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TOWARDS THE UNITY OF THE MODERN WORLD

Abstract: Scientific, artistic and every other creativity offers to the humanity today almost infinite possibilities to save from current poverty and threats to peace, and to start and build a world according to their wishes and intentions. It is no longer a question of predicting the future but the selection and implementation of potential projects on a rational basis. Primitivism of conflicts and wars can be replaced with a dialogue, narrow egoism and violence with their consequences can be substituted by the planetary flow of ethics of responsibility in all aspects of human research and action. Owing to the modern means of information and communication, the world has become a global unity of knowledge, though built on ancient specificities of cultures and other differences that only enrich humanity. Planet Earth without limits shines with its cold azure, offering analogue status to the human mind that is the only one able to open the perspective of humanity founded on the results of scientific researches. If the time of warriors and conquerors has passed, mechanism of democratic constitution of authority should be built, not over people, but for the people. Whole secret of the opening of the future lies in the responsible use of knowledge results and analogue in the choice of a rational policy in a conquest of shared values of mankind. Humanities must be on the side of a man and on the opposite side of the smug nationalism, by its essentiality they must promote individual spirituality and encourage practical association of scientists and reasonable people. The basic criterion for the election of politicians and parliamentarians, for which obligatory scientifically based procedure should be obtained, is a peculiar ability for a dialogue and patience in reaching the necessary compromise which ensures the path of freedom.

Message about the unity of the modern world was said by the great Sarvepalli Radhakrishnan when he received a Peace Prize of German Publishers. Fascinated by ideas, I have translated that solemn speech from the German magazine *Universitas*, and Professor Ivan Supek has published it in his journal *Encyclopaedia moderna*. I admit publicly that the sum of Radhakrishnan's ideas from that speech left an indelible mark on my spiritual life. I think that on that basis I have created the criteria of my views on the reality of the world we live in. I am fascinated by the

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power of the opening of light on the paths of the future which is stringently coming. And all congener experiences, and all collections of similar ideas in various areas of human sinking into the unknown of universal existence, no matter in which part of the world, never leave me indifferent, but rather, as forced by the joy for congeniality, for relatives, I recollect and re-certify specially the experience. Observing that decade's experience, I conclude that Radhakrishnan's ideas about the unity of the modern world, nothing was able to bring to the controversy in me. At the time, it could not do even the Berlin Wall which I have so disastrously overstepped and thus touched the place of two worlds, border of East and West, globe divided in blocks, a threat to life and survival, ideological negation of the human mind, militant refutation of mine and numerous beliefs in the unity of the modern world.

That thought separated me from the Heraclitus' credo that "the war is the father of everything", that hope has created in me a resistance to Empedocles' credo that everything is governed by the powers of love and hate, and gave me the strength to see the possibilities of transcending worlds antehistory in the name of genuine human world on the other side of necessity of division on the good and evil. Thanks to this idea I was slowly discovering possibilities of the integration of disunited world in its, now already existing, manifold unity. Therefore, I take the right to repeat ideas from Radhakrishnan's SPEECH, by analogy with musical variations of a musical arrangement.

During last two centuries "there have been such revolutionary changes which were unknown in the history until then". Philosophies of the revolution, their realizations which last, "scientific findings annihilated human isolation and provided a wonderful opportunity for achievement of an ancient dream of establishing a large terrestrial community whose anticipation delighted seers and prophets of all races and nations". This basis put all human differences, acquired during history until then, in parenthesis, and understood itself as the ability of the new world beginning. "Today, social and ethical successes which were achieved by propagation of science and technology and new touches of races and cultures are common to East and West. Now, there remains only to learn from each other to live and understand each other". Not easy for humanity, but appropriate to the task of the evolution subjects which inhabitate our planet. It is human on a human scale, on behalf of the chance to survive and continue onto what should be overcome by creating a new one.

"The main obstacle to mutual understanding is almost mystical belief in supremacy of this or that race", this or that nation, mystical belief in "the historic mission of the nations". Napoleon's France felt invited to sow revolution around Europe, imperial England bears a burden of a white man to civilize underdeveloped nations in return for the services. Soviet Russia considered liberation of the proletariat from the shackles of capitalism to be its duty, "and fascist Germany wanted to save it from the communism". "This conceit about the legendary duties is not confined only to the West. There are Indians who believe that the genuine spirituality cannot be found anywhere on the Earth outside the sacred ground of India. There are Chinese who consider themselves the only cultured people". There

are Japanese who believe that they are “descendants of gods, rather by the essence than by a degree of difference from other nations, and that the Mikado, the son of heaven, was called to govern over everybody.” There are Hebrews and Arabs who believe that they intermediated religion to the humanity and that is the reason for them to be the chosen people, God-given obliged to be the missionaries of the divine word, these and their Christian followers. “If in the ancient times some groups claimed to be under special divine protection, today they use scientific jargon that they are not in the same line with others in evolutionary development, with a history escape. They praise their campaigns and organize feelings of hatred because they are predecessors of science in predestination of races. This fateful dogma about principal racial differences and national missions hinders even today the development of genuine human community despite narrow linking of interests and growing similarity of customs and life forms. Science, however, confirms the opposite understanding and learns that the basic structure of human spirit is the same with all races. *Different cultures are only dialects of one soul language*. Differences are in accent, historical circumstances and stage of development. If we want to find a solution to the differences which today separate races and nations, then it is possible to do it only by recognition of *essential unity* of the modern world: SPIRITUAL, SOCIAL, ECONOMIC AND POLITICAL”.

Many of those whose tradition and breeding are limited to European scale and lean to the view that before great Greek philosophers Socrates, Plato, Aristotle there ruled a primitive confusion of thoughts, a sort of empty chaos without form. Such an opinion becomes almost provincial if we know that some great systems of thought, which influenced countless millions of human beings, were thought out by people who had never heard the names of Greek philosophers. Hindu sages thought out systems of human way of life, Hebrews developed solemn monotheism, Zarathustra explained that the Universe is the empire of justice which constantly grows, and Buddha taught the path of enlightenment. Chinese owned news about a civilization that was then already two thousand years old; Egyptian pyramids and palaces of Babylon were the honourable antiquities already in the eyes of the people of that time. If we omit great cultures of Egypt, Assyria, Knossos and other, whose influence on the modern world is more indirect than direct, to point out the development before the “new era” was the phenomenon of the prophetic school in Israel, Confucianism in China and Brahmanism and Buddhism in India. The current state of the world is conditioned by the gap from the life philosophies which were thought out then.”

The knowledge is undeniably awakened by the spirit of Marx’s 11th thesis on Feuerbach, that the sense of philosophy does not exhaust by interpretation and cognition of historical reality, but rather with changing the world appropriately to knowledge, through vivifying the thought. And “never the future appeared so intricate” and that much jeopardized as it is today. Never has the man possessed such destructive means in such quantities, and never in the history of humankind in all meridians and parallels of a tiny earth ball on the imaginary ideology and racial division of mankind, these unnatural means were faced as today. Science is used in

its anti-purpose, its results against nature and human. Strategies against humanity, strategies of genocide and astral wars which in its craziness are prepared by GENO-GEOCID and COSMOCID, in its frenzy and blindness solely based on the medieval craze for supremacy, today enrobed in forms of terrorist actions justify the meaning of its existence with reference to the truths of faith, which proves impiety of their actions on behalf of God. Ultimately all former and current conflicts, and we can claim the same for those which will be realized in future, are conducted for the sake of the philosophy of profit and interest. These conflicts exhaust even the richest, and from the poor and hungry, abandoned for the sake of modern indifference, they make earthly ashes without the memento of worthy man. "This is true for all countries, it is not done only by East or West, Asia or Europe", in this mad rush participate not only North and East, the path of movement in it is directed not only by the great powers, great religions and great ideologies, no, this is obsession of humanity whose reasonableness was drunk by the sunspots.

"*Something common lives in the heart of our civilization*, something which always and again betrays it. Still, not even one, no matter how brilliant culture which is followed by unequal relations of wealth and, work and leisure, could withstand social contradictions and class struggles. Our fate will be permanent chaos unless we realize that *the world is the unity of interdependent parts*. If we do not change the frame of our social and international order which is based on the weapons and exploitation of the weaker individuals and underdeveloped nations, the world peace will remain only as a fantastic dream. Finally, this generation could enjoy in the fruits of renunciation if it gives up the void." "If science and technology came in some other hands, and not in the hands of militant Caesar and despotic Tamerlane, if a sufficient number of husbands and wives who do not recognize any political or religious fanaticism stand up, who will continually oppose any kind of spiritual and moral tyranny, who will develop integral, rounded view of the world instead of narrow nationalism – what could be accomplished there!" Additionally, one should ask: "What means modern life in its intensive work and its tumultuous changes, what is the meaning of all this rush, because, as Socrates teaches us, the most important of all studies should be the study of what man is and what one should strive for."

"There is an area behind the other side of reason and body where the human spirit is expressed in desires, and not in formulas, one area where Plato comes when he reveals his myths. *This area is called the soul of a being*, a defined principle of body and spirit. The waves of colors and races, religions and nations are clashed and mutual antagonisms, dreams and myths which separate mankind into hostile groups are raised in human soul. Conflicts in human affairs are based on the odds of human souls. Average opinion appreciates *status quo* and is disaffected to great adventures in which the safety of isolation from the past needs to be abandoned."

"Society can only be rebuilt in a way that human hearts and moral understandings are changed as well." The meaning of evolution which reaches to its essence is exchange of evolution subject. Abolition of social differences, which still separate people, nations, races and civilizations, which are the burden that by nothing relate

onto the technical good of contemporary world, remains like the great revolutionary upheavals conceived in the 16th century until today. "Nor satisfied fatalism, nor expectation of salvation, or escape into the past can give sense to the world which is in pursuit of its soul.

Today human soul does not remain long on a secure foundations. All around it is inconsistent and contradictory. It became more complex, more sorrowful, more addle-brained vision of the human spirit. And still, its discomfort is not purely negative strenght. It is not possessed only by new doubts but it is inspired by new horizons, new perspectives and postulates for new human relationships. It met *advanced state of human maturity* and that is why certain postulates of traditional churches are no longer able to answer to all its questions or overcome its doubts." People lack knowledge, understanding, learning, conversation, mutual living. Each human in this world from the similar hereditary experience would quickly see how by no means one is different from the other human in some other space, only if one would know difficulties and aspirations, if one would know controversies, doubts and dilemmas in the solutions of this human. Each well fed citizen would realize the tragic and catastrophe of hunger only if they would recall the times when their ancestors were starving. Healthy ones would realize the sufferings of the ill ones if they would recall the famine of their ancestors, not so long ago. Suffering and persecution, hunger and disease of Africans are not by any means different from the hunger and distress of Asians, Americans or Europeans. It is common to all of us. There is no difference between Oriental despotism and Latin American dictatorship. There is no difference between the existing monstrous concentration camps and those which are convicted as genocide at the Nuremberg process; not to forget, not to happen again. But it happened in Bosnia and Herzegovina, it happened in Srebrenica, and it is being prosecuted in Hague. And not just in Europe, but also in Africa, Asia, America, everywhere, still. There is no difference between inquisition of all times, all civilizations, all ideologies, if they always showed in their final deeds as violent death of human soul and body.

What our world lacks "is integration" i. e. an organic awareness, critical awareness that we are inseparable unity, if we want to live at all. Not a single man, nor any nation, no special interest, and at least profit, has the right, natural, to put at risk the very life of humanity. We are still not able to find that point of reference about which Archimedes dreamt, but we are able to break the terrestrial ellipsoid in a vast multitude of errant particles. We deepen, refine and invest that much means into this disintegrative human power that we could have created Eden and Eldorado, gardens of Babylon and worlds of undreamed fairy tales, but we are committed to the ways of self-destruction. Instead of drive for dominion, profit, power, the humanity could have chosen the realm of reason and freedom, and it would not be hard to believe in the possible vision that this world is the best of all possible worlds. "We cannot live from the very instinct, the habit or the inner world of feelings."

"The collapse of a culture that was built on a courage of speculative doubt, should not discourage us, because it carries in itself the elements of antisocial and amoral character which must fail. It does not fully serve to the humanity as a

whole, but to the powerful, privileged minority of individuals and nations. What is worth in it will enter into the new world which is being born in pains. Contrary to all signs of opposition to the current abyss, we perceive the dawning of a large light, accrued life energy, the growing understanding; it must be a secret spirit in which we are all one, whose largest terrestrial mediator is humanity, and in the end, the wish which strengthens to live by that knowledge and to establish the realm of spirit on Earth. Science has created the necessary means for easy transportation of people and communication of their thoughts. The world is intellectually located in a network of common ideas and mutually exchanged knowledge. And contrasts of religious dogma are no longer that deep as in the past. The progress of thought and research helps various religions to sound like melodies of something eternal, universal, a truth of a spirit to which the life is subjected, which is sought and by which it becomes intoxicated at all times."

"The last actualization of humanity and world is possible to establish *only through advanced liberation of universal and human values*. Mankind is still being created. As it is human life is only the raw material for life that could be. So far there are still undreamed abundance, bliss and freedom in the sphere of our humanity, if we only unite and powerfully and decisively go forward with a high aim. What we need are neither faith nor programs, but the power of spirit in human hearts, power which tames the passions of our greed and self-love, and helps to organize the world which is one with us in its wishes." There cease variations which I owe to the great Radhakrishnan.

The archetype of living unity of reason and conscience from countless other examples is anyway the case of John Huss. Karel Kosik has written about him: "The great Czech intellectual is writing from prison on June 18, 1415: 'A theologian told me that I would be fine and everything would be allowed to me if I subject to the council, adding: – If the council says that you have only one eye, although you have two, it is your duty to agree with the council that is exactly like that. I replied to him: – And when the whole world would claim the same, I at a disposal of a mind which I have now could not allow it without a resistance of conscience'.

This text is unique in the world literature and is included among the immortal thoughts which are used to express the basic truths about a human and the world."

Can ancient and contemporary investigative actions on behalf of the truth differ in any way? Is it and how the death of a hero different from the heroically endured life without a right for the external identity of reason and conscience? For consistent, however, there remain internal unity and hope for the fulfillment of justice. Can the Siberian graves of our martyrs about which Krleža wrote in such upsetting manner be justified in front of the tribunal of reason? I think that those are indelible stains on the conscience of humanity that cannot be cleaned by anything. Harmony in actions which allow identity of reason and conscience is a postulate of the evolution of a subject-human, who creates history, but at the same time they create it.

It is impossible to think of the unity of the modern world, and that it is not realized at any moment in these our Balkan regions. The unity of modern world and

our communities is impossible without the sense of fraternity with all others, all our differences that should be preserved.

I do not believe in the future of the world based on the profit which now governs the world commodity-money relations. I do not believe in the future of mankind without the necessary unity which only can keep us against the possible cataclysms that we are capable to prepare. This directorial venture would definitely be the last human act.

I believe in the unity of reason and conscience – it allows me the reinforcement of man worthy actions!

I believe in fraternity of mankind – it opens me a perspective of mutual existence of human and nature in this small cosmic space which wonderingly and anxiously I share with the living and dead, in good and evil.

I believe in the unity of the modern world, optimistically, deeply convinced that this is the only chance that we can still choose.

