increase of the population created the conditions, over centuries, to transform villages into cities and cities, through military conquests and new social structures, into city-states (initially dependent and later independent). Subsequently, these territories evolved into regions and nations and, in turn, nations became sovereign states. In our millennium the majority of nations in the world are sovereign and politically independent.

Graph n. 1 shows in brief the evolution of human society as a whole.



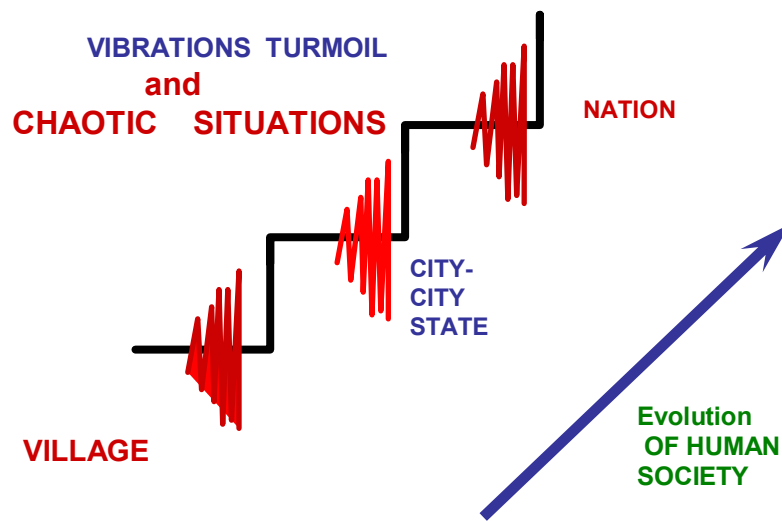
Graph n.1: HUMAN SOCIETY HAS EVOLVED THROUGH AGGREGATIONS OF INCREASING COMPLEXITY.

What has just been described happened everywhere in the world, though with different evolutionary time spans and rhythms according to the size of the territory and the different, social and economic contexts of various cultures and religions.

Typically, the passage from a traditional life-style to a more modern, aggregative stage stems from a deep crisis, which engage values, religions and the political and economic organization.

Graph n. 2 shows how, at the end of each evolutionary phase, the leap from one stage to the next occurs through a series of crises scientifically called “entopic or chaotic conditions”. The maximum expansion of oscillations represents the intensity of the status of crisis, which leads to the “leap forward”. This expansion in the final period of each phase is the sign preceding the leap to the next immediate level.

These chaotic vibrations are generated from the inability of institutions, on the eve of existence , to solve the current problems.



Graph n. 2: EACH PHASE OF EVOLUTION COINCIDES WITH A SOCIAL AND ECONOMIC DESTABILIZATION, WHICH INCREASES WITH PROXIMITY TO THE NEXT STAGE

Nowadays the crisis, which affects each one of us, is caused by impulses pushing humanity to jump to the next evolutionary level: from the current stage, based on the individuality of nations, to the next one probably transactional and international. As a matter of fact today's problems can no longer be solved by national politics, but have become international and there is not a single nation, which alone has the capability and the possibility to solve them.

The world needs a new world order and to generate a new philosophy and a new model of living: **“Earth is but one country and humanity its citizens”**. As with every birth the new world order causes labor pains: the current crisis represents their symptoms.

Studying the economic development and the evolutionary phases of humanity we can observe the moment that marks the change in a system of living has had a constant K, shared with all other transitions in history. This constant K is to be found in resources.

Generally, a society equipped with abundant resources does not develop and life proceeds in consuming and swiftly dissipating available resources.

But, as soon as resources become scarce a new climate of preoccupation is established, leading individuals at first to fight for cornering and socio-economic survival and eventually to try and understand the new situation that has been created.

Through these tests and suffering a process of maturation begins causing society to vibrate and evolve, “leaping forward”.

Thus, relations between individuals and society, between society and the environment, between the community and the economy and between consumption and resources change.

In this way, over a fixed time-span, society modifies previous laws and finds solutions to problems, enabling the whole social group to advance one level.

Certainly the rise of great religions has given an essential contribution to these “leaps forward”. For instance, primitive people were hunters and began to work the land to satisfy the urgent need for food. Due to the lack of organization and rational planning, animals and eatable plants became more and more scarce; the indiscriminate exploitation caused a shortage of resources and a crisis, which compelled mankind to try and create new arrangements. Thus, little by little, agriculture and cooperation replaced the system based on the individual and centered on hunting. This determined the end of nomadism and the beginning of a settled life-style. Villages replaced itinerant tribes. The same occurred in other types of civilizations with different social organizations. Therefore, history of the past demonstrates how great changes did not originate from a situation of abundance, but rather as the consequence of the dissipation of existing resources, exactly how it is happening today. Our society of the 21<sup>st</sup> century is coming out of a period of great bad management of available resources.

Over the past 50 years the most advanced human groups wasted, at an insane speed, great quantities of energy and supplies, often in the name of a useless consumption, while the less advanced masses have been experiencing, and still are, a severe deficiency of primary resources. Today, at the threshold of the third millennium, we are in a transition phase in which problems are pressing and do not seem to have an adequate solution.

Additionally, the past 150 years have been characterized by the growth of national organizations, which have contributed to a quantitative and qualitative improvement in our lives. Though, these “national” organizations have portrayed, in these past decades, the problems typical of a rapid changing society. These are problems, which the current nation-based political systems cannot solve. This is a critical point of transition: the old system is showing all its weaknesses. Circumstances are therefore dictating a leap forward.

Thus, it is clear there is a directional growth from stone age to modern society, from micro to macro-systems, from nomadic groups to city-states, kingdoms, monarchies, sovereign states towards a model based on more and more complex macro-systems.

Baha’u’llah wrote more than a century ago: **“The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established”**.

Observing how humanity is craving and craves for unity and to end centuries of martyrdom: **“Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life”**

It can therefore be assumed that the world will be able to overcome this bottleneck and to produce the necessary change, not by perpetuating previous political forms or already experimented economic systems, but by adopting new and adequate social, economic and spiritual doctrines.

It is interesting to note how the necessity to have a global and interdependent vision of problems comes today from all human spheres of activity; from the scientific to the social, economic, geographical, political, linguistic and spiritual forces.

Modern sciences are based on demonstration of theories, invalidating all those that are considered incongruent with the explanation of phenomena. The beginning of the 20<sup>th</sup> century witnessed the collapse of the mechanistic theory, even in physics.

The wholes of interacting relations became the center of focus and came out to be so disconcertingly complex, even within an elementary physical entity such as the atom, that the explicative capacity of Newtonian mechanics has been seriously questioned.

Relativity has burst in the physics of fields as the quantum theory did in microphysics. The advancement of research in other sciences followed parallel routes. The laws of classical physics were not sufficient to explain the complexity of living organisms and, therefore, new laws, not in the field of vital forces, but of integrated wholes were formulated. These laws do not contradict, but integrate the laws of physics: we enter the real of systematic sciences.

Man represents, therefore, a highly structured and complex system (body, intelligence, emotions, will, skills, spiritual qualities): he is a mine of different gems just as his civilizations and environments are.

For this reason, his ontogenesis and philogenesis should be observed within a new, global, systemic and holistic perspective.

It is necessary to reach a unified vision of human society in all its aspects (scientific, social and spiritual). Baha'u'llah's writings lead man to conceive a global vision of this kind.

Examining, even superficially, the current organization of the world we observe the Earth is geographically divided into nations of small and large sizes. Each of them has formed, throughout centuries Microsystems such as cities, regions, communities, religious and social groups.

Each nation has its own territory, people, richness, customs, political system, institutions, language and history. Each government administers its own national affairs using different methods. The attempt of each one is to solve, independently, the problems afflicting its own country.

The analytical eye of an observant visitor, together with a dynamic study of various situations, would help him or her to see how the nations of the world are not only afflicted by the same problems but how none are able to solve them.

A first examination reveals the fact that problems almost always are caused by the current political organizations. In the world there are various forms of government: liberal, communist, democratic, dictatorial, monarchic or mixed forms of these.

The people of one country often support political choices made in other nations and would prefer to live somewhere else. Similarly, people living in countries envied by others are, as well, unsatisfied with their systems and look up to other organizations with hope and trust.

It seems that nobody understands the actual reality of other nations. Unemployment, terrorism, moral and environmental decay are shared everywhere around the world. Exploitation of working classes is happening in every spot of Earth. Products manufactured at extremely low costs in certain nations are shipped and sold through different procedures in high-income markets, enabling entrepreneurs to gain enormous earnings.

This system of exploitation, apart from the moral issue, is often negative for the high-income countries: the missed use of their too costly manpower causes unemployment.

Youth protests, organized crime, pollution, elimination of fauna and flora caused by industrial activities, urbanization, expansion of megalopolis all around the world and bureaucracy give an exact demonstration of how life has become intolerable. Sever forms of maladjustment,

loneliness, fear and neglect are part of us and cause, together with pollution and emerging diseases, difficulties, hostilities and selfishness.

National health-care systems have been witnessing operational problems for some time and there is not a satisfactory national health-care system which is not experiencing deficit.

Education everywhere is going astray. It is in fact identified with academic achievement, which is mystified with communication and the latter is, in turn, confused with information. Today we are constantly bombarded with information: technology allows the broadcasting of data and news in real time in every spot of the Earth. Advertising continually conveys thousands of messages through the mass media. Every day we are assaulted by a mass of information from which we attempt to defend ourselves from.

There is not another arena where the bombarding and the confusion of information have been more harmful than in the education system.

The education systems of the world (no nation excluded) have followed the same fortune of other centralized institutions: smaller schools have been grouped together in larger complexes. The uprooting of children from their environment, the increase of bureaucracy, the extreme specialization have had as a consequence the alienation of students and the loss of discipline and motivation to study.

I personally think we are raising whose idea of education consists of passively absorbing messages.

Furthermore, technologically advanced nations assume the right to impose on other peoples their economic standard. It is a cruel deceit to let developing countries believe in a growth similar to that of western nations.

Consequently, by the third millennium some developing countries will have built massive industrial infrastructure and will find though they will not be able to assure the necessary quantity of energy, supplies and specialized staff able to feed the new economic machine.

Generally, when this western type of progress comes to a developing country an immediate increase in poverty and cost of living occur.

The main cause of it is tied to the fact western industrialization favors settlement in urban rather than rural areas; furthermore, a strongly centralized and automatized production does not increase manpower and in this context even peasants are forced to move to cities in search of a job.

As a consequence on one hand urbanization grows, on the other there are less arable lands for agriculture.

It is evident that “developing” nations have to look for alternative ways to grow, different from the ones used in the industrialized west. They should abhor high energy consumption, centralized technology in favor of an intermediate technology which would allow the intensive use of manpower and move forward a “sustainable and coherent development”.

All problems mentioned above are common and even if a nation solved them, the difficulty would remain because, as the previous analysis has shown, the issue is transnational.

It is like a ball trying to get out of an iron circle which is positioned on a flat board. Whatever direction the ball attempts: north, south, east or west would take it to the edge of the circle. The ball is in trouble because it moves only on the surface and can't get out. Only lifting the ball toward the third dimension will allow it to exit. As well as nations, involved and smashed by similar problems, attempt to solve them within the iron circle of their own borders and national politics without realizing they could be solved only jumping from the national to the international dimension.

The Baha'i writings say: **“world unity...is the next stage in the evolution of this planet”** and **“to choose such a course is not to deny humanity's past but to understand it”**.

**“The human race, as a distinct, organic unit, has passed through evolutionary stages analogous to the stages of infancy and childhood in the lives of its individual members, and is now in the culminating period of its turbulent adolescence approaching its long-awaited coming of age”**.

Not adapting to this historical project is like living nowadays with systems that were used when nations were divided in small states and city-states.

**“The first and fundamental prerequisite in order to reorganize and administer the world as one country is the acceptance of the unity human kind”**.

**“Universal acceptance of this spiritual principle is essential to any successful attempt to establish world peace. It should therefore be universally proclaimed, taught in schools, and constantly asserted in every nation as preparation for the organic change in the structure of society which it implies...”**

In fact **“World order can be founded only on an unshakeable consciousness of the oneness of mankind, a spiritual truth which all the human sciences confirm. Anthropology, physiology, psychology, recognize only one human species, albeit infinitely varied in the secondary aspects of life”**.

While considering the planet as one country is necessary to explain to the peoples of the world that different life styles have always been essential steps for our growth and that “unity in diversity” should be the key word in the future.

In order to have a unified world it is essential for various people to acquire the concept of the existence of one God for everyone, the same God who, in history, has been called by different names and worshipped through different rites, but has always been the same God. It is the same God, who has sent many teachers with the task of educating humanity through different religions, all coming from the same source.

Religions have diversified in history according to the level of maturation of the peoples they were addressed to.

Today we can understand that building a new world order requires an updated concept of God and His uniqueness.

It is therefore from a spiritual perspective that a new concept of new world order is born. It is certainly not with the imposition of new social and economic laws or political negotiations among states or heads of republics, or agreements among monarchs and parliaments of more or less powerful countries that prejudices of race, faith, history, culture and power will be eliminated. However it will happen through a new process which requires a voluntary and unconditional acceptance of the spiritual concept of “unity of humankind”.

One human race exists, though infinitely diversified in the secondary aspects of life.

This is the foundation for building a new world order. These ideas were expressed more than a century ago by the Forerunner of world unity: Baha'u'llah (1817-1892). In one of His texts He wrote: **“Soon...will the present day Order be rolled up, and a new one spread out in its stead”**.

In what He addressed to Monarchs or Presidents, men of religious and political power, Baha'u'llah was exiled, imprisoned and persecuted for 40 years. His writings are today

translated into all languages of the world and His followers are spread in all four corners of the Earth. Tolstoy wrote about Him, who died as a prisoner: "We waste our lives intent on revealing the mysteries of the universe, but a Prisoner exists, Baha'u'llah, Who possesses the key".

**"The unity of the human race, as envisaged by Baha'u'llah, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded".**

**"Some form of a world super-state must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions".**

**"This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples".**

**"A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth".**

**"A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity".**

**"A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind".**

**"In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated".**

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**"A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in**

**which the flame of racial animosity will have been finally extinguished; in which a single code of international law - the product of the considered judgment of the world's federated representatives - shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship”.**

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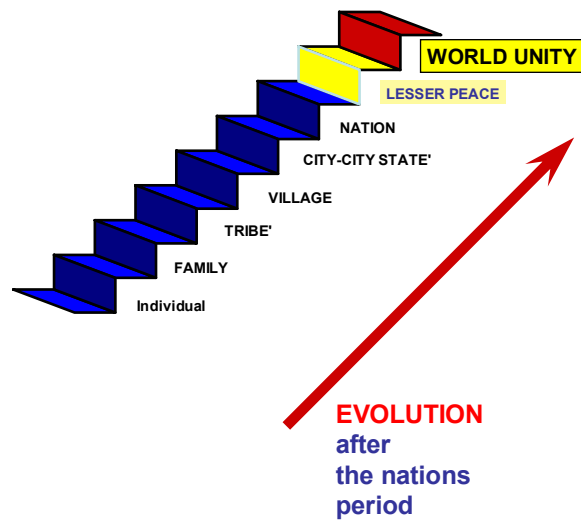
**“National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated”.**

**“A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation - such is the goal towards which humanity, impelled by the unifying forces of life, is moving”.**

Awareness of this vision represents the first phase towards the transformation from the **“colonial to the collaboration system”.**

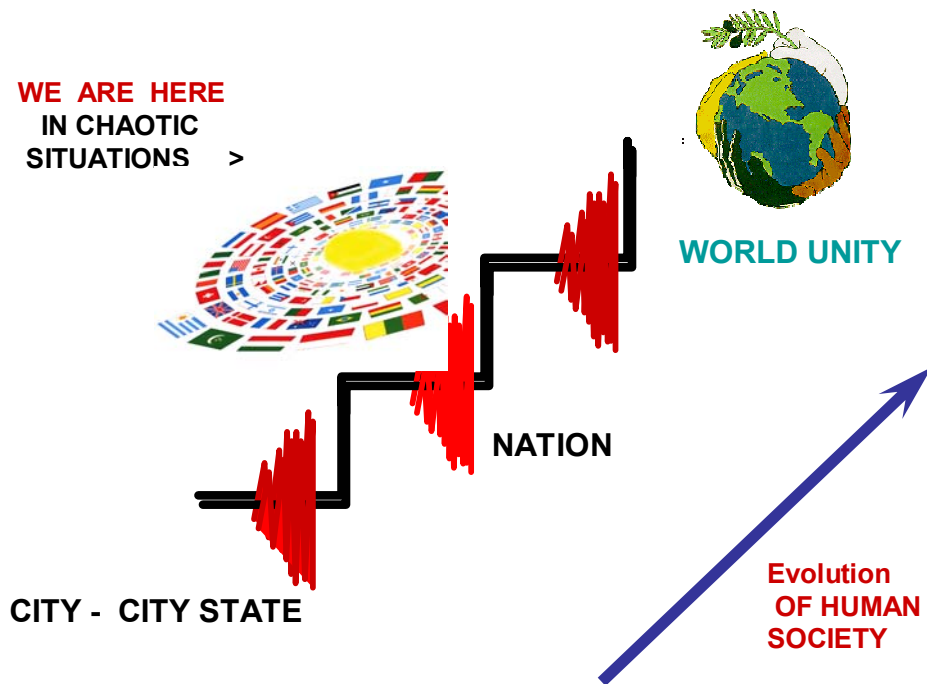
Collaboration necessitates a vision of the development of our system currently based on national sovereignties towards a world sovereignty.

The graph below explains the vision of this process in which the individual becomes aware of the evolution from a national to an international system.



Graph n. 4: THE SCHEME CLARIFIES THE DEVELOPMENT IN CONTINUOUS PROGRESS ACCORDING TO WHICH WE WILL MOVE FROM THE CURRENT SITUATION TO WORLD UNITY, THROUGH AN INTERMEDIARY PERIOD CALLED “LESSER PEACE”, A POLITICA COMMITMENT TO MAINTAINING PEACE UPHELD BY ALL STATES.

As in the previous phases, the “leap forward” occurs through a “chaotic or entropic” condition in which governments, values, economy go through a crisis and make the whole society to “vibrate”. If we look around us, it is clear that our society is currently in the midst of this “chaotic” stage and “institutions” are neither able to govern nor solve it. Only through a new vision of the process, through a new awareness, will we be able to overcome the impasse.



Graph n. 5: THE SCHEME CLARIFIES AGAIN HOW THE LEAP FORWARD A NEW EVOLUTIONARY PHASE GOES THROUGH A “CHAOTIC OR ENTROPIC” STATE.

This “vision is a positive challenge”, an obvious goal of all evolutionary phases from stone age to our day, from micro to macro systems, from a nomadic to a world, unified society. The vision is holistic and long term.

The people this conscientious challenge is addressed to are all the inhabitants of the planet: humankind as a whole, members of governmental institutions on all levels, those who work in international organizations, scientists and social thinkers, all those people gifted with artistic talent, those who have access to media, leaders of non-governmental organizations and, above all, the masses of all streets of the world, of those streets crowded of billions of diverse people who represent most of humanity. To all of them and to you readers this conscientious challenge is addressed.

We are all guardians of the world.

**“The earth is a fistful of dust, let harmony reign thereon.”**

References.