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Neohumanist Society

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# A Holistically Sustainable Community with a Neohumanist Society

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*Abstract: Today, human society is in anguish, bleeding from it being subdivided and vivisected, deprived and stifled by dogmatic injunctions. In its dark night of despair and convulsions, who will come forward to give a healing touch? Neo-humanists have the unique opportunity and the capability to administer to it the life-generating potions, for enabling all the people to live in dignity, to fully develop their psychic potentialities, and to facilitate the exalted progress of one another. For a society to be considered progressive, it must be able to provide to its people a reasonable quality-of-life and a reasonable degree of happiness factors. A society that is able to maintain such a progressive state can be labeled as being civilized. When this civilized societal state and development can be maintained in a community we can term this state to be “sustainable development”. Thus, sustainable development implies sustainability in all the above quality-of-life and happiness factors of human living. The terms progressive society and sustainable community are indeed complementary. A holistic concept of sustainability includes cultural, environmental, social and economic sustainability. Also, a progressive society needs to provide scope to its people to progress physically, intellectually and spiritually. Hence, a neo-concept of a sustainable community is that wherein this progressive civilized state (in all the three realms of living) can be sustained. This paper delineates the socioeconomic and political attributes of a sustainable community and the ideals of the neohumanist society of this sustainable community, along with its sustainable economic design analysis.*

Keywords: Sustainable Development, Neo-humanist Society, Cooperative Economics System, Civilian Democratic Political System, Functionally Sustainable Community, Integrated Science Paradigm, Progressive Society, Human Dharma, Social Justice, Constitutional Law, Sustainable Community

## A Holistically Sustainable Neohumanist Community

### Concept of a Sustainable Community

**W**HAT CONSTITUTES DEVELOPMENT and what is Sustainable development? A society has many environmental domains that influence the quality-of-life of the people, such as:

1. Culture: culture heritage
2. Sociology: social welfare institutions;
3. Economic system: people participatory economy;
4. Political system: people-centered democracy;
5. Sustenance: home, food, water, electrical power, healthcare and transportation availability;
6. Education and work: enlightened education and fulfilling work environment.

A community has many thematic factors that contribute to the well-being, welfare and happiness of its people. Some of these people's welfare and happiness factors are:

1. Respectable quality-of-life (as defined by the above domains);
2. Equity (for all communities and races) in having equal access to basic living needs and community services (such as education and healthcare);
3. Social security, food and water security;
4. Social justice, and constitutionally guaranteed charter of human rights to basic necessities of living;
5. Social economy (for people's economic empowerment) backed by a Democratic civilian governance system.
6. Conducive environment for physical, psychic and spiritual development.

For the society (of a community) to be considered to be progressive, it must be able to provide to its people a reasonable quality-of-life and a reasonable degree of happiness factors (as stated above). A society that is able to maintain such a progressive state can be labeled as being civilized. When this civilized societal state and development can be maintained in a community, we can term this state to be "sustainable development". Thus, sustainable development implies sustainability in all the above mentioned quality-of-life and happiness factors of human living.

The terms progressive society and sustainable community are indeed complementary. A holistic concept of sustainability includes cultural, environmental, social and economic sustainability. Also, as stated earlier, a progressive society needs to provide a conducive environment to its people to progress physically, intellectually and spiritually. Hence, a neo concept of a sustainable community is that wherein this progressive civilized state (in all the three realms of living) can be sustained.

## **Human Civilization**

When ancient human civilizations started to realize that it is in the interests of their self-preservation and welfare to come together, human society started with these first expressions of comradery (P.R.Sarkar, 1999-a). Human civilization is about fifteen thousand years old, associated with the beginning of the Rgveda Age. However, during that period, a well-regulated social order was not yet evolved, and social life was not systematized.

In the evolutionary journey of human society, there have been eras when segments of human society in different parts of the world have been progressive, through their cultural and aesthetic, philosophical and artistic, scientific and engineering expressions. These eras are recorded in history as golden epochs of human civilizations. The above mentioned expressions have no doubt lessened the hardships of day-to-day livings, have contributed to a more pleasurable living, and lifted human existence from a physical to a mental plane. However, it is the endeavor to lift our minds to higher states consciousness (by means of intuitional practice), that constitutes real and sustained human progress.

Today, the need of the hour is for unified sciences to provide both objective (or material and mental) fulfillment as well as subjective (or psychic and psycho-spiritual) fulfillment, by means of a new Integrated Science paradigm (of Consciousness being the fundamental constituent of mind and matter) to realize higher consciousness states (M.Towsey and

D.N.Ghista, 1966-a & 1966-b). In essence, what we are advocating is that for long-term sustainability, objective development in a community should be backed by subjective (higher consciousness) development. Such a holistic sustainable development is termed as civilization.

## Literature Review on Sustainability

Our holistic concept of sustainable development involves the integration of social, political and economic systems in a manner which would contribute to sustainable improvement in quality-of-life (D.N Ghista & S. Sanyal, 2007). Sometimes, sustainable development is associated with the maintainability of the environment, so that future generations could continue to benefit from the ecology. However this by itself may not be sufficient, because just like it is important to have the natural resource pool, it is equally important to have an efficient socio-economic-political environment to harness these resources and have them put to the best use of human society. It should be clear that the intended maintenance and sustenance of this total environment is to be carried out by the people and for the people.

In this focus on the total environment for sustainability, there is also a tacit acknowledgement for ultimate benefactors to be the people in society; yet it is important to particularly take care of engines and pillars of this total environmental growth and sustainability. This is then indicative of the realization of the (i) importance of growth engines (natural resources and socio-economic environment), and (ii) exhaustibility of these growth engines. This co-existing nature of sustainability has been acknowledged by the United Nations in its outcome document of the World Summit (2005), where development across the three frontiers (economic, social and political) is considered to constitute “interdependent and mutually reinforcing pillars”. It is also regarded that cultural diversity should form an independent fourth pillar of sustainable development.

The concept of sustainable development is, in a way, linked with that of social justice, as regards (i) our increasing interdependence of ecological resources, (ii) the confirmed past inequity in the utilization of natural and ecological resources, with industrially and militarily strong communities using a disproportionate share of resources (and that too belonging to weaker communities), and (iii) the ‘growth of limits’. This brings out the issue of inter and intra-generational justice (O. Langhelle, 2000).

It has been suggested that a minimum necessary condition for sustainability is that the amount of natural stock remain either constant or increasing slightly (R. Constanza and H.E. Daly, 1992). It has been stated that the current economic measures, such as the Gross National Product (GNP) measure growth rather than characterize sustainable development. Even then, the growth concept in terms of the GNP, offers a limited view of community progress. Rather, one should measure community development and progress in terms of people’s welfare and happiness factors as delineated in Section 1.1.

One needs to also take into account the cost of sustainable development. For example, efficient waste disposal and recycling are necessary facets of ecological sustainability. However the costs increase exponentially with an increase in the quantum of waste that needs to be disposed off or recycled (Tainter, 1996). Hence, emphasis should be on technology to reduce toxic emissions and waste material, so as to protect the environment. A holistic approach to sustainable development should, hence, encompass both agro-industrial – enviro-

onmental sustainability as well as socio-economic-political sustainability, for the continuing progress and development of human society.

Traditionally, most of economic theory focuses on two aspects – the major concern of efficient distribution of available resources (as per demand and supply), and the rather subdued concern for ensuring that the efficiently distributed resources also get to be equitably allocated. This regrettable paradigm of “efficient distribution vs equitable allocation” is a consequence of North-South differential and of the G-7 countries assuming the role of economic decision making for the rest of the world. To this “efficient distribution – equitable allocation” paradigm, in recent times a third tenet of *scale* or *magnum* has been added (H. Daly 1992; J.B. Opschoor 1992), namely that countries which operate on the basis of sustainability, will experience greater levels of peace and stability (R. Goodland, 1994).

It is hence important to distinguish between sustainable ‘growth’ and sustainable ‘development’. The association of growth with sustainability could itself be an oxymoron, because growth is synonymous to throughput increase, which can only be achieved through the depletion of resources. Hence the focus of sustainability should be associated with development, rather than growth (R. Goodland, 1995). There is some debate as to whether the world is less sustainable now, than ever before. But there is little contention that some of the by products of the existing methods of production of goods and services are harming the environment – the link between deforestation and floods, carbon emission and melting of arctic ice and depletion of the protective ozone layers,

It is thus obvious that the aims and measures of sustainable development as well as its components, as interpreted or advocated by researchers and thinkers, can vary. To some, it is the reduction of poverty, in conjunction with conservation of the environment (M. Redclift, 1994). It is advocated by them that poverty reduction be undertaken as a priority, rather than just focusing on an increase in productivity and output. Obviously in terms of social justice, one cannot accept sustainable development which continues to maintain the wide gap between the rich and the poor, between the G-7 countries and the developing countries.

Hence a holistic approach to sustainability should involve: (i) poverty alleviation, (ii) people-centered socio-economic-political framework, (iii) availability of produced goods to all people, (iv) opportunity for everyone to fully develop and utilize their (three-fold) potentialities, for (v) resulting improvement in the quality of life for all people ( D.N. Ghista, 2004).

## **Sustainable (Socio-Economic-Political) Attributes of a Community**

### ***Sustainability Triangle Concept***

For a community to be sustainable, it should have (i) a universal social outlook, which will provide a binding force for its different ethnic and cultural groups, (ii) a cooperative (or people’s participatory) economic system, (iii) and a people’s empowerment providing civilian-democratic political system. In other words, a community should have socio-cultural, economic and political sustainability, as depicted by the Community Sustainability triangle in **Figure 1**.



Figure 1: Balanced Triangle of Community Sustainability, comprising of a Minimum set of Attributes for Sustainability

The *Sustainability triangle* is our new concept, whereby we bring together the minimum set of three requisite factors for a balanced (stable) system\*, and apply it to social systems, governance systems, production systems, community-sectorial system, etc.

### **Neo Social Outlook (Neohumanism) for a Sustainable Community**

Generally, people are influenced by and attached to narrow group sentimentality of culture, race and religion, to favor their own group. This causes polarization in society, to the point of people having religious or ethnic background different from the main stream population get marginalized. How can we rise above this type of narrow sentimentality? Because of Consciousness being deemed to be the fundamental source and constituent of human mind, all human beings can be considered to be bound together by common ties of fraternity. Further, the destinies of all human beings are inter-linked.

The important idea, from a social view point, is that human society is one and indivisible (P.R.Sarkar, 1999-a). This concept of universal social outlook is based on the doctrine of Neohumanism, propounded by Prabhat R. Sarkar (P. R. Sarkar, 1999-b). Neohumanism inspires us to raise our consciousness above narrow sentimentality by recognition of the divine origin of all human beings. The key to global peace is, hence, for all people and all nations to accept and imbibe the universal social outlook, and develop public policies based on the concept of “one for all and all for one”.

### **Neo Socio-Economic Order based on “Cooperative Economics”, for a Sustainable Community**

There are invariably many obstacles in the implementation of such a ‘progressive’ neo-humanistic social outlook, caused by a great majority of the people in the world not having the

basic necessities (food, shelter, clothing, health-care, education), as well as other requisite physical amenities to save time spent in physical chores. This points to the need of a **Neo Socio-Economic Order**, to foster a conducive environment for optimal development and distribution of human and earth resource to: (i) enable all human beings to afford the basic necessities of living, (ii) be materialistically comfortable by meriting emoluments commensurate to the significance of their work in society, and (iii) (at the same time) be able to develop their parapsychic (and spiritual) potentialities.

So then, let us enunciate some of the tenets of our new “**Cooperative Economics**” model, based on the socioeconomic and political philosophy called **Prout** (Progressive Utilization Theory), propounded by Prabhat R. Sarkar (P.R.Sarkar, 1992). The first tenet is the common patrimony (along with rational consumption, equitable distribution and maximum utilization) of the natural resources of the planet. The second tenet is that, for individual security and societal stability, the minimal necessities of living (housing, clothing, food, healthcare and education) need to be guaranteed through 100% employment and minimal wage. The third tenet is that the remuneration for one’s contribution at work and to society needs to be proportional to the importance and value of the contributions.

The fourth tenet is that the productivity of commodities be proportional to the collective need, and that prices be kept stable; this will help augment purchasing capacity and standard-of-living. The fifth tenet is that the Socio-Economic system should foster the development of physical, intellectual and parapsychic (or spiritual) human potentialities as well as their implementation for collective welfare. These economic tenets are summarized and are represented in the Socio-Economic System triangle in **Figure 2**.

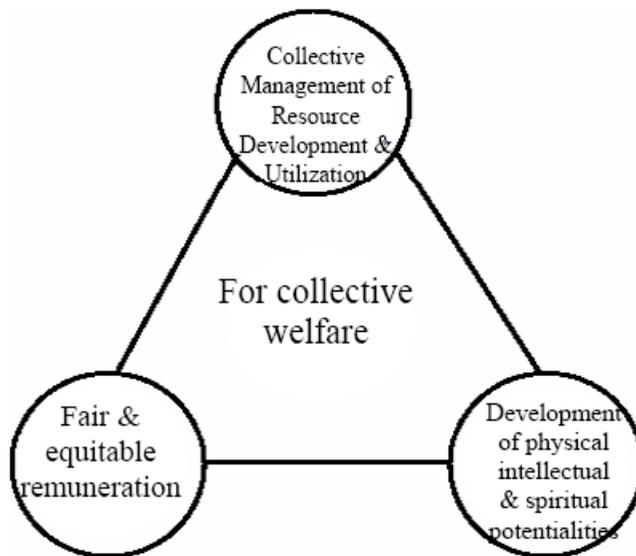


Figure 2: Socio-Economic-system Triangle for our “Co-operative Economics” System Model

Finally, as a sixth tenet, we are advocating that all businesses be cooperatively structured and managed, so that all employees who contribute to revenue generation also share the

profits. This equitable economic model can be termed as “**Cooperative (or Collective) Economics**”, as opposed to Corporate Capitalism (or Free-reigning Market Capitalism) in which: (1) self-interested groups and individuals maximize their own welfare (in a free-market environment) at the expense of the general public; (2) bank agents unscrupulously induce people to buy homes that are above their means for mortgage payments; (3) bank heads resort to enterprise banking by investing in company stocks, while risking the bank clients’ monies; (4) corporation heads have ridiculously disproportionately huge salaries compared to other employees. In fact one of the main causes of today’s economy debacle is this unchecked capital-grabbing by self-interested groups and individuals. We are hence advocating that our concept of cooperative capitalism replace corporate (or free-market) capitalism.

### ***People’s Political System: Civilian Democratic Political System***

In the community sustainability triangle (of figure 1), the three balanced components are (i) Universal social outlook (presented in section 2.2), (ii) Multi-faceted economy (discussed in section 2.3), and (iii) People’s political system which is our new concept of Civilian Democracy, without political parties. Herein, we take note of the fact that a direct link of government with the grass-roots people is through the various sectors of the community, such as the education sector, healthcare sector, legal sector, agricultural sector, industrial sector, finance and banking sector, transportation sector, etc. Each sector can be represented by an association, such as the association of school teachers, association of doctors, association of lawyers, association of farmers, association of industrialists, association of bankers, miners association, etc.

Each sector is concerned with promoting its optimal function, such that the sector serves the people in the best possible way, and the interests of people working in the sector are also served. Hence, if each sector’s association elects its most competent representative to the community legislative or government, then its representative would be in the best position to enable the sector to best serve the people as well as look after the interests of the people working in the sector.

This is the basis of the **Civilian Democratic Political system**. Herein, the government is composed of elected representatives of all the sectors of the community. Thus the community health minister, elected by the community healthcare association, would be a healthcare professional; s/he would hence be in the best position to know how the healthcare delivery system and policy should be structured and budgeted, such that people get the best healthcare that the community can afford to provide. Likewise, the community education minister, elected by the association of educators, would be an educationist and would hence be best able to develop the community’s education system (so as to best serve the education needs of the community). Also, as a representative of the association of educators, she/he would also be able to look after the welfare of school and college teachers ( D.N. Ghista, 2004).

The Civilian Democratic Political System (CDPS) would also be most fair and economical, because it would eliminate corporate financial support of costly election campaigns of political candidates, who in turn are obliged to frame public policies favoring these business groups. It would also eliminate partisan politics and governance policies being shaped by the biases of political parties. Thus, the Civilian Democratic Political System (CDPS) can truly be termed as the People’s Political System (PPS).

It is to be noted that a stable financial system of a community is linked to its economic and political systems and policies. Our proposed CDPS (or PPS) would ensure a political policy which is in the best interests of the people, and thereby also safeguard the economy and people's asset. In the context of the current financial crisis plaguing the world today, two prime factors (aside from fraudulent banking practices at the expense of their clients) behind this crisis are (i) the big unethical disparities in wealth promoted by the capitalist system, thereby money having lost its capacity to be unit of economic equilibrium and stability, and (ii) investment of wealth in enterprises of non-yielding returns, such as in excessive defence spending and unjustified wars, which do not earn any income in return.

Our people's political system would prevent such a flawed political policy and wastage of people's assets, and hence contribute to a stable economy.

## **Functionally Sustainable Community (FSC)**

### ***Functionally-sustainable Community Concept***

In our earlier paper (D.N.Ghista and S.Sanyal, 2007), we have referred to a functionally sustainable community (FSC) as one in which:

- there are three sectors: (i) agro-industrial sector, which brings revenue into the community; (ii) community services sector, which provides education and healthcare, water supply and sanitation, electrical power and transportation to the community; (iii) small-business sector, which caters to the day-to-day living needs of the people.
- the revenue brought into the community is employed to sustain community-services and small-business sectors.
- the distribution of population among the three sectors is such that there is a uniform standard of living of people in all the three sectors.

In other words, from a primarily functional consideration, a functionally sustainable community (FSC) can comprise of the three sectors: agro-industrial sector, community services sector, and the small-business sector. These three sectors have to be in functional and economic equilibrium, in the way indicated above. In section 4, we will further elaborate on how to design a FSC, based on the above stated governing principles, so as to provide uniform living standards for populations in all these three sectors, as depicted by **Figure 3**.

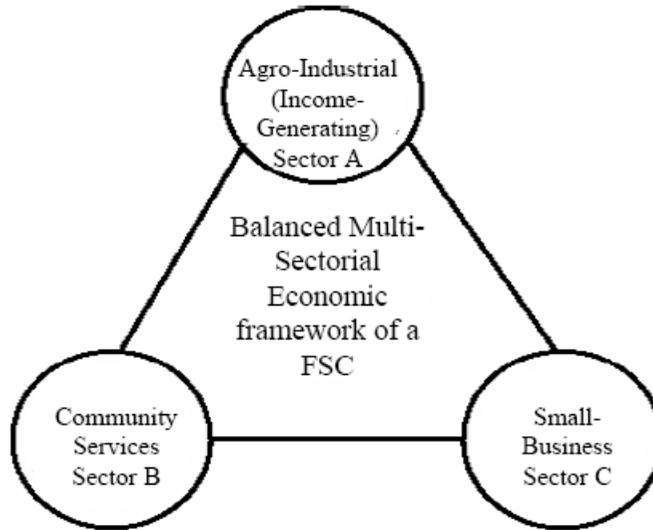


Fig 3: The Requisites of a FSC: the Three Community Sectors to be in Functional and Economic Equilibrium, to Create a Balanced Multi-sectorial Economic Framework

**Functionally-sustainable Community (FSC) Model Illustration (to Demonstrate how Near-Uniform Living Standards can be Effected among all Sectors of the Population)**

Let us consider three basic categories of population groups in a community:

Category A, of Revenue-generating (cooperatively owned agricultural and manufacturing) sector, that generates or brings in income for the FSC (from outside the community) by exporting commodities;

Category B, of cooperatively-managed Community services sector, that is engaged in service work for the community residents (and is comprised of doctors, nurses, teachers and municipality employees), and is responsible for the following community services: water-supply and sanitation, electrical power and public transport, healthcare and education;

Category C, of Small Business sector, that operates small businesses as well some as cooperatively owned medium sized businesses. This sector also includes banking.

**Population Distribution and Money Transactions Basis**

Consider the community population to be distributed within each of the above three categories as follows: Category A (20%), Category B (40%) and Category C (40%). Let us assume that the community population is 100. Then, the number of persons in Categories A, B and C are 20, 40 and 40, respectively. Assume, also, that an average person in each of the Categories A, B and C earns 100 monies (m) per month. We further assume that:

- the revenue-generating (manufacturing/agricultural) sector A generates 1000 monies (m) from outside the community;
- cost of community services (provided by sector B) =40 m per person;
- cost of purchasing groceries and household commodities (from business sector C) =50 m per person;
- the business population C buys, in bulk, items (such as food and products) from the agricultural and manufacturing sector A, of the amount of 1000 m;
- no community member pays income tax; however, each member pays 40 m for community services (including education and healthcare).

### ***Incomes and Expenditures of Population Categories A, B and C***

*Category A* : The total money generated by the 20 persons of Category A is 2000 m, comprising of 1000 m from exports to neighboring communities and 1000 m from the bulk purchases made by the business sector C. The earning of each of the 20 members of Category A (revenue-generating population) is hence 100 m.

As indicated earlier, a person in any category (including Category A):

- spends 40 m out of the income of 100 m (or a total of 800 for the 20 persons in the entire Category A) for obtaining community services from population Category B;
- spends 50 m out of the income of 100 m (or a total of 1000 for the 20 persons in the entire Category A) for purchasing commodities (including paying house mortgages) or doing business with population Category C;
- puts 10 m of the income of 100 m (or a total of 200 for the entire Category A) in the cooperatively managed savings (and unemployment) and loans fund of the SRC.

*Category B* : The total funding to pay the salaries of the 40 persons in Category B (or the community service sector) would come from the following sources:

- from sector A (at 40 m/person from 20 persons in Category A) = 800 m;
- from sector C (amount of 40 from each of the 40 persons) =1600 m;
- 1600 m from one another in Category B itself (= amount 40 m .40 persons).

Hence, the earning of each member of Category B is 100 m. From the earnings, 40m would be spent on community services and 50m for purchasing commodities (including housings). Hence, the net earnings (and savings) for a person in the Population Category B is also 10 m (the same as for Category A)

*Category C* : All the 40 persons in Category C can likewise:

- earn a total of 1000 m from Category A, at 50 m/person from the 20 persons of Category A;
- earn a total of 2000 m from Category B, at 50 m per person from the 40 persons of Category B;
- earn 2000 m from one another in Category C (=50 m .40 persons);
- spend 1000 m to buy bulk purchases from Category A.

This provides population Category C with a total earning of 4000 m (or 100 m per person), out of which a total of 400 m (or 10 m per person) is put in the savings and loans fund. Thus a category C person will also have net earnings or savings of 10m.

*Table 1 illustrates this scenario, and provides the incomes and expenses of people in the three sectors of the community. It is seen that:*

- each person in the community would earn 100 m;
- each person would spend 40 m (i.e. 40% of the income) on community services, such as healthcare, education and municipal services;
- each person spends 50 m (or 50% of the income) on purchases from the business sector of Category C;
- every person deposits 10 m (or 10% of the income) into savings.

The total monthly input into the savings and loan fund would hence be 1000 m for 100 persons. This would be utilized to provide loans to the members of the community for starting new business or to the new unemployed persons in the community. It is seen that a uniform standard of living can be attained among the three population categories of the community, as illustrated below.

For population Category A (of 20 persons), we have total income =2000 m, expenses =1800 m and savings =200 m. The income per person or for an average person in this category =100 m and savings per person =10 m (or 10% of income).

For population Category B (of 40 persons), the total income = 4000 m, expenses =3600 m and savings =400 m. The income for an average person in this category =100 m and savings per person =10 m (or 10% of income).

For population Category C (of 40 persons), the total income =4000 m, expenses =3600 m and savings =400 m. The income for an average person in this category =100 m and savings per person =10 m (or 10% of income).

Therefore, we have been able to achieve a uniform standard of living among the three population sectors (by adroit distribution of the community population among the three sectors) of a FSC.

Table 1: Distribution of the Community Three Sectors' Population, Incomes and Expenses in a Model SRC (Unit of Money is m). It is Noted that each Member of the Community in each of the Three Sectors of the Community has the Same Amount of Savings, thereby Demonstrating that we have Achieved the same Living Standard for Persons in all the Sectors of the Community (D.N. Ghista, 2004)

	1000 from revenue generated by exporting producers or commodities								
Category A (20 persons) or Income-generating sector	+1000 ↑ +1000	-800 (at 40 per person)	-1000 (at 50 per person)					-200 (at 10 per person)	
Category B (40 persons) or Community services sector		+800 (providin g services to Cat. A)		-2000 (buying commodit ies from Cat. C)	+1600 ↑	±1600 (services to one another in the sector)			-400 (at 10 per person)
Category C (40 persons) or Small- Business sector	-1000 (bulk purcha se from Cat. A)		+1000 (selling commodit ies to Cat. A)	+2000	-1600 (for communit y services from Cat. B)	±1600 (services to one another in the sector)			-400 (at 10 per person)
Savings and loans							+200	+400	+400

**Neohumanist Society (for FSC)**

We will now provide the ideals and basis of a Neohumanist society, based on the doctrine of Neohumanism (Sarkar 1992-b), for a functionally sustainable community.

**Bifocal Human Existence**

Human beings have **two sides and roles of existence:** individual and collective, which are in a way complimentary. As an individual, it is the intrinsic nature of a human being to seek supreme fulfillment in the quest for undisturbed peace. On the other hand, the collective role of a human being is in fact to help to create such an environment for people to live in, so that their energy is not entirely spent in the struggles for physical existence and psychic fulfillment. Thereby their attention can be turned to liberation of intellect and self-realization.

### ***Universal Outlook***

All human beings have a common heritage and a common destiny. Yet, the conflicts and struggles in different parts of the world today can be linked to the lack of realization that human society is one and indivisible. This has led to suppression of the cultural and psychic expressions and socio-economic exploitations within and among nations. Hence, it is necessary to inculcate a neohumanistic social outlook, free from the narrow confines of all sorts of groupisms, racism, and regionalism. This outlook also emphasizes that the welfare of all living beings is interlinked. All living beings, including plants and animals, have both utilitarian value as well as existential value. A balanced ecological environment is hence necessary for all of them to develop their full potential (P.R.Sarkar).

### ***Local (Indigenous) Development***

The basic tenet of (local) economic development is: to cater for the welfare of the local people of the region, through maximizing the socio-economic potentiality of decentralized socio-economic communities by the local people themselves (without being controlled or exploited in the private or public sector domains).

At the grass-roots level, the local residents will ensure maximum development of local resources, by ensuring local conversion of locally available raw materials and produces into manufacturing and processed goods. In order to ensure full-employment to the local people, medium-sized industries could be organized as cooperatives, so that there is a fair sharing of profits by the employees, commensurate with their contributions to revenue generation. Also, within these cooperatively managed industries, production would not be profit oriented, but instead based on consumption demand.

In this way, by enabling easy availability of basic needs, guaranteeing full employment, keeping prices stable, augmenting the economic development of the community and increasing salaries proportionally, the purchasing capacity of the people and hence their living standards would be continually raised (D.N.Ghista, 2004).

### ***Psychic Liberation***

Today, majority of the people of the world are suffering from psychic depression due to unfulfilled and misguided psychic propensities. So the challenge for Science is to develop a means for liberation from one's psychic propensities.

What is hence needed is a new Science paradigm, which goes beyond matter and mind are derived from Consciousness (M.Towsey and D.N.Ghista, 1966-a & 1966-b). This provides the basis for psychic dilation of the mind, to gain liberation from psychic propensities.

### ***Human Dharma***

The spirit of Neohumanist society is embodied in *Human Dharma*. What is *Dharma*? That which controls human conduct and behavior is called dharma. The *Dharma* that leads to the infinite is called *Human Dharma*. The real essence of this *Dharma*, its inner import, is hidden in one's existential "I" feeling. To follow *Dharma*, one needs to practice yoga, to unite one's

unit consciousness with Cosmic Consciousness. Through this endeavor, one acquires true knowledge based on self-realization (the realization of the divinity within one-self).

## Social Justice

**Human existence** is individual and collective, and so it has two sets of values: human (cardinal) values on the one hand, and social values on the other hand. It may be possible, in this connection, to distinguish between social values pertaining to a given society, and human values intrinsic to mankind: the human values being endowed with superior characteristics (and cardinal principles) that distinguish human beings from other living beings.

**Social values** are those values in a society that are selectively produced from life experience and the accompanying conditions. Thus social values can also be affected by social prejudices (and/or mental perversions), under the influence of time, space and person. Social values therefore remain as relative values as seen from the perspective of the total human experience, in spite of their apparent firmness and absoluteness in a society at a certain period of time. Indeed, social values (in the form of concepts of virtue and vice, often based on irrational dictates and injunction) can be the cause of tremendous exploitation, suffering and injustices for human beings.

**Human values** are more organically connected with the nature of human beings and the realization of their mission (of contributing to the civilization of this world as well as in realizing the absolute truth). They are, therefore, absolute in time and place (Sarkar, 1998 & 1999-a). These include (i) the values of justice, fraternity, and equality, (ii) freedom of thought to offer cosmological explanations, and (iii) freedom of determining appropriate basis of assessing what constitutes mitigation of absolute progress and violation of principles of absolute truth. These values are a product of human beings' spiritual (and not just intellectual) contemplation of human nature and inter-personal relationships, and its bearing on reaching their desideratum.

In that context, the fundamental human values are indeed **cardinal principles**, associated with progression from the intellectual to the spiritual strata of human existence (P.R.Sarkar, 1998). In this progression, finer human feelings (of mercy and sympathy, kindness and benevolence, friendship and love) become manifest. Thus, cardinal principles are those human values or principles that promote forward progression through transformation of human beings from animality, through humanity, to divinity. In this context, that which blocks this forward progression may be deemed to be vice, and that which facilitates it is virtue.

Human relationships, promoting such forward progression, can be considered to be beneficial to both individual and collective existence. Thus **Primary law should be based on cardinal principles**, to promote such beneficial relationships and minimize undesirable relationships that interfere with both individual and collective forward progression.

## Constitutional Law

Human society goes through social cycles, in which different group psychologies dominate in turn. As a result, many social institutions are formed. The group psychology has resulted in the formation of the State, from which its members expect benefits and protection, without unwanted suppression of their psychic expressions and certain fundamental rights. Hence, it is necessary to constitute principles and rules codifying the conduct of the State for indi-

vidual and collective welfare and progress of all its citizens( D.N. Ghista, 2004). **For this purpose, the Constitution has to fulfill certain criteria, as delineated below.**

First and foremost, the total environment (namely psycho-social, economic and political environment) must be such as to enable the citizens to fully develop their potentialities and foster progress in all strata of their existence: physical, psychic and spiritual. There should hence be a judicious balance between individual freedom and collective interests, so as to prevent unfair and imbalanced unbarred economic opportunism resulting in gross disparities in economic status of people in a community.

Secondly, in order to maintain solidarity and dedication, peace and prosperity of the nation, no one ethnic or geographical group should be given privileges over others. The law of the land should treat all equally, while preserving the unity of its diverse socio-cultural groups. For this purpose, in a multi-cultural nation (where in the various States have different ethnic and cultural traditions), the judicial (civil and criminal, marriage and divorce) codes should not be different for different religious or ethnic groups, but be based on cardinal principles (P.R.Sarkar, 1998 & 1999-a).

Thirdly, for society to stay progressive, the human rights of individuals to dignified living and minimal necessities for living are to be guaranteed (D.N. Ghista, 2007). Also, in any State, all living beings (including animals and plants) must have rights of existence and development. Ecological balance is important for human welfare and the health of this planet. Also, all animals have both utilitarian values as well as the right to exist. Hence there should also be laws safeguarding the environment and its total ecology.

Fourthly, in order to provide to each state of a nation (or to each community of a religion), the right to self-determination and responsibility for regional economic development (while providing security to all the states), there needs to be centralized judicial governance but decentralized economic planning and administration. Thereby, each state of a nation (or community of a region), would be empowered by constitution to provide to its residents: requisite purchasing power to fulfill the basic living needs, opportunities for persons in all walks of life to contribute to the society, and the rights to unbarred psycho-spiritual expression.

### **QUO VADIS**

Today, human society is in anguish, bleeding from its being subdivided and vivisected, deprived and stifled by dogmatic injunctions. In its dark night of despair and convulsions, who will come forward to give a healing touch? Neo-humanists have the unique opportunity and the capability to administer to it the life-generating amrit, for enabling all the people to live in dignity, to fully develop their psychic potentialities, and to facilitate the exalted progress of one another (P.R Sarkar, 1999-b).

To this end, a sustainable community needs to incorporate the above-delineated roles of synergetic society for human welfare (§5), so that science and technology can be developed in tandem with the human values and universal outlook of a Neohumanist Society. The emphasis on human values will help guarantee the appropriate use of science and technology for human benefit. At the same time, inculcating a universal outlook will ensure the cultivation of such public policies, that no community segments in any part of the world lags behind physically and psychically ( D.N. Ghista, 2004).

Let us march in tandem to develop this neo-humanistic civilization, that goes beyond the material progress to inculcating *human dharma* (§5.5), to cultivating higher dimensions of the mind and higher states of consciousness, to self-realization of the 'cosmic I' within one's mind, and to an enlightened neo-humanist society for a holistically sustainable community.

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*Prof. Dhanjoo N. Ghista*

As R.S. Kye has written in the article *Professor with a Mission* “[Dhanjoo Ghista] is a professor of professors, a world authority in biomedical engineering and physics, author/editor of 27 textbooks on subjects ranging from Applied Biomedical Engineering Mechanics and Cardiovascular Physics to Socio-economic Democracy & World Government (Collective Capitalism, Depovertization, Human Rights, Template for Sustainable Peace), and inventor of life-saving implant devices. A pioneer of research into the effect of space travel on astronauts, his work as the founder and leading exponent of the new science of societal engineering has received recognition from academics and institutions alike.” Dr. Ghista has published over 400 works in the fields of engineering, biomedicine, and social sciences. He is a pioneer in the fields of biomedical engineering, healthcare engineering, and community development engineering, and is committed to the advancement of Developing Countries. Currently Chief Academic Officer and Registrar of Parkway College (the Education arm of Parkway Healthcare, a major healthcare provider in Singapore and Southeast Asia) based in Singapore, Dr. Ghista has previously worked as professor at Nanyang Technological University, chairman of Biomedical Engineering at Osmania University, professor and founding chairman of Biophysics Department at the United Arab Emirates University in Al Ain (UAE). He earlier was Professor of Engineering-Physics and Medicine, as well as Chairman of Biomedical Engineering at McMaster University (in Canada).

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