



Part III

Global Activism for a New Epoch

The Inner Revolution for World Government

The dogmas of the quiet past are inadequate to the stormy present. We must think anew and act anew.

—Abraham Lincoln

Thought precedes action; the outer world is an expression of our inner thoughts and feelings. In this same sense, the new planetary government will be an outer expression of an inner transformation in the hearts and minds of a critical mass of people around the world. To be effective, this critical mass of activists and politicians must have a deep and unwavering commitment to the mission of building one world democracy. Such dedication can only be based on an inner revolution of values and ideals.

This inner transformation starts with an individual's own comprehension of his or her innate status as a world citizen, and the rights and obligations this status implies: the inward realization that all men and women on planet earth are endowed with "the rights of man" that are inherent in the sovereignty of free will. And this freedom is an inalienable gift from "nature's God"—if we may paraphrase Thomas Jefferson.

This transformation of our consciousness also extends to the realization of *planethood*—the intuitive grasp of the

collective sovereignty of the peoples of the world. Without exception, the great world religions and humanistic philosophies insist that “we the people are one.”

We begin life bonded to one another from the deepest place within us. There is no greater dream than the brotherhood and sisterhood of all humanity arising on the basis of this mysterious bond; our work is to materialize this unity *of* all humankind in a democratic vehicle *for* all humankind.

We are indeed “crusaders for the party of humanity,” as Voltaire once put it. We are human beings first, living and dying together on a single planet; only then are we Americans, Russians or Chinese. We thereby affirm our right to be enfranchised as citizens of this world republic—just as our forebears once defended our rights of citizenship in our nations of origin.

Young people are ready for global patriotism

Everywhere it occurs, the propaganda of nationalism and ethnocentrism twists and distorts the inner life of the young. Governments everywhere propound to their young that they should love their country (or race, or ethnicity, or religion) above all others; they preach to soldiers in their teens that it is a high honor to die for the cause. But how different is this from the rhetoric that sent millions of young British, French, and German men into the senseless slaughter in the trenches of WWI?

A century later, we think it safe to say that young people are able to see through this world system. If today’s enlightened activists offer them a vision of a world community ruled by law, they will quickly realize that it is a greater honor to be a planetary patriot than a narrow nationalist. They will

understand that love of country or ethnicity has a subordinate place in the context of an overriding love for all humanity.

Yet militant nationalism, often a cloak for racism or ethnocentrism, continues to be a driving force behind modern war. Misguided leaders whip up populations into a frenzy—usually based on some illusory fear of an external enemy. Devastating wars are the result. Nationalist and racist propaganda dominated Germany under Hitler, Japan under Hirohito, Serbia under Milosevic, Iraq under Saddam Hussein, and now the United States after the 9/11 attacks. The record is clear: Toxic blends of militarism, racism, and nationalism, often tinged with religious ideology, still lead entire peoples—especially the youth of all countries—to ignore their true interests and follow corrupt leaders into wars of aggression and conquest. This outmoded concept of the militarized nation-state or other subset of humanity is now dissolving and being replaced with the higher concept of world citizenship and global government. We believe these new concepts are spontaneously taking origin in the inner life of activists and leaders, especially the young.

Cultural lines are softening in an interconnected world

The cell phone, satellite television, and the Internet—also the province of the young—have made the planet a more intimate place. Communication technologies and lanes of transportation now connect the world from end to end and top to bottom. International tourism and trade as well as scientific, technical, artistic, athletic, and academic exchanges have vastly increased in recent decades. This unprecedented exchange of cultures and information is leading to the emergence of a *world culture*. Hard cultural lines are softening

as interest in other cultures naturally grows through personal contact and media access.

This connectedness forces us to take a personal interest in the fate of the peoples of other nations. For example, huge population increases in developing countries are causing an influx of immigrants to the developed world in search of work or a better life; as a result, most large cities in the West have become showplaces of ethnic diversity. India and China currently have the largest populations and, consequently, send out the greatest numbers of emigrants; more than 400,000 Chinese emigrate each year.¹ On the other hand, thousands of jobs once held by workers in Western countries are now migrating to developing countries in the wake of economic globalization.

Likewise, when the developed world produces greenhouse gases, it triggers floods and hurricanes around the world. And when peasants in Brazil burn off the Amazon rainforests, the atmosphere of the entire globe is affected.

A more ominous example of our interconnectedness is the possibility of a nuclear explosion; the resulting radiation would circle the globe. The terrorist attacks on New York City and Washington, DC, on September 11, 2001, also negatively demonstrated the degree to which the world's people are now interconnected. The whole world joined together in grief for the dead, and for a brief moment the world's people behaved like one family.

World government will liberate the inner life

According to a famous expression of the eighteenth-century European Enlightenment, "the sleep of reason breeds monsters." Tragically, the absence of global law has bred

ideological monsters on the world stage ever since the French Revolution and Napoleon, as many strange new political “isms” and extremist religious ideologies with a political agenda have rushed into the vacuum left behind by the lack of international order and justice. These thought systems filled the “global justice vacuum” by providing their own self-styled version of justice—often based on the hatred of a supposed oppressor or the mischaracterization of an “out group.” The thought system of the religious right in the US is one recent example among many.

All such ideologies parasitize off of the injustices of international anarchy. We believe that democratic world government will eventually liberate the world from the worst excesses of these political ideologies and religious beliefs, thus freeing the inner life of the world’s people to explore new and more advanced beliefs that are commensurate with the reign of global justice.² Global justice based on law is the only reliable solution to international terrorism motivated by political or religious fanaticism, and all other opportunistic systems of vigilante justice.

Separation of “church” and state is needed at the global level

Of course, such a solution requires that the new world government itself be religiously neutral and entirely free of ideologies of hate. The potential for political abuse is greatest when a sectarian ideology or a religion gains power over a sovereign state—and all the more dangerous if it is a world state! The global bill of rights of the new world constitution would guarantee freedom of religion and other human rights already established in international covenants. But the new world government can endorse no religion; world public

opinion should strongly discourage international political parties based on religious ideology.

The US Constitution enshrined religious freedom and the separation of church and state for a good reason; the founders were the descendents of emigrants who fled from terrible religious wars in Europe. Because of its long policy of tolerance, the US is now a potpourri of every ethnicity and religion on the face of the earth, all coexisting without violence. A governed world will one day have the same profile.

In countries such as Iran, Israel, and Saudi Arabia, religion plays a large and direct role in government. If such state-sponsored national religions were to promote respect for non-believers, all would be well. But if they teach that outsiders are somehow less worthy, that they must “believe or perish,” then this religion is promoting hate and intolerance. Nevertheless, this form of speech would be protected under a universal bill of rights; these misguided leaders only cross the line when they induce their followers to violate global law. In that case, as in all cases under democratic world government, these individual leaders or the perpetrators they inflame would be held individually accountable according to the law.

If indeed it could be proven in a world court that certain religious fanatics carried out the September 11 attacks, then justice would be applied to them and their immediate leaders—rather than entire countries such as Iraq or Afghanistan. If it is true, as many Americans (including fifty percent of New Yorkers according to one professional poll)³ believe, that the Bush administration was complicit in allowing these attacks to occur, then only those responsible individuals in the US government would stand before the world bar of justice.

A world government would tolerate and protect the freedom of speech and religion of those Jewish fundamentalists

who insist that God has forever granted the Jews the entire land of Israel, including the West Bank. However, any form of physical aggression by these believers against the Palestinians or other neighbors would obviously violate global law. The world government would be especially vigilant to make sure that weapons of mass destruction do not fall into the hands of such groups.

Let's consider one more scenario. If a member state of the world federation were to give special treatment to one religion or to a particular race, gender, or ethnic group within their country, this sort of injustice could breed discontent that may spill across national boundaries in such a way as to become a concern for the federation. Obviously, no one wants to be a second-class citizen within their own nation. A world constitution may be designed in such a way as to give affected people legal recourse in global courts against such discrimination within their native countries. After all, they have each been guaranteed basic rights as world citizens according to the global bill of rights. The constitution would also most likely permit the world government to have the power to expel such a country from the federation if it could be proven that its internal laws violate the world constitution's minimum protections of the freedom of speech and religion and against discrimination against citizens within the federation on the basis of race, sex, or ethnicity.

The world democracy movement is the culmination of humankind's long struggle to promote reason and tolerance over suspicion, hatred, and dogma. If political solutions to most injustices can be found, religious fundamentalism will slowly fade away, and religious wars and conflicts will end. The world's people will learn to tolerate each other easily if the rule

of global law provides protection from war and predatory corporations, and if the rights of minorities are guaranteed worldwide.

The reasoning and tolerant people of the world will one day form a global government that will guarantee religious freedom while controlling the unlawful excesses of sectarian religions or toxic political ideologies. These leaders will inspire the world with their unshakeable inner commitment to a better world. A new epoch of peace under world law will dawn, rendering issues of basic security and justice a relic of the past. Our planet will then experience a renaissance of the inner life of its world citizens that will manifest in an unprecedented flowering of politics, culture, and spirituality.

*For I dipt into the future, far as human eye could see,
saw the vision of the world, and all the wonder that
would be; Till the war-drum throbbed no longer,
and the battle-flags were furl'd, In the Parliament
of man, the Federation of the World.*

—Alfred Lord Tennyson