

## GLOBALISATION AND HUMAN MIND

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**Abstract.** *The process of globalization is not new, but at present is becoming more intensive and more complex. It is accompanied by contradictions, uncertainty, unclear objectives, and lack of hope for improving human living conditions. One political and social system and its ideology, communism-socialism, has experienced a sudden breakage. Its antipode, liberal capitalism, is experiencing a great commotion, internal conflicts and shortcomings. The world population outnumbers 6,8 billion, with the expectation to reach 9 billion between 2040 and 2050. There are two fundamental cancerous diseases which threaten development of human civilization and human mind: unrestricted weapon conflicts, and unnatural accumulation of global and national wealth in small number of the centers and the existence of a great majority in miserable poverty.*

*The world's community do not see the direction of action, do not see the targets, there is no ideology, there is no hope;*

*It is time that the problems of humanity are seen and they should be solved from the viewpoint of the common interests of human beings.*

*Human mind with its consciousness, cognitive and emotional functions, curiosity, free will, imagination and creativity is a unique phenomenon in universe. Its capability of the self developing by the creation of created world (not existing in nature before the appearance of the human mind) gives the purpose and meaning of existence and opens prospects for the future of humankind. The scientific humanism, mind's –ecology and environmental-ecology must be generally accepted top-law, the constitution of all global, international and the national thoughts and activities.*

**Key words:** *globalization; human mind; human mind – created world feedback; scientific humanism; human mind's –ecology; environmental- ecology.*

### GLOBALIZATION

The rapid development of technology, communications, migrations of people, increasing number of world population make contemporary world unified, globalized, in all

respects: production, consumption, market, finance, information, touching and interference of religions and cultures, art, science, common social problems. The major changes are rapid and accelerating. The process of globalization is not new, but at present is becoming more intensive and more complex. It is accompanied by contradictions, uncertainty, unclear objectives, and lack of hope for improving human living conditions. By observing the world one can see a very confusing situation:

One political and social system and its ideology, communism-socialism, has experienced a sudden breakage. Its antipode, liberal capitalism, is experiencing a great commotion, internal conflicts and shortcomings. Everything is accompanied by troubling events: wars, current and potential, on all sides; the conflict between the inevitable process of reducing isolation and sovereignty of national states and wide spread xenophobia and desire to preserve the isolation, fearing to lose own identity and economical interests; uneven distribution of wealth, both global and local, somewhere the abundance of treasure, elsewhere people are dying of hunger; the concentration of money in small number of centers of power (banks, international corporations, firms, individuals) which are growing larger and larger; the larger gap between rich and poor in each society; widespread continuous crime, corruption and terrorism; the maximum distribution and consumption of drugs; science has developed up to unthinkable heights and is developing at inconceivable speed but it is accompanied by opening new and more confound queries (let us remind of quantum physics, genetics, astronomy, cognitive science, philosophy); the world's religions clash, the people are replacing the faith in God or a higher force by commitment to their churches and opposition to other churches; although the civilization has reached a high level of ethical standards (embodied largely in contemporary national and international laws, conventions etc) they are disrespected and maximally breaching; humanism, as the mode of thought or action, has lost its importance and meaning; empathy (ability to perceive the subjective experience of another man) and altruism are generally absent; energy reserves, slowly but inevitably, are extinguishing, and the adequate are not in sight; global environment is changing and the struggle for its preservation is uncertain; people do not see a solution to these problems, they do not see the direction of action, do not see the targets, there is no ideology, there is no hope;

One can single out two fundamental cancerous diseases which threaten the development of human civilization and human mind: unrestricted weapon conflicts, and unnatural accumulation of global and national wealth in small number of centers and existence of a great majority in miserable poverty.

Unfortunately armed conflict-internal and international-is the cruelest reality of the twentieth and twenty-first centuries. In spite of all the efforts that have been made to put peaceful negotiation on a permanent basis in the place of the resort to arms, the toll of human suffering, death and destruction, which wars inevitably bring, continues to grow.

In the same time a fifth of the developing world's population are hungry, a quarter lacks access to even a basic necessity like safe drinking-water, well over one billion people live in circumstances of extreme poverty, homelessness, hunger and malnutrition, unemployment, illiteracy and chronic ill health. This massive scale of marginalization, in spite of continued global economic growth and development, raises serious questions, not only of development, but also of basic human rights.

Taking into account the scene of contemporary world it is obvious that existing International Bill of Human Rights (the Universal Declaration of Human Rights (1948); the

International Covenant on Economic, Social and Cultural Rights (1966); the International Covenant on Civil and Political Rights (1966) and its two optional protocols) are not globally significantly implemented.

The United Nations specialized agencies (the International Labor Organization; the United Nations Educational, Scientific and Cultural Organization; World Health Organization; the Food and Agriculture Organization of the United Nations and many other international organizations) are not significantly preventing this situation which is devastating, harmful and dangerous for the progress of mankind.

It can be said that the world and all nations are in the situation of necessity to find the orientation in building a new world, a world which will continue to change rapidly, but it should not run spontaneously, in anarchy, but with the influence of the highest level of human consciousness, which has the creative ability.

#### HISTORICAL POSITIVE EVOLUTION

Unfortunately, historical memory can not point to the solutions for solving the global problems: the constant changes in the world create new conditions and more complex structures, which have their own laws. The features of these new, complex structures are not identical to the sum of features of their historic similarities (analogy: characteristics of a molecule are not simple sum of properties of atoms that make up the molecule). In other words, the historical detail is never to be repeated identically. This may be applied to the past of each man, nation and the world at large ("Positive evolution").

In fact, all people are different and each nation has a specific history. The man behaves and operates by his free will, motivated by a combination of the principle of utility (utilitarianism) and satisfaction (hedonism). It means that all current information is interpreted in the light of man's own prior knowledge, memory, attitudes, motives, emotions. Hence the same situation people do not interpret the same way. The same can be said for the nations in the world. Each nation has its own specific memory, history, emotions and observes the world by its own eyes.

In the complexities of this world often appear goals which are mutually incompatible, and a man is often in a position to choose one of the solutions that is not perfect, but it is better than not to take anything or act of chance or be lost in own thoughts, dirge, etc. The choice of action in such cases to a considerable extent depends on the emotions. The national leaders are often in similar situations and respond in a similar manner ("heuristic thinking"). If we have in mind the connectivity and interdependence of all events in the contemporary world, to preserve their own interests and find the best way to solve the problems, people must have willingness and openness for information, for discussion, adjustments, compromises.

#### SCIENTIFIC HUMANISM

At present, the world intellectuals, geo-strategists, politicians, diplomats, economists, bankers et al. are engaged in finding the ways of managing complexities of global policies. However, solving the problems from day to day, with abundant of different interests, leads the nations and the world toward the risky direction. It is necessary to restore the

common foundations on which mankind rests: in the center of all activity must be the man himself, his mind, emotions, dignity, ethical standards, his work and creativity. It is necessary to actively refresh humanism as a universal mode of thought and action.

Modern civilization is largely built on humanitarian principles defined by the holy books of the world religions. However, the development of science in modern times has thrown new light on the importance of human labor and creativity for improving the life and further long-run development of human mind. It cast a new light and brought optimism, new perspective and the sense of existence of mankind. The scientific dimension of humanism can give impetus to the development of collective consciousness of people and enables them to have conscious impact on the happenings in the modern globalized world. One could speak of scientific humanism.

Scientific humanism is not a religion. It represents the mode of thinking and action that considers humans to be of primary importance. The religious humanism got two major deficiencies: it is dogmatic and it is not directing the human mind toward realistic human life on the earth but toward heaven or some other esoteric destinations.

The backbone of scientific humanism is awareness of existing natural long term human mind -created world feedback, which offers perspective, optimism and meaning of life of human beings.

#### HUMAN MIND AND CREATED WORLD

The core of contemporary humanism is human mind, with all its complexity.

Modern science believes that human mind is the result of the evolution of the living world. In recent times Christianity also recognizes the existence of the evolution of the living world, but believes that God is behind everything. According to the theory of evolution, all living beings on earth, with its diversity in morphology, behavior and length of life, have a common origin and are altered in the course of evolution. The first common precursor of all living things appeared on earth, probably, about 3.5 billion years ago. In the evolutionary chain appeared brain (the center of consciousness), which reached the current size of the human brain (about 1500 g) approximately 250 000 year ago. (Chimpanzee brain weighs about 400 grams). However, a jump of functional development of the human brain (appearance of cave art, clothes, manner of living, more complex tools, perhaps verbal speech, etc.) emerged about 40 000 years ago. The question is what caused the rapid development of human brain functions in the last 40 000 years?

Many of the scientific evidences show that the brain possesses genetic traits that allow him some functions, but the development of these functions depends on the influence of environment after the birth of the child. The key role in this influence has contact of the child and a man with other people. Human mind achieved the ability to create "created world", which before the appearance of human consciousness had not existed in nature: art, ethical and aesthetic values, science, traditions, historical memory, technology, libraries, computer memory and processing, political, economic and military systems etc. This created world has a rebound effect to the brain development and thus the feedback mechanism of development of human mind was created: the human mind creates created world, and the created world propels the development of the human mind. This is the explanation of continuous acceleration of the development of human mind. This is the

meaning of human life! Man is mortal and transitory in this world (the biggest authorities in human history are forgotten over time), but remains their contribution to the common created world, which "survives", and is developing to unimaginable proportions. Every man contributes more or less, in many ways, by his work, actions, to the common heritage of the created world.

Human mind differs from the overall nature by its basic properties:

it possesses its own will; it has the curiosity, imagination and creativity. Creativity is a feature of human mind, unique in the whole inanimate and living nature (the universe) which gives meaning to human existence.

#### MIND'S -ECOLOGY

Taking into account this scientific facts, we become aware that human mind (soul) is outstanding, the unique phenomenon in the universe (this statement does not change if this phenomenon is attributed to a grace of God), and the bearer of the mind, a human being, regardless of skin color, nationality, religion, creed, social status, is the most precious being in the universe. This is the core of the "scientific humanism". These creative abilities are optimally expressed in the particular conditions: peace in the world, an open democratic society, a satisfactory standard of living, personal freedom, free flow of information, preserved ethical principles, good health, nurtured interpersonal empathy and fair play, appropriate education. These conditions one can call "mind's -ecology" and they must be cultivated, at least, as much as environmental-ecology. If these facts become part of the collective consciousness of people in the world, the question of ideology, objectives, goals and hope, would not be raised.

The core of mind's-ecology is the existence of civilized open society. It is indispensable for the existence in a society the fair play, benevolence, empathy, friendship, ethics, altruism. Open society means the existence of the unity of following factors in a society: government is responsive and tolerant, and political mechanisms are transparent and flexible; political leaders can be overthrown without the need for bloodshed; individuals are confronted with personal decisions; there is personal responsibility and accountability for moral choices; humanitarianism, equality and political freedom cannot be suppressed; maximally implemented human rights: civil and political rights of individuals (the right to life, the freedom of religion, the freedom of speech, the freedom of assembly, electoral rights, rights to due process and a fair trial); social, economic and cultural human rights (the right to work, the right to choice of employment, the right to own property, the right to adequate standards of living, the right to access to education, the right to found a family, the right to respect and protection of the family, the right to social security, the right to social and medical assistance, the right to adequate nutrition, the right to social welfare benefits, the right to enjoyment of scientific advancement, the right to protection of health, the right to protection of morals).

Mind-ecology means optimal factors for functioning and the development of mental cognitive, emotional and creative capacity.

Recently established scientific theories stress the correlation of education and cognitive ability and increase tolerance, rationality, political literacy and participation. The mental ability has two important benefits: a cognitive effect (rational choices, better information processing) and ethical effect (support of democratic values, freedom, human rights etc.).

## PRINCIPLES OF SCIENTIFIC HUMANISM

The foundational principles of modern humanism were presented in many publications: Humanist Manifesto (Roy Wood Sellars and Raymond Bragg, 1933), Humanist Manifesto II (Paul Kurtz and Edwin H. Wilson, 1973), A Secular Humanist Declaration (Council for Secular Humanism, 1980), Amsterdam Declaration (IHEU, 2002), Humanist Manifesto III (American Humanist Association, 2003), A Call for a New Planetary Humanism (Paul Kurtz, 2000).

The International Humanist and Ethical Union (IHEU) which comprises more than 100 Humanist, rationalist, secular, ethical culture and free thought organizations in more than 40 countries, defined Minimum Statement on Humanism: "Humanism is a democratic and ethical life stance, which affirms that human beings have the right and responsibility to give meaning and shape to their own lives. It stands for the building of a more humane society through an ethic based on human and other natural values in the spirit of reason and free inquiry through human capabilities. It is not theistic, and it does not accept supernatural views of reality".

One can express all principles of humanism in one, summarized, unique principle of scientific humanism: all human thoughts, behavior and action should include a tendency of achieving and protection of optimal conditions of mind's -ecology (peace in the world, an open democratic society, a satisfactory standard of living, personal freedom, free flow of information, preserved ethical principles, good health, nurtured interpersonal empathy and fair play, appropriate education) and environmental ecology (protection of the air, water, and other natural resources from pollution or its effects).

The actual purpose of affirmation of scientific humanism, mind's -ecology and environmental- ecology is to improve the human life and prevent dangerous course and conflicts in contemporary globalized world.

## CONCLUSIVE REMARKS

At the beginning of twenty first century, when the world population outnumbers 6, 8 billion, with the expectation to reach 9 billion between 2040 and 2050, when global civilization is becoming unified, it is time that the problems of humanity are seen and be solving from the viewpoint of the common interests of mankind. In the complexity and versatility of global problems the common criteria for thinking and action are the benefits of human beings. Human mind with its consciousness, cognitive and emotional functions, curiosity, free will, imagination and creativity is a unique phenomenon in universe. Its capability of self developing by creation of created world (not existing in nature before appearance of human mind) gives the purpose and meaning of existence and opens prospects for the future of humankind. The scientific humanism, mind's -ecology and environmental-ecology must be generally accepted top-law, constitution of all global, international and national thoughts and activities.

## GLOBALIZACIJA I LJUDSKI UM

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*Proces globalizacije nije nov fenomen, ali danas je sve intenzivniji i složeniji. Njega prate kontradikcije, neizvesnost, nejasni ciljevi i nedostatak nade za poboljšanje uslova ljudskih života. Jedan politički i društveni sistem i njegova ideologija, komunizam-socijalizam, doživio je nagli lom. Njegov antipod, liberalni kapitalizam, doživljava velike potrese, unutarne sukobe i nedostatke. Broj ljudi u svetu premašuje 6, 8 milijardi, uz očekivanih 9 milijardi između 2040. i 2050. god. Prisutne su dve temeljne kancerogene bolesti koje ugrožavaju razvoj ljudske civilizacije i ljudski um: neograničeni oružani sukobi i neprirodna akumulacija globalnog i nacionalnog bogatstva u malom broju centara dok je istovremeno velika većina ljudi u bednom siromaštvu.*

*Svetska zajednica ne sagledava smer delovanja, ne vidi cilj, nema ideologije, nema nade.*

*Vreme je da se problemi čovečanstva sagledavaju i rešavaju sa stajališta zajedničkih interesa ljudskih bića.*

*Ljudski um sa svojom svešću, kognitivnim i emocionalnim funkcijama, radoznalošću, slobodnom voljom, maštom i kreativnom sposobnošću čini jedinstvenu pojavu u svemiru. Njegova sposobnost sopstvenog razvoja stvaranjem kreiranog sveta (sveta koji nije postojao u prirodi pre pojave ljudskog uma) daje svrhu i smisao postojanja i otvara perspektivu za budućnost čovečanstva. Naučni humanizam, ekologija ljudskog uma i ekologija životne sredine moraju biti opšte prihvaćeni kao vrhunski zakon, ustav, svih globalnih, međunarodnih i nacionalnih misli i aktivnosti.*

**Ključne reči:** *globalizacija; ljudski um; ljudski um - kreirani svet međuuticaj; naučni humanizam; ekologija ljudskog uma; ekologija životne sredine*