

SEVEN PHILOSOPHERS IN SEARCH OF UNIVERSAL SOCIETY

Change the world in thirty minutes

Philip Allott

THE FOURFOLD BINARY MODEL OF THE WORLD

SUPERNATURAL / NATURAL

Spirit v. matter

INDIVIDUAL / SOCIETY

Individualism v. collectivism

NATURAL / HUMAN

Materialism v. humanism

NATIONAL / INTERNATIONAL

Two realms v. One humanity

ONE HUMANITY

A revolution in the mind, not in the streets

*An acting company prepares to rehearse the play **The Rules of the Game** by Luigi Pirandello. As the rehearsal is about to begin, they are unexpectedly interrupted by the arrival of six strange people. The Director of the play, furious at the interruption, demands an explanation. The Father explains that they are unfinished characters in search of an author to finish their story. The Director initially believes them to be mad, but as they begin to argue among themselves and reveal details of their story, he begins to listen.*

From a Wikipedia summary of Pirandello's play *Six Characters in Search of an Author* (1921).

‘Lastly, there are Idols which have integrated into men’s minds from the various dogmas of philosophies (...) These I call Idols of the Theatre, because in my judgment all the received opinions are but so many stage plays, representing worlds of their own creation after the unreal or scenic fashion. Nor is it only of the systems now in vogue, or only of the ancient sects and philosophies, that I speak; for many more plays of the same kind may yet be composed and in like artificial manner set forth.’ F. Bacon, *The New Organon* (1620), Bk. One, §XLIV.

We are the author, the actor and the audience of our own lives – individually and collectively.

Past ideas made the present world. New ideas can make a new world.

Philosophy is ‘the thinking of thinking.’ (G.W.F. Hegel).

‘...if any man think philosophy and universality to be idle studies, he does not consider that all professions are from thence served and supplied.’ (Francis Bacon). The crisis of the humanities.

THE CURRENT SOCIAL MODEL OF THE HUMAN WORLD

1. The law of nations is the science which teaches the rights subsisting between nations or states, and the obligations corresponding to those rights.
2. Such a society [nation or state] has its own affairs and interests; it deliberates and takes resolutions in common, and is thus become a moral person having understanding, and a will peculiar to itself, and susceptible at once of obligations and of rights.
3. But, as its duties towards itself clearly prevail over its duties towards others, a Nation owes to itself, as a prior consideration, whatever it can do for its own happiness and advancement.
4. Melancholy experience shows that most nations aim only to strengthen and enrich themselves at the expense of others – to domineer over them, and even, if an opportunity offers, to oppress and bring them under its yoke.

E. de Vattel, *The Law of Nations, Or, Principles of the Law of Nature, Applied to the Conduct and Affairs of Nations and Sovereigns* (1758) (tr. C.G. Fenwick) (selected passages re-arranged).

Considered in Ph. Allott, *International Law and International Revolution. Re-conceiving the World* (Josephine Onoh Memorial Lecture 1989). *Eunomia. New Order for a New World* (1990/2001). *The Health of Nations* (2002). *Eutopia. New Philosophy and New Law for a Troubled World* (2016/17).

Why do we need a new world-model now? ONE-realm phenomena.

War between states, asymmetric war, foreign armed intervention, cyber war, failed states, nuclear proliferation, chemical and biological weapons, terrorism, climate change, human commons (Earth, sea, air, space, cyber-space), human damage to the natural environment, IGO's, NGO's, globalisation (political, cultural, economic, administrative, judicial), delocalised industry and commerce, international trade regulation, international human rights, international crime, epidemics, mass migration, refugees, transnational religions, the Internet, social media, science and engineering and technology, global popular culture, high cultures, the humanities, the universities, IL in NL; NL in IL.

THE NEW SOCIAL MODEL OF THE HUMAN WORLD

INTERNATIONAL SOCIETY is the society of all human beings and all human societies.

INTERNATIONAL LAW is the law of International Society.

The ideal of the idea of LAW is the common good of a society.

The ideal of the idea of INTERNATIONAL LAW is the common good of humanity.

SOCIAL IDEALISM (Allott) – syncretic philosophy of all human societies
HUMAN SELF-EVOLVING AND SELF-PERFECTING THROUGH IDEAS AND IDEALS

GENOME OF HUMAN SOCIETIES – INCLUDING THE UNIVERSAL SOCIETY

Seven Master Philosophers of Human Social Genetics

IMMANUEL KANT (1724–1804). *Reality-for-us*. A co-operative enterprise between the human mind and the phenomena of a putative external reality.

GIAMBATTISTA VICO (1668–1744). *Social Poetry*. Social reality is produced by the rationality, the imagination, and the desire of human minds.

KARL MARX (1818–1883). *Who is the social poet?* The dominant story of a society is told by its ruling classes, especially its intellectual and economic and religious ruling classes.

JEAN-JACQUES ROUSSEAU (1712–1778). *The magnifying of the self*. The will of the individual human being can find fulfilment in the general will of a society that seeks the common good.

EDMUND BURKE (1729–1797). *Organic constitutionalism*. A society is an evolutionary process, adapting to new circumstances. Permutable paradigms: *tyranny* (one), *oligarchy* (few), *democracy* (many) (Aristotle).

CONFUCIUS (551–479 BCE). *The presence of the past*. A society is the presence of a past that contains the potentiality of its future. Cf. *entelechy: becoming what we are* (Aristotle).

PLATO (427–347 BCE). *Ideas and ideals*. A society as a place of human self-perfecting. Law as universal order reflected in the self-ordering of a society. (universal society = the self-perfecting of the human species)

(Ideal order also expressed in *love*: of the self, other human beings,
other living beings, Nature, God. Me and the other-Me.)

‘Just as in the human body individual organs do not cease to be organs of the whole body, because certain ones taken together constitute one organ; so likewise [human beings] do not cease to be members of the great society which is made up of the whole human race, because several have formed together a certain particular society.’

C. Wolff (1679-1754), *The Law of Nations Treated according to a Scientific Method* (1749).

Cf. Vitoria (1483-1546); Las Casas (1484-1566); Suárez (1548-1617) – ‘humanity’; ‘universal society’.

‘No man is an island...I am involved in mankind.’ J. Donne (1624).

‘Remove justice, and what are kingdoms but gangs of criminals on a large scale?’ Augustine of Hippo (354-430), *City of God*, ch. iv.

PHILOSOPHY IS A GENETIC EVOLUTION OF IDEAS WITHIN PHILOSOPHY ITSELF.
HISTORY RECORDS THE DEVELOPMENTAL EVOLUTION OF IDEAS IN SOCIETIES (EPIGENETIC).

Cf. Evolutionary biology. Studying the genetics of the organism itself. Studying the adaptation of the organism to a habitat.

Cf. G.W.F. Hegel (1770-1831). Internal history of philosophy. External history of philosophy. (Plato: philosophers / kings.)
Evolution by Unnatural Selection.

‘The war of ideas is a Greek invention. It is one of the most important inventions ever made.’ (K.Popper)

‘Human beings will always be mad, and those who think they can cure them are the maddest of all.’ Voltaire, letter (c.30 January 1762).