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COSMOPOLITAN UNIVERSALISM: PROLEGOMENA TO A FUTURE IDEOLOGY

ABSTRACT

This paper looks into the recent trends leading towards a renewed world order and proposes some distinct ways to promote it. The contemporary global *problematique* is symptomatic of a revolutionary period of transition from the modern to the post-modern era. During this time of upheaval and instability, many outdated structures are being dismantled and various innovative systems are being attempted. Only when the winners have been determined and the major choices made, will the new social system settle down into a relative peace once again.

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MODEL MATRIX

Until then, it is imperative to examine the available options within the permissible margins of maneuver and try to optimize their outcome as much as possible. To do so, this paper proposes a closer sympathy with universal values and better synergy with natural laws. This proposal is based on a novel Theory of Sociophysics which converges and integrates the realms of nature and culture.

Assuming the hypothesis that the etiology of world problems lies in the divergence and contradiction between natural evolution and cultural development, the thesis of this paper is that a third millennium civilization can only be stable and sustainable if it combines naturalist, humanist and socialist ideals. It is their proper ideological combination in a new universalist ideology that this study describes and prescribes.

INTRODUCTION

The twentieth century began and ended with revolutionary upheavals, as well as great convulsions in between. These world shaking events transformed the face of the earth and need to be properly interpreted if humanity is to learn from their lessons. So as we approach the turn of the millennium, it is propitious to take stock of these historical developments and attempt to understand what they mean as well as foresee where they could lead.

This article will thereby undertake a situation study of our present condition, in the perspective of both its historical antecedents and future consequents. The triptych of the study will treat each of these phases as a *diagnosis*, *anagnosis* and *prognosis* of global scope. By utilizing this methodology, we identify the *symptosis* of our subject-matter, engage in an *analysis* of its factors and conclude with a *synthesis* of its various findings.

This, of course, is an immense task which can only be managed in a very abstract and succinct manner, using an explicit theoretical framework based on a general systemic paradigm. It adopts the dialectical aspects of reality as a *Triadic* interplay of its factive and normative contents, which are finally reflected into active or passive phenomena. The study's chapters treat each of these aspects in each turn. Finally, the theory was developed by the same author in a *Sociophysics* context which combines relevant metaphors among the natural, social and human sciences. Each chapter touches upon all these realms thus forming our universe of discourse.

The resulting structure of the essay appears in the Table of Contents which is arranged as a 3×3 matrix. This two-dimensional matrix contains the intersecting ontological aspects and methodological phases of the study; but necessarily cannot show the third dimension which involves its sociophysical context. This rather strict order makes possible the systematic treatment of such enormity, given the limited time, space and effort at our disposal.

As a result of this model, we shall be able to demonstrate the *universalist* thesis of this study: i.e., a well integrated *humanist-socialist-naturalist* ideology can best serve our global needs at the dawn of the third millennium. Assuming the necessity and desirability of an accommodation between human nature and culture, our thesis confirms the interdependence of individual *egosystems* with collective *sociosystems* and environmental *ecosystems*. The perpetuation of humanity and development of its civilization, therefore depend on the holistic harmony of a sustainable physical habitat. To this we now turn.

1. DIAGNOSIS

Empirical epistemology begins with the acknowledged interface of the internal world of the human mind and the external world of the natural environment. Only by such fundamental relationship can we know ourselves and understand others. Finding the best way to establish and maintain this connection is the task of scientific methodology. Accordingly: diagnosis (observation-identification-description); anagnosis (examination-verification-explanation); and prognosis (projection-evaluation-prescriptions), are the main aspects of this method which combines both inductive and deductive procedures.

We shall begin here with the diagnostic task which should give a succinct picture of the human condition in this particular place (*terra firma*) and time (*fin-de-siècle*). Our purpose here is to identify salient points worthy of attention, especially crucial points of problematic significance. By identifying such critical items we can define the present condition and interpret its meaning. In this case, the task at hand is to find out what is wrong with the global social system (*World*) in its natural environment (*Earth*).

To do so, one must be able to distinguish, compare and interpret a plethora of incoming signals. This is only possible by applying the required semiology, deontology and pathology on the basis of which we could diagnose the state of the body politic at this particular time. Of course, intuitively we suspect that all is not well with the world, but we want to confirm this hunch in a more objective and systematic manner. This will be attempted in the next three sections.

1.1. SEMIOLOGY

A random look at the contemporary world would present such peculiar and contradictory pictures as: gleaming skyscrapers and crumbling tenements; fat people and emaciated children; teeming humanity and piles of corpses; young scientists and adult illiterates; manicured lawns and eroded landscapes; automated factories and deserted farmlands; clean hospitals and garbage dumps; colorful festivals and violent battles; space rockets and desert nomads.

Thanks to mass media and aggregate statistics, we are bombarded with diverse information about the state of the world in all its striking variety. So, the question is what are we to make of these mental snapshots or electronic films of such outstanding aspects of our global village?

The sheer mass of incoming signals makes it necessary to select and interpret them in some systematic way; otherwise one is left with a lot of sound and fury signifying nothing. We shall try to do so here as part of this exercise in social diagnosis, so that we can attend to the significant phenomena and ignore the irrelevant.

Perhaps the primordial criterion of signal selection is the primitive instinct alerting one to a potential threat or imminent danger. The innate sense of self-preservation separates the vital from the trivial and directs the focus of one's attention to the salient data which overshadow background noise.

From that original law of nature have evolved more sophisticated norms of culture which distinguish between positive or attractive and negative or repulsive phenomena. Unfortunately, social rules are not as time tested as the natural laws, so our responses often worsen the situations they are supposed to improve. The examples given above reflect this contradiction by juxtaposing various outstanding extremes of our mixed reality.

Having said that, however, the task here is neither to praise nor to bury the admirable achievements of the human spirit. Rather, it is to judge its by-products and deal with their outcomes as best we can. It is they that threaten to undo all we have done and turn the noble experiment of humanity into ashes. For this reason, unintended effects are very important in the overall scheme of things, because they are quite dangerous to life and hence disturbing to our well-being and peace of mind.

Once this determination has been made, it behooves us to understand them properly and thereby act accordingly. In order to perform the first feat, we abstract chaotic perceptions into orderly conceptions, thus transforming external signals into internal symbols. This transformation is possible by ordering things according to their primary relation in one of three principal existential realms: *personal*, *social* and *natural*. This trichotomy puts all human thoughts or actions into one of these areas: intra-personal, inter-personal, and extra-personal: depending on whether they concern primarily one's own self and either relations with others or with the natural environment.

Obviously, one cannot deal with a multitude of phenomena, except by grouping them in some order, such as the one above. Even then, we will here focus mainly on the middle type which concerns the social realm. Within this central category, we distinguish three sectors of great significance: *economic*, *political* and *cultural*. This triad focuses attention on what are considered to be the most important areas of human society. So, apart from either personal or natural problems, it is useful to classify social problems according to their particular sector.

An inventory of social indicators is detailed in the various statistics gathered around the world and collated by the United Nations, so we need not go into them here. Of course, these data are of uneven quantity and quality. Although there is relatively accurate economic information for Northwestern countries, there is not so much political and cultural. As for most of the other regions there is very little and highly unreliable information of any kind.

Nevertheless, even such sparse indices give an idea of the depth and extent of many disturbing phenomena or social problems. Moreover, we posit that these problems are interrelated in a complex network of symptoms whose product is much greater than their sum. Accepting this abstraction and without having to list the problems separately, one can then appreciate the enormity of the so-called global *problematique* which seriously effects the contemporary world.

1.2. DEONTOLOGY

Although necessary, the above semiology is not sufficient for a proper diagnosis of our *problematique*. In itself, a taxonomic schema must be based on certain given assumptions regarding the criteria of relevance upon which one decides the existence of a problem. In this case Sociophysics has already given the criterion of existential realm as a fundamental distinction of conceptual areas. Dividing our universe of discourse into *inner* (personal) and *outer* (social and natural) worlds provides a significant standard of differentiation among the many and various phenomena we wish to identify.

This existential criterion, however, is itself based upon even more fundamental assumptions regarding the context and content of reality. As to the former, we postulate *space-time* as the primordial framework within which reality is experienced. As to the latter, we propose *matter-energy-form*, as the most significant attributes of the reality.

This means that any phenomenon can be situated within a three-dimensional space and a unidirectional time. In this scheme problems are of local, regional or global topology, and of past, present or future chronology. The symptoms mentioned above are obviously of global scope and current period. Certain problems, of course, spill over various geographical levels and historical eras, so much so that some may even become chronic or perennial. Nevertheless, the fact remains that in any case, the spatio-temporal framework determines their proximity and priority.

For this reason, one might say that some social problems have always existed, but their depth and breadth has been increasing recently. So, even though the rich and poor have always been with us, the extent of poverty and the gap between extremes have precipitously widened in our days. Similarly, although violence has always taken place throughout the world, the means of mass violence have increased a thousand-fold since the dawn of the nuclear age. Finally, human impact on nature was until recently insignificant, but now has become critical and may soon reach the edge of catastrophe.

Within this spatio-temporal context, whatever happens involves a combination of material, energetic and informational structures or processes. No life, let alone humanity, can exist without some inputs and outputs of material resources, vital energy and stimulating forms. So, these may be taken as the necessary requisites of existence, whose variables and constants make a great difference in the quality and quantity of life on earth.

It is when these structures and processes malfunction or we perceive some disturbing signal, that a problematic condition arises. Whether it is an objective dysfunction or a subjective disturbance, problems are unacceptable situations which attract attention and demand action. Once it is concluded that such situations exist in the world, we must then diagnose them as accurately as possible so that they can be properly treated.

1.3. PATHOLOGY

As we move from interesting phenomena to disturbing signals, attention is directed not only to unusual events but to abnormal symptoms. In that case, it is necessary to have a standard of normality on the basis of which abnormality can be measured. Only then can one diagnose a particular situation as a problem amenable to a solution.

Since *problems* are disturbing situations and diseases are abnormal conditions, pathologies study serious anomalies indicated by interrelated symptoms. Unfortunately social science is not in a position to diagnose the ills of society as easily as medical science can do for diseases of the body. This is because the concept of social well being is much more complicated than that of physical or even mental health.

Nevertheless, since it is imperative that social diagnoses be made, we propose to establish some norms for social *health*. These standards, in conformity to those of medicine, presume the normal system to be a homeostatic organism whose parts function optimally. This means that a healthy society cannot operate in extreme conditions which go much beyond the statistical norms of historical performance of most similar systems.

It is on this basis that extremes of wealth and poverty, or tension and conflict, or rigidity and flexibility, are considered problematic situations. Although exact boundaries are not known with certainty, approximate limits can be discerned with some confidence, so that when they are surpassed it may be said that social systems suffer from one disease or another.

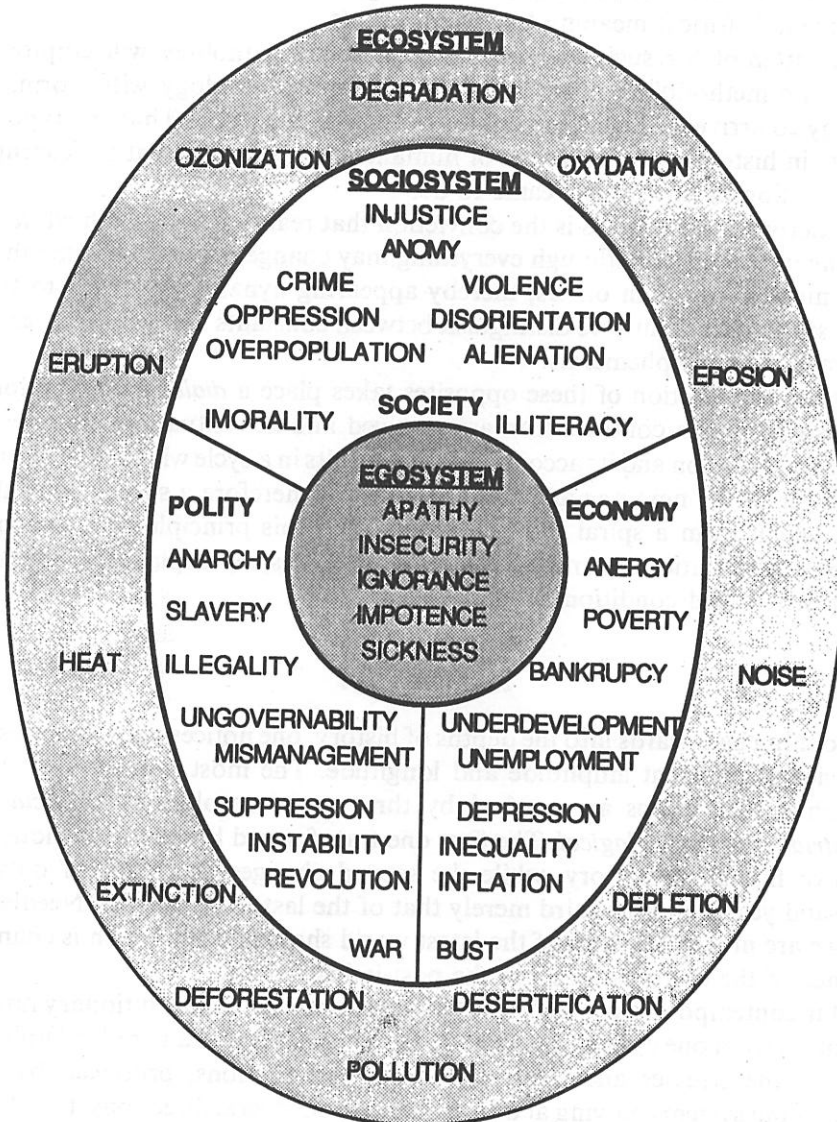
In our scheme, social pathologies are divided into economic, cultural and political; depending on whether it is their productive (*metabolic*), reproductive (*Informatic*) or distributive (*cybernetic*) structures that are malfunctioning. In such cases, social conditions exhibit various *symptoms*: i.e., economic imbalances; cultural inadequacies; or political irregularities.

Although every country shows its own symptoms, global interdependence culminates them into a general malaise of planetary proportions. This global *problematique* can then be diagnosed to consist of an acute case of natural degradation, personal alienation and social disorientation. As to the last aspect of systemic instability, it is composed of economic anergy; cultural anomy and political anarchy.

This social pathology is a complex disease composed of a multiplicity of simpler problems and apparent symptoms which include: economic depression, cultural oppression and political repression. These social ills are interrelated with environmental pollution and resource depletion, as well as individual apathy and personal insecurity. Together, they form the global *problematique* which is an acute disease of our modern times.

With this succinct diagnosis which exposes the character of our contemporary malaise, we conclude the first phase of our task. A synoptic schema of this global pathology is contained in the *diagram* presented below. On that basis, we shall now go further and deeper to discover the causes responsible for this condition, by performing an analysis of its underlying factors.

GLOBAL PROBLEMATIQUE



PATHOLOGY TAXONOMY

2. ANAGNOSIS

In this phase of the study we move from description to explanation, an undoubtedly more difficult task because it requires going beyond the facts to discover their roots and causes. For that reason, explanation regresses from the present to the past in order to find chronological cause-effect relationships and thus give a historical meaning to current events.

Our attempt for such understanding of social pathology will employ an anagnostic methodology which combines historical ethology with normative axiology to arrive at a complex etiology of social evolution. Thus, juxtaposing the acts in history with the norms of humanity, one can arrive at a meaningful interpretation of how things came to be.

Underlying this process is the conviction that reality reflects both *static* and *dynamic* phenomena. Although everything may change eventually, some things do so much faster than others, thereby appearing dynamic relatively to those which seem static. Thus, we distinguish between constants and variables, as well as perennials and ephemerals.

At the conjunction of these opposites takes place a *dialectic* interaction of synthesis by which contradiction are resolved and new situations are created. Each confrontation and its accommodation results in a cycle which then serves as the trigger of the next one and so on. History is therefore a succession of these cycles which form a spiral through time. Upon this principle of a sinusoidal progression of static, dynamic and dialectic processes, our explanatory theory of the present world condition is built.

2.1. ETHOLOGY

Looking backwards into the depths of history, one notices various cycles and epicycles of different amplitude and longitude. The most important of these macrohistorical cycles are marked by three social revolutions: *Agricultural*, *Industrial* and *Technological*. The first one transformed hundreds of thousands years of human prehistory, while the second changed the ethos of only ten thousand years, and the third merely that of the last two hundred. Needless to say, we are now at the start of the latest world shaking event which is changing the face of the earth as we enter the post-industrial era.

Our contemporary problems are thus symptomatic of revolutionary times of transition from one cycle to another. These periods of rapid and radical upheaval magnify the stresses and strains, tensions and frictions, produced by large overlapping systems moving at different speeds in several directions. It is then to be expected that disturbing the homeostasis of one historical era will produce some instability before the new world system will settle down into another period of relative order.

More specifically, the industrial ethos which is now coming to an end is characterized by such modern traits as: cultural secularism-individual-

ism-scientism; economic capitalism-consumerism-materialism; and political nationalism-etatism-totalitarianism. Combining all these social factors in various degrees, modern-industrial societies destroyed millennial traditions in a few centuries, and are now in turn being destroyed by the new waves of *post-modernism*.

Compounding the temporal arhythmia of current history is the spatial anachronism of world society. The global system is rent by the conflicts created between the more and less advanced geographical regions and the more and less rapid historical periods. The life gaps and time lags among different countries are reflected in the coexistence of extreme forms of wealth and poverty, modernism and traditionalism, liberalism and authoritarianism, as well as alternating cycles of boom or bust; unity or diversity, peace or war.

The problems mentioned in the previous chapter are directly related to the processes presented here. The tendency of accelerating out of step social change generates potential forces and irresistible pressures which destabilize the system and puts it into destructive operative modes from which it is difficult to get out. During such times of turmoil, the old rules no longer apply, while new rules have not yet been worked out, thus generating and spreading the ills of anomy, anergy and anarchy.

With this quick look into the historical trends leading to the current world situation, we have proposed the relevant connections between past and present, as well as suggested their cause-effect relations. To strengthen these phenomenal explanations, we shall now look into the normative principles which make historical evaluations possible.

2.2 AXIOLOGY

Upon our naturalistic deontology, it is now time to add a humanistic axiology and so endow the triadic paradigm with its second aspect. Unlike deontology which offers the empirical criteria of our epistemology, axiology contributes the essential *desiderata* of human ethology. Thus it makes explicit the implicit values and preferences which guide human judgement and behavior.

Like all organisms, humans base their preferences on natural principles of holistic functionality. At the very foundation rests the drive for survival of the species within the overall ecosystem equilibrium. Although the Second Law of Thermodynamics condemns the universe to inevitable death by *entropy*, local counterentropic tendencies do arise along with life. Living systems prefer negentropy and succeed for some time to build powerful structures and operate complex functions, thus postponing their eventual demise.

The struggle to postpone the march of entropy thereby becomes the primordial value of life. Out of this life prolonging principle emerge all other preferences, in the extent to which they promote that end. Thus, food, sex, rest, action and even play are valuable because they advance life. From these basic life necessities evolved more sophisticated human needs that give life its higher qualities, such as syntropy, synergy and sympathy.

By evolving self-consciousness, its crowning glory, nature moved life forms away from merely instinctive reaction and towards intentional action. Natural behavior thereby regressed, while cultural conduct progressed to fill the void. As mankind became more civilized, it cultivated an artificial ethic which gradually replaced its natural ethos. The *nomos* of *polis* thus took over from the *cosmos* of *physis*.

The development of human rights has undoubtedly contributed to the progress of mankind, but at the same time the underdevelopment of equivalent human duties has created an imbalance between distributive and contributive justice. This disequilibrium between privileges and responsibilities reflects the increasing discrepancies between natural needs and artificial wants.

Moreover, it should not be forgotten that this process of acculturation was carried out at the expense of the environment which supplies the additional energy needed for urban living. Until quite recently, the extra energy was insignificant in the overall scheme of things and passed unnoticed by both ecosystem and sociosystem. So long as human technology was primitive, natural physiology was generous enough to tolerate its exploitation.

With the Industrial Revolution, however, culture's inputs began to exceed nature's outputs. The material demands of modern civilization could not be sustained by the renewable resources of nature; so they had to come by depleting its capital reserves and polluting its ambient environment. It is at this critical stage of social development where we find ourselves now.

The aforementioned problems all stem basically from the contradictions between the slow steady pace of natural evolution and the recent acceleration of cultural revolution. The massive production, distribution and consumption of artifacts in the world is now overwhelming the extractive and absorptive capacity of the earth to cope with them. Hence our deepening dilemma of how to prolong social construction without precipitating natural destruction.

2.3 ETIOLOGY

Attempting to resolve this dilemma will not be easy, not only because of the complexity of the situation but due to the very nature of things. As we shall see in this section, all problems are not necessarily solvable, nor all diseases curable. In many cases, we have to accept the limitations of intelligence and admit the indeterminacy of nature.

Although classical reason demands a cause to every effect and attributes a reason for everything, modern science has discovered that reality is not that simple, nor mentality so linear. On the contrary, it is now accepted that causality involves a multitude of things, not the least of which are unknown in practice as well as unknowable in principle.

Accordingly, we propose a combination of three etiological factors to explain what we are dealing with here. In the first place, it should be recognized that there is some *determinism* in nature, so that simple cause-effect relationships do exist and can be discovered. Both classical physics and politics recognize such linear causality and are thus able to determine the responsible agents for ordinary phenomena.

This determinism, however, accounts for only part of existential interactions. As the two great scientific revolutions of our time have discovered, a large part of nature operates non-deterministically. Both, Chaos and Quantum Theories indicate the strong propensity of reality for *randomism*. These aleatory or chaotic tendencies apply to complex systems which exhibit non-linear or fractal behavior.

Since human beings fall into this category, it is impossible for social science to discover deterministic laws for historical phenomena whose tortuous chains of causality contain so many complex and random elements that render them largely unpredictable. In these processes, different causes can have the same effect, or the same cause can have different effects. Complete knowledge of such systems is thus inherently impossible.

Finally, in addition to randomism and determinism, we must add *intentionalism* as the particularly human element of our etiology. As a major explanatory factor of history, human volition ranks high in most subjective interpretations. Here it is more appropriate to put it between the other two, thus completing the triumvirate of our causality.

Accordingly, credible explanations must follow an *input-conversion-output* process, taking into account the complex interactions among these three causal types. Very few phenomena are pure and simple reflections of single factor causality. Most of them are mixtures of various ingredients, and so require complicated explanations. Of course, the difficulty is to discern the proportional contribution of each in any particular case, something that must only be done partly and humbly.

Most social problems then result from some combination of natural fatigue, random accident, and human error. The global *problematique* is the resulting pandemic involving all these factors in varying degrees at different times and places. Since entire volumes have been devoted to particular historical cases, we need not go into specifics here. Instead, we content ourselves with this brief theoretical explanation which suffices for our puposes.

3. PROGNOSIS

Now that we have traversed the past and present, it remains to look into the future for the alternative outcomes of the various historical trends established so far. This last part of the essay, performs social forecasting by indicating alternative futures, from which we will select the most desirable, if not probable scenario for further elaboration.

Usually, melontologists consider two extreme projections of past and present tendencies into the future: a *pessimistic* one which foresees a downturn of general trends and a worsening of present conditions; and an *optimistic* one which forecasts the opposite, i.e., an upturn in trends and improvement of the situation. These two polarities surround the outer limits of possibility, barring extraordinary random events which are totally unpredictable. In all probability, the course of events will proceed somewhere between and within the upper and lower boundaries of this envelopment; hence it should contain the most *realistic* scenario.

It is this mixed scenario that will be elaborated here, since it is the most likely to happen. All forecasts, of course, are conditional rather than deterministic in that they depend on various provisos falling into place. This means that the future can be shaped somewhat by human intervention, so the choices we make now make a great difference in how the future turns out.

Moreover, there are such things as self-fulfilling and self-denying prophecies, whereby one's present attitude influences what one does and so affects their outcome. For that reason we balance the most probable prognosis, if things continue in the future as they have in the past; with the most preferable prognosis, if things change according to our intentions.

In order to bring about the desirable option, one must know the difference between the statics and dynamics of reality, as well as one's own power to affect things. In doing so, we must be able to adapt to the things that we cannot do anything about and try to change only those that fall within our power. Needless to say most social problems and human failures result precisely from such ignorance or miscalculation of one's persistence and the environment's resistance.

In the following chapters, we first outline some of the statics and dynamics of nature and culture. Within these contextual constraints, we can then elaborate an ideological paradigm to take best advantage of our limited freedom of action. Finally, by weighing the probable against the desirable, we come out with the optimal policy for social change at the turn of the millennium.

3.1. ECOLOGY

On the basis of the above historical analysis, the melontological synthesis below suggests the most likely direction of social developments in the foreseeable future. This is done by distinguishing heavy trends and projecting them to their logical and realistic outcome, keeping in mind the three factors of causality: cosmos, nomos and chaos. In this exercise we consider both constants and variables of the global system as it evolves along with the arrow of time.

Beginning with the natural environment, one witnesses the deterioration of land, sea and air quality, as well as the depletion of their resources. Recent public consciousness and various spectacular events may be a harbinger of a possible reversal of the worst abuses of culture against nature. But, humanity still has a long way to go to detoxify itself from the modern collective addiction to economic growth-mania and materialistic consumerism.

The relevant developments which have become quite evident in this transitional period from the industrial to the technological eras indicate the continuing *denaturation* of humanity as it is reflected in its massive civilization or urbanization. Human congregations become more dense and numerous, thus taking space from nature and turning it to culture.

This conversion was made possible by the increased power and prowess of mankind whose modern technology and mentality transform natural resources into social commodities at an accelerating pace. The apparent success of this

process convinced most societies to join the march for modernization and westernization, thus converging the aspirations and expectations of people throughout the world into the same homogenized model.

Yet, such process cannot possibly be sustained indefinitely. Natural limitations, if not social nausea, are bound to slow down and eventually reverse these trends. The only question is whether this reversal will be imposed catastrophically by natural forces or prepared consciously by cultural values. Assuming a preference for the latter, it is our responsibility to ensure its elaboration and application.

Already, the dominant thesis of modernist action is creating its dialectical antithesis in the phenomenon of fundamentalist reaction. As modernization proceeds space in the world's centers of power, traditionalization reemerges in their periphery. The gaps and confrontations between secular and sacred outlooks thus widen and worsen.

According to our thesis, when anything goes too far in one direction, the action-reaction law tends to force it back to the opposite extreme. This pendulum effect creates the cyclic movements of history as well as the rhythms of everyday life; so it is not surprising that reactionary forces arise to counter any progressive tendencies. The alliance of naturalist and traditionalist forces against technologism and modernism may therefore be one way of re-establishing ecosystemic homeostasis.

Similarly, the political trends show another dialectical confrontation. The most advanced social systems move in a centripetal direction, creating continental confederations of superpower status. These emerging megasystems in Western Europe, North America and the Far East go beyond international accommodation to supranational cooperation and a potential trilateral condominium of tomorrow's world.

Opposing this tendency towards a *Pax Boreana* is the centrifugal spin of decolonization and devolution of multinational empires into their constituent units. The rise of ethnic consciousness and nationalist feelings in marginal regions attest to the strong reaction of the dispossessed to their perceived exploitation. Thus, the number of sovereign states is ever increasing and could approach 200 by the year 2000.

This political fragmentation of the world runs contrary to its economic integration. Post-industrial economies compete on a global scale by transnational corporations which disregard political and cultural boundaries. Commercialization is unifying the world by building an interdependent transportation and communication network of planetary proportions. Transnationalism is thus creating a single global economy, at the same time and in spite of a multitude of parochial nationalisms.

All these contradictory trends make any social prevision more difficult than medical prognosis or meteorological forecasting, especially in a period of transition when random or chaotic factors are more likely to intervene. Nevertheless, such antinomies and instabilities do not detract from the fact that our available space and time is contracting as our material possessions and potential powers are expanding. As societies grow megalithically, individuals shrink atomistically and ecosystems decay entropically.

In this contextual ecology, human stress increases dramatically along with insecurity and disorientation. As old beliefs and traditions become outdated, new functional ideals must then rise to fill the spiritual void. It is to this imperative that we now turn.

3.2. IDEOLOGY

Human self-consciousness requires meaningful interpretations and purposeful interactions which only faith can ultimately provide. Whether it stems from natural or supernatural sources, such faith forms an implicit belief or explicit ideology which guides human thoughts and actions. Ideologies provide both the necessary explanation of reality and desirable prescription of policy, so they are indispensable to anyone who can remember the past and anticipate the future.

Ideologies are founded on human universals, i.e., those necessary and sufficient attributes which define humanity *per se*. From classical philosophy to modern anthropology, panhuman traits describe various unique and uniform epithets for man: from *autognostic anthropos* to *homo socialis*.

As the paragon of animals, *homo sapiens* is a sophisticated species, whose multidimensionality is reflected in certain economic, political and cultural peculiarities. Since these are shared by all mankind and by no one else, they form the core and essence of the human identity.

From Aristotle's incisive observation that man is the one and only *zoon politikon*, civic culture has been humanity's great hope and bane. More recent observers have proposed the famous *LARK* (language, art, religion and kinship) as the four unique panhuman achievements. These necessary and sufficient defining attributes include science and technology, reason and faith, ethics and esthetics, individuality and collectivity.

The curiosity of *homo ludens* led to the creativity of *homo faber* who embodies the economic man of the free market. Producing, exchanging and consuming goods and services identifies the unique metabolic functions in all stages and places where human societies have existed. Economic development has merely increased the quantity and improved the quality of these operations, but has not changed the functions themselves.

It is not in the economic arena of the marketplace, however, but in the political agora of the public stage that humanity reaches the zenith of its uniqueness. *Homo dialogicus* is the only organism that tries to resolve social conflicts by dialectical means. This method utilizes consultation and compromise to arrive at negotiated settlements and mutual accommodations, thus solving problems by collective decisions.

More than anything else, these political factors and their sociocybernetic effects make humanity so much different than other species. Yet, the dazzling success of science and technology has so overwhelmed everything else that threatens to reduce multifunctional humanity into unidimensional man. As a result, it is now dawning on many people that the colorful bottle of the technological genie is disappointingly empty.

It is at this point of spreading disillusionment where a new ideology can enter to fill the bottle with its missing content. The required ideology must be new in the

sense that it should neither be culture specific nor period dependent. On the contrary, it must have a universal appeal, which can only come about by an eclectic synthesis of the complementary values of all times and places.

Accordingly, it is our considered opinion that *universalism* is an idea whose time has come. Although there is nothing new under the sun, the present circumstances have made certain classical ideas more feasible than ever. The emergence of the global village of spaceship Earth is the most propitious time which provides the necessary framework for the re-enchantment of the world by an inclusive and integrative ideology.

Obviously, such ideology cannot spring ready made from the head of Zeus. It must be developed by the efforts of many people from different parts of the world over some period of time. So we cannot presume to spell it out here and now. The only thing that this essay points out is the basic foundation and the general orientation that such ideology might have. The three dimensions summarized in it are social-human-natural aspects then suffice to set the minimal parameters of this endeavor.

3.3. SOCIOLOGY

On the basis of the above panhuman constants and macrohistorical variables, it is now time to draw the required consequences. Juxtaposing the statics and dynamics of social systems, it should be possible to derive the dialectics of a universal synthesis, upon which a future ideology could rest.

Since the failure of old ideologies has left a spiritual void in its wake, the new ideology will have to explain the emerging world situation and justify the persisting human condition in it. It is evident that nineteenth century ideologies are no longer adequate for twenty-first century realities, so the new one must apply itself to this task.

We already began this explanation by outlining the present problems and future functions that such an ideology must deal with. To be useful and credible, a global ideology should explain ephemeral phenomena within a framework of perennial principles. For that reason, we elaborated on both the recurring phenomena and their resulting epiphenomena.

It should be recalled that the thesis of the last section emphasized the centrality of politics in the definition of humanity. To this, we now add that man is the only political animal because of his unique dialogic or dialectic capacities. Most important, this special trait makes humans the only *ethical* animals as well. Since the essence of politics is consultation and compromise, while that of ethics is conscience and consideration, their common denominator is meaningful dialogue or empathetic communication and mutual accommodation.

Underlying both ethics and politics is a community of fundamental principles which makes a common language run along the same wavelength as medium of communication. To establish this common bond requires both a basic need and good will. The first is imposed upon us by changing circumstances to which the second normally adapts.

From this analysis, the changing world at the turn of the century is marked by overwhelming global anomalies reflected in denaturalization, deculturation and

dehumanization. As a result, people suffer from apathy, anergy, anarchy and anomy throughout the world.

On the basic anatomy of the problem, the proposed sociological *cum* ideological *therapy* is inescapable. Given that we have lost our innocence and cannot return to a pristine state of nature, the obvious cure to international disorientation and fragmentation becomes *cosmpolitan* universalism. This ideology could be constructed by combining elements of naturism, socialism and humanism, thus redirecting mankind towards universal and eternal principles of physics, ethics and politics.

Naturism requires a higher respect and closer adaptation to the environmental ecosystem as the common heritage of mankind, whose holistic coexistence is indispensable to the survival and perpetuation of our species. Socialism requires the strengthening of community spirit and political institutions in both local and global systems. Finally humanism requires the balanced promotion of individual and collective human rights and duties as the fundamental principles of civilized life.

Defined thusly, universalism is not merely another fashionable notion. Rather, it is founded on the wisdom of the ages which has unfortunately been forgotten in man's precipitous rush to modernity. From the ancient stoics, classical cosmopolitanism has emphasized the unity of mankind and the consistency of *nomos* within *cosmos*. Since then this ideal has resurfaced at various times and submerged in between, depending on circumstances. Presently, our global *problematique* offers the necessary incentive for a *renaissance* of this millennial concept and its readaptation to the specific needs of the contemporary world.

What should be emphasized here is that an ideological essence must contain a instrumental process by which it can be implemented. Our final thesis here is that for such procedure to be moral, it must be political. That is to say, it must involve all those who will be affected by it. So, both the making and applying of universalism should ensure the widest participation of people in reaching the broadest consensus possible. Only thusly can humanity build its enlarged community on a global scale.

CONCLUSION

Before completing this conceptualization of universalism, we should reiterate a brief synopsis of the salient points made here and draw their relevant conclusions. This will be done both verbally and schematically, thus simplifying a complex reality for better clarity.

Assuming the hypothesis that the fundamental problems of the contemporary world arise out of humanity's deviation from its natural origins; the solution should be found by readjusting the World's sociosystem to the Earth's ecosystem. Since we are neither willing nor able to return to the state of nature from whence we came, the only possible and desirable policy is to find and occupy the optimal coexistence niche between our technological culture and its ecological nature.

The *diagram* below illustrates this relationship among the eco, socio, and ego-systems by the three concentric circles introduced in the beginning. The

outermost circle indicates the prime movers and ultimate constraints of our reality: i.e., cosmos, chaos and nomos. Within this ecological framework revolve the various sociological structures and functions of the economy, polity and society. Humanity is as much a prisoner of these systems and their environment, as it is the culprit of the situation: the creature as well as the creator of its own reality.

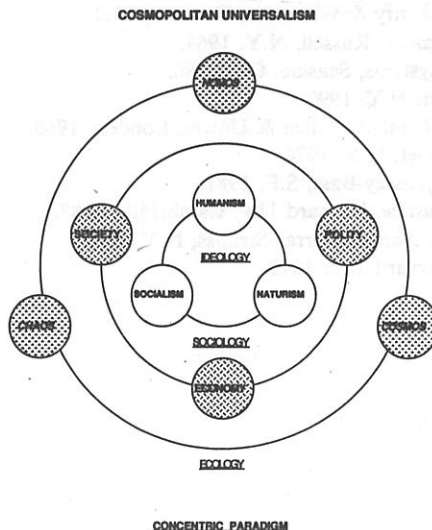
In this case, we would do well to be both adaptable to circumstances beyond our control and creative in situations which we could shape. Striking the optimal balance between accepting our proper place in the natural scheme of things and trying to change this scheme is of course the ideal of wisdom. But before this ultimate transcendence, an instrumental ideology can point the way by helping us opt for the right policy.

To realize such policy requires first and foremost a *holistic-futuristic* vision which only a universalist ideology can provide. From this deduction derives our thesis that such an ideology which integrates a naturalist-socialist-humanist perspective can best satisfy our global needs at this historical juncture. In the long run, human fulfillment goes together with a sustainable social development within a stable natural evolution.

Having completed the situational diagnosis, historical anagnosis and conditional prognosis of our global system, we proposed the construction of a universalist ideology on the basis of classical cosmopolitan and modern sociophysical theory. Assuming the admissibility of metaphors between natural codes, cultural mores and social morals; it is suggested that the development of sophisticated *naturistic* ethics and politics is the best way to find the proper equilibrium between technology and biology.

Maintaining a dynamic equilibrium on the multitude of conflicting forces in this fragile and vulnerable world we live, means avoiding extremes which are likely to lead to catastrophe. Social wisdom therefore combines political prudence with ideological boldness. Modern universalism provides such a bold thesis; it remains to superior statesmanship to put it into praxis.

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